Stylistic and Communicative Dimensions in Translations of Sūrah Yāsīn into English

By

Muhammad Khan

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

In Linguistics

To

FACULTY OF ADVANCED INTEGRATED STUDIES AND RESEARCH

English

NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

June 2008

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Candidate of Ph.D (Linguistics) at the University of Modern Languages do hereby declare that the thesis, ‘Stylistic and Communicative Dimensions in Translations of Sūrah Yāsīn into English’, submitted by me in partial fulfilment of Ph.D degree in Linguistics, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

STYLISTIC AND COMMUNICATIVE

DIMENSIONS IN TRANSLATIONS OF SŪRAH

YĀSĪN INTO ENGLISH

A matter of great concern is that the universal Message of the Qurʾān could not be effectively communicated throughout the world through English translations. This challenging task has been treated lightly. The present study envisages a blending of linguistics and the Qurʾānic translations into English, relatively an unattended area of research. Linguistic stylistic analysis of the Qurʾānic translations’ is the subject matter of the study. The interaction between the two is very essential for better translations of the Qurʾān, deviating from the traditional literal and dictionary translations. A linguistic study of the Qurʾānic translations seems extremely fascinating, for, the translator may reap its fruit in the form of effective communication and comprehension of the Qurʾānic Message. The study in hand is a humble attempt to make the two disciplines shake their hands in the field of the Qurʾānic translations, by analyzing linguistically various translations of Sūrah Yāsīn into English as an epitome. The work will certainly encourage further studies in the field of the Qurʾānic translations and comparative linguistics. It may however, be pointed out that it is almost impossible to translate in entirety the thematic, stylistic and rhetorical standards of a Divine revelation. Hence the study will go to the extent that it can.

Muhammad Khan
# TABLE OF CONTENTS

Title Page Outer i
Title Page 2nd ii
Thesis Submission approval form iii
Thesis/dissertation and defense approval form iv
Candidates Declaration Form v
Abstract vi
Table of Contents vii
Acknowledgement xiii
Dedication xiv

**Chapter 1: Introduction**

1.1 Area and scope of the study 1
1.2 Statement of the problem 3
1.3 Objectives of the Study 4
1.4 Significance of the Study 5
1.5 Rationale of study 7
1.6 Research questions 8
1.6.1 Subsidiary question No.1 9
1.6.2 Subsidiary question No. 2 9
1.6.3 Subsidiary question No.3 11
1.7 Limitation of the study 11
1.8 Delimitation of the study 11
References/ End notes 12

**Chapter 2: Review of Related Literature**

2.1 Background of the Qur’ānic literature in English 17
2.2 Definition of terms 21
2.3 Stylistics 22
2.3.1 Problems of defining style 24
2.3.2 Pre-linguistic definitions of style 26
2.3.3 Different approaches to style 28
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.3.1</td>
<td></td>
<td>Linguistics and Bible translation</td>
<td>77</td>
</tr>
<tr>
<td>4.3.2</td>
<td></td>
<td>Linguistics and the Qur’anic translation</td>
<td>82</td>
</tr>
<tr>
<td>4.4</td>
<td></td>
<td>Style of the Arabic text of the Qur’an</td>
<td>86</td>
</tr>
<tr>
<td>4.5</td>
<td></td>
<td>Style of the Qur’anic translation (Sūrah Yāsīn ) into English</td>
<td>98</td>
</tr>
<tr>
<td>4.6</td>
<td></td>
<td>Communicative dimensions in textual meanings of the Qur’ān with special reference to translation of Sūrah Yāsīn into English</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>References /End notes</td>
<td></td>
<td>102</td>
</tr>
<tr>
<td>Chapter 5: Research Methodology</td>
<td>5.1</td>
<td>Translated text of Sūrah Yāsīn into English</td>
<td>106</td>
</tr>
<tr>
<td>5.1.1</td>
<td></td>
<td>Status of translations included in study</td>
<td>107</td>
</tr>
<tr>
<td>5.1.2</td>
<td></td>
<td>Similarity in translations and analysis</td>
<td>110</td>
</tr>
<tr>
<td>5.2</td>
<td></td>
<td>Research Method</td>
<td>111</td>
</tr>
<tr>
<td>5.2.1</td>
<td></td>
<td>Population</td>
<td>111</td>
</tr>
<tr>
<td>5.2.2</td>
<td></td>
<td>Sampling</td>
<td>112</td>
</tr>
<tr>
<td>5.2.3</td>
<td></td>
<td>Data gathering instruments</td>
<td>114</td>
</tr>
<tr>
<td>5.2.4</td>
<td></td>
<td>Research procedures</td>
<td>114</td>
</tr>
<tr>
<td>5.3</td>
<td></td>
<td>Description of figures for analysis of data</td>
<td>115</td>
</tr>
<tr>
<td>References/End notes</td>
<td></td>
<td></td>
<td>119</td>
</tr>
<tr>
<td>Chapter 6: Analysis of Data</td>
<td>6.1</td>
<td>Implications of data presentation and its analysis</td>
<td>121</td>
</tr>
<tr>
<td>6.2</td>
<td></td>
<td>Norms</td>
<td>122</td>
</tr>
<tr>
<td>6.3</td>
<td></td>
<td>Non-linguistic context of Sūrah Yāsīn</td>
<td>124</td>
</tr>
<tr>
<td>6.4</td>
<td></td>
<td>Linguistic stylistic analysis</td>
<td>132</td>
</tr>
<tr>
<td>6.4.1</td>
<td></td>
<td>Ascertaining of style-markers, a macro-linguistic analysis</td>
<td>134</td>
</tr>
<tr>
<td>6.4.2</td>
<td></td>
<td>Micro-linguistic analysis of the translated texts of Sūrah Yāsīn into English</td>
<td>146</td>
</tr>
<tr>
<td>6.4.2.1</td>
<td></td>
<td>Syntactic comparison and contrasts in the translations of Sūrah Yāsīn into English</td>
<td>147</td>
</tr>
</tbody>
</table>
6.4.2.2 Lexical comparison and contrasts in the translations
6.4.3 Analysis of comprehension tests on translated text of Sūrah Yāsīn into English
6.4.3.1 Literal, running and word-for-word translations
6.4.3.2 Translations with explanatory notes
6.4.4 Analysis of the translators’ interviews

Chapter 7: Summary, Conclusion and Recommendations
7.1 Summary
7.1.1 Research Problem
7.1.2 Research Methods
7.1.3 Findings
7.1.3.1 Main research question and subsidiary question 1
7.1.3.2 Subsidiary research question 2
7.1.3.3 Subsidiary research question 3
7.1.4 Implications of the subsidiary research questions
7.1.4.1 Research question 1(a)
7.1.4.2 Research question 1(b)
7.1.4.3 Research question 2(a)
7.1.4.4 Research question 2(b)
7.1.4.5 Research question 3(a)
7.1.4.6 Research question 3(b)
7.2 Conclusion
7.2.1 Styles of translation of Sūrah Yāsīn into English with negative effect on communication of the Message
7.2.2 Styles of translation of Sūrah Yāsīn into English with positive effect on communication of the Message
7.2.3 Linguistic problems of translation of Sūrah Yāsīn into English
7.2.4 Comprehension difficulties on the part of the
translators of Sūrah Yāsīn into English
7.2.5 Comprehension difficulties on the part of the reader of the translated text of Sūrah Yāsīn into English 234
7.3 Recommendations 235
7.3.1 Recommendations for the translator of the Qur’ān 235
7.3.2 Recommendations for the receptor of the Qur’anic Message 242
7.3.3 Test and evaluation of the translation 243
7.4 Organization of the Qur’ānic translations in Pakistan 244
7.5 A suggested comprehensive model of translation 244
Reference/End notes 246

Appendices:
Appendix –A 248
Appendix –B.1 277
Appendix – B.2 292
Appendix –C 304
Appendix –D 306
Appendix –E 319
Appendix –F 330
Appendix –G 339
Appendix – H 349

Bibliography 366
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DEDICATION

This study is dedicated to my parents whose day begins and ends with recitation from the Holy Qur’ān and who cherish my success through their unceasing support and prayers. “Our Lord! Forgive me and my parents and believers on the Day when account is cast”. (Al-Qur’ān 14:41)
CHAPTER 1

INTRODUCTION

1.1 Area and Scope of the Study

A relatively unattended area of research is the application of linguistics to translation of the Qur’an into English for effective communication and comprehension of the universal Message of the Qur’an. With this very motive, the researcher opted for a study of the ‘Stylistic and Communicative Dimensions in Translations of the Holy Qur’ān’ into English with special reference to Sūrah Yāsīn. The main focus will be on stylistic and communicative dimensions in seven different English translations of Sūrah Yāsīn. But a question arises, does a translation substitute the original text? No translation, despite all its merits, can replace the original text. The equivalence of the original text is virtually impossible hence the absolute untranslatability of a text has become a linguistic axiom. Tibawi is of the opinion that “every translation of the Qur’an proclaims its own inadequacy”. So translation of the Qur’an into a mundane language has multifarious linguistic problems. No doubt the translators are trying their best through all possible means to translate the message of the Qur’an but usually they succeed in interpreting any one shade of meaning of a word out of a spectrum of its colours. Catford says: “It is clear that the formal meaning of source language (SL) items and target language (TL) items cannot really be the same.” The words equivalence and substitute as mentioned above, themselves negate the originality as Mr. ‘X’ can be substituted with Mr. ‘Y’ in some office but ‘Y’ cannot replace ‘X’ for having different physiological, psychological and other personal qualities. That is to say, the formal shades of meaning of SL and TL items can never be exactly the same rather possible rendering is given just for communication of a message. Ultimately any translation of the Qur’an in any other language is no more than an approximation of the meaning of the Arabic text of the Qur’an. The difference between a good translation and a bad translation may be explained by an analogy that a beautiful woman may not necessarily be faithful and a faithful one may or may not be beautiful.

Moreover, a few aspects of the Qur’ānic translations though not directly related to the present study are worthmentioning. Firstly, the Qur’ānic Message is for the whole of humanity and the Prophet Muhammad (SAW) is the messenger of the nations and not any one particular nation unlike all other messengers. The Qur’ānic
Message has no spatial and temporal boundaries since its revelation. But the problem is that all peoples do not know Arabic (the language of the Qur’ān) or English or a few other languages in which the Qur’ānic Message has been translated and that too often results in misinterpretation and confusion on the part of the common receptor of the Message. There are about 4000 languages in the world today. How translations in a few languages can meet the demand of the world population! The reality is that every man in the world either Muslim or non-Muslim, white or black, rich or poor, far or near, friend or foe, old or young, male or female and king or beggar, has fundamental right to get the final Message. This reality invites the attention of all communities in the world and particularly the Muslim scholars because they have a sound knowledge of Islam and the Qur’ān, to get the Qur’ān translated in maximum major and regional languages of the world, keeping in view the difficulties of the target (receptor’s) language. The idiom of the TL should be given preference, remaining faithful to the original text of the Qur’ān for better communication and comprehension of the Qur’ānic Message. On the other hand, a remarkable thing is that the Bible whose message and its scope do not claim finality and universality for all times and for all nations, has been translated in different languages of the world. Nida’s finding is that “the major part of the Christian scriptures exist in the languages of at least 95% of the world’s population.” As compared to an organized plethora of research work on translations of the Bible, the graph of the Qur’ānic translations is the lowest. The Muslim scholars’ work in this field is lagging far behind. To keep up pace with the present critical situation, the Muslim scholars have to follow through their concerted efforts in the foot-steps of the Bible translators and researchers in the field of the Qur’ānic translation and linguistics.

Secondly, the literal translations (whatever the language is) are being misinterpreted by the common readers. It is an admitted fact that a translation having all merits cannot claim the beauty of style and rhythm of the Arabic text of the Qur’ān instead it is merely a source of possible communication of the Qur’ānic Message. A strange approach to the Qur’ānic translation is that generally the translator gives the least preference to the receptor of the Qur’ānic Message and ultimately the translated text results in confusion, misinterpretation and frustration. This fact has become crystal clear through the analysis of the comprehension tests on the translations of Sūrah Yāsīn into English, developed by the researcher and attempted by the Muslim and non-Muslim English readers that (i) the literal translations following the idiom of
Arabic and neglecting the expectations and reaction of the TL receptor, result in frustration; (ii) unfamiliarity with the style of the Qurʾān mainly causes confusion. Surprisingly sometimes word-for-word translations of the Qurʾān even into Urdu result in confusion and cannot be understood by common Urdu readers so the translators are to explain the expected difficulties towards comprehension. The points to be noted are: (i) the content of the Qurʾān cannot be changed rather has been guaranteed by Allah (SWT) Himself; (ii) the painful work of translation of the Qurʾān is needed rather essential for communication of the Qurʾānic Message particularly to non-Muslim English readers and if communication of the Message is confusing, then, of what use is this whole exercise of translation.

Thirdly, there is no well-established organization to manage the research work on translations of the Qurʾān into different languages from linguistic point of view. There are some Muslim scholars of the Qurʾān who have extended remarkable and meritorious services to the Qurʾānic translations in Persian, Urdu and English but this work is insufficient being the production of many centuries. There are a few translations from the original (Arabic) text of the Qurʾān into English. The practice of translation from translation is common and this has been encouraged and attempted by dictionary translators substituting TL items for SL items without any attention to non-linguistic and linguistic contexts of the Qurʾānic Message. The whole Muslim Ummah is to shoulder this challenging responsibility of communication of the Qurʾānic Message through translations into all major and regional languages of the world. This is certainly possible through an incessant and untiring plan of action in the field of translation.

1.2 Statement of the Problem

It is noted that different translations produce different effects on common readers with varying degrees of comprehension of the message of the Qurʾān. The main objective of the study is to ascertain the problems of communication gap causes by misunderstanding the Qurʾānic message by the English readers and offer possible solution to the problems. One thing is quite evident that the translated text of the Qurʾān cannot maintain the intensity of the Arabic text. Fatihi7 points out that: “all types of translations involve: (i) loss of information; (ii) addition of information; (iii) skewing of information”. The translation ultimately results in more or less distortion of the original text, losing overall beauty of SL. Exact intended meaning may not be possible. Moreover, three things constantly invite attention with reference to
translation of the Qur’an: firstly, rhythm of the Qur’an, its most important and miraculous aspect is totally lost in translation; secondly, the Divinity of the message of the Qur’an is distorted both lexically and syntactically; thirdly, the translator and the reader who do not have conviction and firm belief in the Qur’an and its messenger, may not do justice towards the interpretation of the Qur’anic text.

Different styles of translations of the Qur’an into English affect readers in different ways. The English readers (with no working knowledge of Islam and the Qur’an) may misinterpret the translation of the Qur’an into English. In the light of this problem, stylistic and communicative aspects of the translations of Sūrah Yāsīn into English have been emphasized in the study. The study is limited to seven translations of Sūrah Yāsīn into English by different translators: Pickthall, Arberry, Zia, Azam Malik, Yusuf Ali, Asad and Ansari. But Fatihi questions: “How can the Word of God be translated with exact equivalent expression”. In the field of semantics, there are a number of translated words like ‘prayer’, ‘fast’, ‘religious tax’ which show how they fail to communicate the message (unlike the original text of the Qur’an) e.g. the ‘Salah’, ‘Saum’, ‘Zaka’ as used in the Arabic text. Such words may not have exact equivalents in English language. Even then, translation of the Holy Qur’an into English is essential for the people who are not familiar with Arabic, being the only source for them to get the message of the Qur’an. Some English readers get confused in comprehending the Qur’anic translations. The study in hand will ascertain the causes and problems of this confusion. Haleem pointed out that:

“Many English studies of the Qur’an tend to regard it as nothing more than a jumble of borrowed and rambling thoughts with no sense of direction. This approach has resulted in a series of unstudied theories which, instead of mapping out the Qur’anic world, have added more confused ideas to an already confused comprehension.”

The clause ‘a jumble of borrowed and rambling thoughts with no sense of direction’ manifests that such learned scholars never bother themselves for a proper, systematic, sincere and faithful study of the Qur’an, its miraculous style, its universal message, its commandments about the eternal realities and its scope. It is the Qur’an that shows the way to success which is a pure blessing for mankind from Allah Almighty. That is why the Qur’an repeatedly invites its readers to reflection but reflection with belief is the only condition to have light from light.

1.3 Objectives of the Study

The objectives of the study are to:
(a) compare the styles of the translations of Sūrah Yāsīn into English from different linguistic aspects;

(b) analyze different communicative dimensions in translations of Sūrah Yāsīn into English;

(c) ascertain/determine the causes of communication gap (caused by misunderstanding the message of the Qur’ān through translations of Sūrah Yāsīn into English);

(d) find out translator’s linguistic difficulties while translating the Holy Qur’ān;

(e) Offer possible solutions/suggestions for better translation of Sūrah Yāsīn into English bridging the gap of misunderstanding of the Qur’ānic message for the Muslim and non-Muslim English readers.

The objectives ‘a-e’ of the study envisaged by the researcher encompass the delimited area of the research ensuring internal validity. First, the linguistic style of seven different translations of Sūrah Yāsīn into English have been analyzed against SL and TL norms; second, the analysis proved helpful and encouraging for the researcher in determining different communicative dimensions in the translations of the Qur’ānic Message; third, the comprehension tests cum questionnaire developed for the study in hand revealed certain causes of communication and comprehension failure; fourth, the linguistic difficulties both of SL and TL have been ascertained through the interviews of the available translators of the Qur’ān in English and one in Urdu and general study of the relevant literature on translations of the Qur’ān; fifth, the possible solutions and suggestions for better communication and comprehension through better translation have been offered in the last chapter.

1.4 Significance of the Study

The present study is significant because it is a novel addition to the world of linguistic stylistics in English literature and research on the Qur’ānic literature, i.e. the Qur’ānic translations, exegeses, Hadith and Sunnah in English, the world’s most common lingua franca. The researcher is to analyze the translations of Sūrah Yāsīn into English from linguistic perspective to see: (i) how do styles of the Qur’ānic translations (here Sūrah Yāsīn) affect communication? (ii) What are the underlying linguistic problems of translation of Sūrah Yāsīn into English? (iii) what are the other factors which make comprehension of its translations difficult or confusing
particularly for non-Muslims English readers? (iv) How can the communication gap be bridged for better comprehension and a clear guidance which is its ultimate goal?

Translation of the Qur’ān into English is meant for communication of the Qur’ānic Message to English readers as effectively as possible. It can be safely said that the stylistic beauty of the Qur’ān and its rhythm may neither be translated nor communicated in its true sense. However, the translator has to attend preferably the receptor’s difficulties of comprehension and his reaction to the translation. The Qur’ānic style (which is its miraculous beauty) is criticized by some English scholars and the reason of this criticism is likely because of their improper and casual study of the Qur’ān. They can understand and appreciate this Message and its style only if they have the motive to get guidance from the Qur’ān with a firm belief in its content. It does not mean that first such people should revert to Islam and then study the English translations of the Qur’ān, instead the point which the researcher wants to inculcate is that these readers are to presume (particularly during the course of study of the Qur’ānic Message in the least) that there is no doubt in the content of the Qur’ān and judge it impartially, sincerely and faithfully on the touchstone of its scope being a universal Message. The Muslim scholars, no doubt have probed into the problems of communication of the Qur’ānic Message but usually in Arabic, Persian and Urdu, which again is problematic for English readers who have no knowledge of these languages.

The need of the present era is to communicate this treasure of the Qur’ānic Message through translations in English, a language that has become a principal lingua franca and may give a vast circulation as compared to other major languages of the world. Fortunately there is a significant move to the destination and its indicators are some of the translations and commentaries (tafaasir) of the Qur’ān in English in the twentieth and twenty-first centuries. However, much more needs to be done in an organized manner ensuring maximum and effective communication of the Qur’ānic Message.

The translations of the Qur’ān in English are usually confined to literal or word for word substitution. The translators might not have analyzed both SL and TL in their linguistic and non-linguistic contexts hence the receptor of the Message might is after all frustrated in a state of confusion in comprehension of the translated Message of the Holy Qur’ān. The available translations are self evident that the translators’ focus has been on the idiom of Arabic and the style of the Arabic text of the Qur’ān.
without realizing the expectations and difficulties of the readers (receivers of the Message) in the target language. If the receptor/reader is disappointed due to certain confusions in the translation (which must be made clear beforehand by the translator), then the whole painful job of translation may prove meaningless. As the translation of the Qur’ān is meant solely for the receptor of the Qur’ānic Message so he is to be preferred expecting successful communication and comprehension on the part of the translator and the receptor respectively. The possible solution of the receptor’s difficulties may be that the translator should: (i) discuss the style of the original text of the Qur’ān in the introduction (for details see chapter four, 4.4 of the thesis); (ii) give a brief description of the expected difficulties on the part of reader especially non-Muslim; (iii) add a gist of the Prophet Muhammad’s (SAW) period and his life; (iv) highlight significant linguistic differences both of SL and TL; (v) comment on the importance of Hadith/Sunnah and commentary (tafsīr) with reference to the Qur’ānic translations and their comprehension; (vi) depict period of revelation and its context/background (shan-i-nuzūl) in the introduction to each Chapter/Sūrah of the Qur’ān. But all this demands concerted efforts at all levels to get the process of the Qur’ānic translations into English systematized.

1.5 Rationale of Study

The study in hand is a point of departure for further research. Exploring the problems of comprehension of English translations of the Qur’ān particularly by non-Muslim English readers, sometimes leads to confusion, disappointment and ultimately frustration by different styles of literal or word-for-word translations, opposite to their expectation of the TL. In the present study attempt has been made to look into the communicative dimensions in English translations of Sūrah Yāsīn opening with adjuring by Allah Almighty for the sake of internal validity of the study. Even then justice cannot be claimed through this humble attempt. The importance of this Sūrah lies in the fact that it is a ‘reflection of the core’ of the whole Qur’ān’ and throws light on all the three most significant topics, i.e. Monotheism (Tawheed), Resurrection/ the Day of Judgement (Qiyama) and the Prophethood (Risalah). Then according to Ali, Sūrah Yāsīn is: “the heart of the Qur’ān as it concerns with the central figure in the teaching of Islam and the central doctrine of revelation and the hereafter.” So the study may prove a linguistic operation in (non-linguistic context) and on (linguistic context) the heart of the Holy Qur’ān that is ‘Sūrah Yāsīn’.
It is hoped that this study may prove fruitful and beneficial for the translations of the Qur’ān into English.

1.6 Research Questions

Research questions are a source of constant guidance in the field of a study area. They help in determining the pros and cons of the study and prove basis of the research. The research questions make the researcher ensure that no unnecessary additions are made and nothing within the purview of the study, is unattended. The main research question envisaged for the present study is:

*What are the stylistic and communicative dimensions in translations of Sūrah Yāsīn into English?*

The subsidiary questions that emerge are:

1. How different styles of the translations of Sūrah Yāsīn into English affect communication of the Qur’ānic Message?
2. What are the underlying linguistic difficulties in English translations of Sūrah Yāsīn, experienced by the translators?
3. How the studies related to the Qur’an, affect comprehension of translations of Sūrah Yāsīn into English particularly for a non-Muslim English reader with no introductory knowledge of Islam and the Qur’ān?

Before discussing the main research question and subsidiary questions in detail, a few sub-questions seem inevitable to explore maximum supporting ideas pertaining to the research area in a systematic way. All research questions either main or subsidiary, will be addressed wherever relevant throughout the study:

1(a). Which is the more appreciable style of translation of the Qur’ān for better communication and comprehension of the Message?

1(b). What is more important in translation of the Qur’ān, words or sense of the Message?

2(a). How can familiarity with the linguistic problems both of SL and TL for the most complex process of translating the Qur’ān proves helpful?

2(b). Do the comprehension difficulties of the receptor of the Qur’ānic Message, cause more linguistic problems for the translator?

3(a). Do the Qur’ānic translators give priority to the comprehension problems of English readers?

3(b). Are the comprehension difficulties of the Qur’ānic translations the same for a Muslim and non-Muslim English reader?
1.6.1 Subsidiary Question No.1

*How different styles of the translations of Sūrah Yāsīn into English affect communication of the Qur’ānic Message?*

When different styles for the same expression are adopted in translations of the Qur’ān, the motive behind this exercise is ‘colouring the Message’ for better communication. Both literal translations and the translations with explanatory notes bear varying degree of communication with certain interesting dimensions. This aspect of translation of Sūrah Yāsīn into English has been discussed in detail in chapter six of the thesis.

The analysis of the comprehension tests on the translations of Sūrah Yāsīn in English and a detailed linguistic stylistic analysis of its different translations by the researcher revealed the fact that different styles of translations affect the communication of the Qur’ānic Message positively in some cases and negatively in others. Some literal styles of translation maintaining the idiom of Arabic cause confusion. On the other hand, the translations preferring the idiom of English result in better communication, here the translation by Azam Malik, inserted in Zia’s literal translation has been highly appreciated by the majority of the subjects in the tests developed and administered by the researcher simply because the translation in question has been done keeping in view the receptor’s (TL) expectations and difficulties. In some translations the substitution of lexical items carries no significant effect but syntactic (grammatical) styles and contextually bound linguistic items may be highly appreciated. In addition to this, explanatory notes overcome certain confusions making the comprehension of the Qur’ānic Message easy. Running translation following the idiom of English (TL) is appreciated. Then sense of the Qur’ānic Message is preferred as it delivers the intended meaning effectively and moves the receptor to noble deeds.

1.6.2 Subsidiary Question No.2

*What are the underlying linguistic problems of the translation of Sūrah Yāsīn into English?*

The translation from Arabic into English involves two different cultural boundaries. In the Qur’ānic translations, maximum of the linguistic problems are culture-bound. The translator has to fight on two frontiers, i.e. of SL and TL simultaneously which is really challenging. He cannot ignore the
delicacy and cultural norms of any one language favouring the other. The Qur’anic terms and imagery may not have equivalents in English and paraphrasing (subjectivity) in such situations distorts the sense of the intended Message.

The job of translation of revealed Message of the Qur’ân is not a bed of roses. It is not only challenging but the translator often gets entangled in critical situation of ‘what to do’ also, particularly in case of the Qur’anic terms and idioms/imagery which are untranslatable. As languages are communication systems made of so many sub-systems. Every language is distinctive in its own specific system in one or the other way. Some common problems of translation from Arabic into English are: (i) The idiom of Arabic which has been recognized as a comprehensive language, is quite different from that of English. Remaining faithful to the original text of the Qur’ân (SL), translation into English is not an easy job. Losing beauty of the Qur’anic style and its miraculous rhythm, is in fact the cost of translation. (ii) Certain lexical items of Arabic are purely culture-bound in the spatial and temporal contexts and whose translating may result in ambiguity of the Message. (iii) As it has already been mentioned that the Qur’anic terms and imagery are untranslatable. In such a situation, ultimately the translator, having no other option paraphrases them which affects the dimension of Divinity of the Message. (iv) Arabic inflections have no parallel in English. (v) Change of person unlike English is one of the Qur’anic style which puts the translator in trouble. In a nutshell, the overall lexical and syntactic systems of English are totally incompatible with that of Arabic. All this results in production of translation of the Qur’ân with a number of weaknesses which cause confused communication and confused comprehension, (for detail see chapter three of the thesis). Nevertheless familiarity with the SL and TL linguistic problems of the Qur’anic translation proves helpful for the translator. On the contrary the receptor’s expectation and difficulties multiply the translator’s problems of translation. This is based on the premise that the SL (Arabic) and TL (English) are the products of two quite different cultures/conventions.
1.6.3 Subsidiary Question No. 3

How do the studies related to the Qur’an affect comprehension of the translations of Sūrah Yāsīn into English, particularly for a non-Muslim English reader with no introductory knowledge of Islam and the Qur’ān?

Translation of the Qur’ān into English is meant for English readers particularly non-Muslims, for, they have no other reliable source to get the Message of the Qur’ān. So this research question has been envisaged to ascertain receptors’ difficulties in comprehension where they have no background knowledge of the Qur’ān.

Non-Muslim English readers of the Qur’ānic translations have their own comprehension problems as compared to the Muslim, for example they lack knowledge of: (i) the style of the Arabic text of the Qur’ān, (ii) Hadith, (iii) the Qur’ān, (iv) commentaries on the Qur’ān, (v) non-linguistic contexts of revelation and (vi) the idiom of Arabic language. These things are very crucial for comprehension of the Message. It is a common experience that one who has background knowledge more or less about the above mentioned discipline/studies, his comprehension may be far better as compared to an ignorant reader.

1.7 Limitation of the Study

Generally stylistics, communication and translation are three vast and independent disciplines and linguistically cannot be given due space in a single study. So the present study is limited to the stylistic and communicative dimensions in the translations of the Holy Qur’ān which needs further delimitation to a manageable portion of the Qur’ānic text.

1.8 Delimitation of the Study

The process of translation of the Qur’ān into English has been going on for the last five centuries but the study in hand encompasses only seven translations of Sūrah Yāsīn into English during the twentieth and first decade of twenty-first century, done by Pickthall, Arberry, Zia, Azam Malik, Yusuf Ali, Asad and Ansari. The focal points in the study are: how style affects communication, linguistic difficulties of the translators and comprehension problems in the translations of Sūrah Yāsīn into English, (for justification of selection of the translators see chapter five of the thesis). Why seven translations. According
to Enkwist.\textsuperscript{19} “for sufficient weight to characterize the style of translation (either literal or dynamic/free), it necessitates study of more than one translator.” Because of this fact, seven English translations of Sūrah Yāsīn have been chosen with the expectation to have some valid and reliable opinion. One or two translations may not give a representative size and results thereof.

The overviewed aspects will likely be given due consideration successively and appropriately in the coming chapters. The linguistic styles of English translations of Sūrah Yāsīn (e.g., lexical, syntactic and phonological), communicative dimensions, problems of the Qur’ānic translations, importance and status of the last revealed Message and its messenger (SAW), the need and inevitability of the translations of the Qur’ān, all this will further be elaborated throughout the study. May this attempt prove second if not first rung in the ladder supportive to the climax of the effective Qur’ānic translations into English. The second chapter is given over to review of related studies on stylistics, communication and translation.

References/End notes

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1 Almost seven English translation of Sūrah Yāsīn with varying styles by different translators were opted and collected for the study to have a representative size. N.E. Enkwist in his “On Defining Style” (OUP,1964) P 39, also suggests the analysis of more than one translation for sufficient weight to characterize the style of a translation.


3 J.C. Catford, “A Linguistic Theory of Translation” (OUP,1965) P 36. Catford draws upon his analysis of different translations and concludes that translation is something tentative and incomplete. The fact is that absolute translation from any source into target language is not possible because of certain cultural and linguistic problems. For example, the word ‘mujahid’, commonly used in an Islamic culture, cannot be translated into English in its true sense. Someone may translate/substitute it as ‘freedom fighter’ but a freedom fighter can also be a non-Muslim who fights only for freedom unlike a mujahid who sacrifices for the cause of his religion. Hence the word
‘mujahid’ is quite different from the compound word ‘freedom-fighter’ in its denotative, connotative and cultural meanings.

4 A number of the Qur’ānic verses witness this reality:

(i) “We sent you not save as a mercy to all people” (21:107).

(ii) “We have sent you as a messenger unto mankind” (4:79).

(iii) “Say (O Muhammad): O Mankind, I am the messenger of Allah to you all- (the messenger of) Him unto Whom belongs the sovereignty of the heaves and earth” (7:158).

(iv) “We did indeed send before you, messengers to (their) respective people” (30:47).

5 Being an obligation, all peoples in the world should endeavour to have a comparative study of all major religions and choose the way to eternal success on their own. No doubt, mainly the scholars of the Qur’ān must shoulder this challenging responsibility and manage maximum effective communication of the Qur’ānic Message through translations and all other possible means but at the same time, the non-Muslim must also feel uneasy unless they get the Message of the Qur’ān, as it is their fundamental right.


7 A.R. Fatihi, “Communicative Dimensions of Qur’ānic Translation: A Case Study of Sūrah Fatiha” (Adam Pub., 2003) P 33. Here ‘all translations’ includes commercial translations and translations of different genres of literature. Fatihi is of the view that generally no information/text may be communicated exactly through translations. The same drawback is found in the Qur’ānic translations where the Message loses its intensity. Nonetheless Fatihi’s work proved a guidance for the researcher in the present study and helped in determining the most wanted area of the research though his study includes Bangla, Urdu and Kashmiri in addition to English translations of Sūrah Fatiha. He emphasizes that a translator should also be a good linguist.

8 The Holy Qur’ān is Word of Allah (SWT) and is true, impeccable and free of worldly attributes, e.g. the word ‘kind’ can be attributed to some individual but the word ‘Merciful’ is the attribute of Allah (SWT). Another example is that the Arabic word ‘Maalik’ (Sūrah Fatiha) is usually translated as ‘Master’ or ‘Lord’. Such differing translating may put the receptor of the Qur’ānic Message in a confused situation thinking as to which one is correct substitution. But in fact both of the
words are also being used in different contexts with worldly attributes. In this way the dimension of Divinity of the Message is affected and in some cases totally lost which is an unavoidable drawback of the Qur’anic translations into English. Similarly in Bible translations the choice of words like ‘God vs Great God’ and ‘angel vs great angel’ cause problems for Bible translator and then a lot of confusion for their readers.

9 The word ‘justice’ necessitates translator’s belief in the content of the Qur’an and its messenger Muhammad (SAW). Otherwise paraphrasing (personal opinion) now and again is inevitably a natural thing which may turn the whole translation of the Qur’an into something quite subjective and according to the Prophet Muhammad (SAW), “Whoever talks about the Qur’an without knowledge, let him occupy his abode in the Fire, and whoever tells a lie on my behalf, let him occupy his abode in the Fire” (Assad Nimer Busool’s “Bouquet of the Noble Hadith”). There should be nothing less and nothing more than the original Message of the Qur’an. It is important to note that the clarification/substitution of the Qur’anic terms and imagery is very essential but this too should be done with utmost care.

10 A.R.Fatihi, “Communicative Dimensions of Qur’anic Translation: A Case Study of Sūrah Fatiha” ibid, P 2. Exact formal equivalents of any two languages may not be possible. In the Qur’anic translations only possible meanings of the Message may be communicated in target language to some extent. For example, the Qur’anic terms like ‘Saum’, ‘Sala’, ‘Zaka’, have no equivalents in English, and their paraphrasing certainly loses the true sense of the intended Message.

11 Muhammad Abdul Haleem, “Understanding the Qur’an: Themes and Style” (I.B.Tauris, 1999) P vii. Here Haleem is expressing his findings of some of the irresponsible approaches to the Qur’anic interpretations by some learned English scholars taking the Message so lightly. These scholars, as mentioned above (end note 8), should seek their abode in Hell. His feelings are based on undeniable facts that the Qur’an and its messenger Muhammad (SAW) are for all humanity and for all times and not only for Arabs and the Muslims in the world, (for detail see end note 4 above). Allah is addressing the whole mankind indirectly even when some story of a particular community is being narrated in the Qur’an and that story is for the lesson of all humanity and not for that specified group of people or an individual. For better understanding the Qur’anic Message either direct from the original Arabic text or
through translations, a few things are very essential for its reader/receptor: first, familiarity with the style of the Qur’ān; second, period and occasion of revelation of the Qur’ānic verses (shan-i-nuzūl); third, knowledge of Hadith; fourth, the life of the Prophet Muhammad (SAW). Otherwise there are certain verses which may be confusing even for a Muslim common reader due to lack of his own knowledge about the original text of the Qur’ān, (for a real picture of this phenomenon, see the analysis of the comprehension test attempted by the Muslim English readers (see section 6.4.3 of this thesis).

12 Linguistically in the theory and practice of communication, ‘communication gap’ (where the interlocutor does not know the desired/wanted information) is a must for the process of communication but the important point is that this ‘gap of communication’ needs to be filled with crystal clear and unambiguous information and particularly in the Qur’ānic translations. A confused translation results in confused communication and ends in a confused comprehension and/or frustration.

13 ‘Core of the Qur’ān’ stands for three major and fundamental subjects/topics of the Holy Qur’ān i.e., Monotheism, the Prophethood of Muhammad (SAW) and the Resurrection (the Day of Judgement). These three topics play a pivotal role in other teachings of the Qur’ān. In man’s life, the belief in these three things, harnesses our deeds in this thorny (attractive/inducing) ephemeral and materialistic world. The sublimity of this belief lies in the fact that it makes over a hardened heart individual into a God-fearing fellow with inner spiritual beauty. This is the teaching of the Qur’ān and this very belief encompasses all earlier revealed Messages.

14 Monotheism is the belief that there is no god but Allah, only He is to be praised, man is to prostrate only before Him, nothing can harm or protect anyone without His will, and this belief was taught and preached by all prophets despite a strong opposition of idol worshippers. For example, the disbelievers of Makka had a blind trust in the honesty and overall conduct of the Prophet Muhammad (SAW) but they turned against him when he preached Monotheism and treated them wisely to stop idol worship. Resultantly the disbelievers tortured him heinously.

15 The belief in ‘Resurrection’ is a source of constant check and reminding force towards accountability of man’s deed on the Day of Judgement. Then man will be rewarded or punished according to the weight of his deeds.

16 Here the belief in the Prophethood (Risalah) of Muhammad (SAW) is being referred to. He (SAW) is the last Prophet with the last revealed Message of the
Qur’ān for all mankind and for all times to come. The Qur’ān itself witnesses the Seal of Prophethood in different Qur’ānic verses, (for details see end note 4 above).

17 Abdullah Yusuf Ali, “The Holy Qur’ān Translation and Commentary” (Da’wah Academy, 2004) P 1267. Yusuf Ali comments that Sūrah Yāsīn is ‘throbbing heart of the Qur’ān’. The presence of the three very crucial topics of the Qur’ān in this Sūrah (see end notes 13, 14 and 15 above) really strikes at the heart of its reader emitting the light of guidance to success. The study of Sūrah Yāsīn with a firm belief in its content softens even the hardened heart of its reader.

18 The ‘working knowledge’ means that the reader/receptor of the Qur’ānic Message should preferably have the introductory knowledge of the Qur’ān and Islam which may guarantee easy comprehension of the Qur’ānic translations in English or other languages.

19 N.E. Enkvist, “On Defining Style” (OUP, 1964) P 39. The subject matter of the study in hand is ‘stylistic and communicative dimensions in translations of Sūrah Yāsīn into English’ which demanded collection of translations with various styles carried out in different periods by well-reputed translators. Through their linguistic stylistic analysis, the researcher got meaningful findings with a true picture of highly appreciated styles of translations, (for details see chapter six, 6.5, 6.5.1 and 6.5.2 of the thesis).
CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Background of the Qur’ānic literature in English

The present study is concerned with the exploration of the Qur’ānic translations, mainly the styles and communicative dimensions through linguistic analysis under a well-planned procedure of the study (for detail see chapter five of this thesis). The ontological and epistemological survey of the relevant area revealed an alarming present position of the Qur’ānic literature in English by Muslim scholars. Christian clergymen were dominant in English translations of the Qur’ān during the nineteenth century. However, the twentieth century is marked by some Muslim scholars for their translating the Holy Qur’ān into English which really proved cornerstone in the edifice of the Qur’ānic literature: (i) Dr. Mohammad Abdul Hakim Khan was the first Muslim who attempted rendering of the Holy Qur’ān into English in 1905, (ii) this translation was followed by another English translation done by Mirza Hairat of Delhi in 1916, (iii) the attempt of English translation of the Qur’ān by Nawab Imadul Mulk Saiyid Hussain Bilgrami of Haiderabad, could not be completed because of his sad demise, (iv) in 1917, Maulvi Mohammad Ali also contributed an English translation of the Qur’ān, (v) Hafiz Ghulam Sarwar’s translation published in 1920 is also worth mentioning, (vi) English translation of the Qur’ān by Marmaduke Pickthall marked the year 1930, (vii) another but the most important translation by Abdullah Yusuf Ali was published in 1934, (viii) Dr. Abdul Latief’s English rendering of the ‘Tarjuman al Qur’ān” by Maulana Abu’l Kalam Azad, (ix) further additions to English translations of the Qur’ān by Majid Fakhry, Dr. Mohammad Taqui al-Din al-Hilali-Muhammad Muhsin Khan and Dr. Muhammad Abdel Haleem, are regarded distinctive renderings, embellished with latest approaches and styles.


A few short commentaries (Tafsir) on the text of the Qur’ān have been attempted by some English translators in the form of ‘short notes’ and that is for better comprehension, e.g. English translation of Maulana Maududi’s Urdu commentary by Zafar Ishaq Ansari and explanatory notes by Abdullah Yusuf Ali and Muhammad Asad, on their translations of the Holy Qur’ān into English. According to the researcher’s study there is no remarkable work on the commentary of the Qur’ān in English. Whereas the commentaries on the Qur’ān in Arabic language by Tabari, Zamakhshari, Al-Razi and Al-Baidawi, should have been rendered into English and other major languages of the world long ago but unfortunately this unique treasure is a closed book for English readers throughout the world. These are not exhaustive details, there are some other minor and casual attempts as a result of a few Muslim scholars’ love and attachment to the Qur’ān, which could not be mentioned here. This is just an overview of the Qur’ānic literature in English and all this is the least as compared to the need and demand of communication of the Qur’ānic Message throughout the world.

The surprising aspect is that the Qur’ān undoubtedly is the best literature with universal Message but the communication of explorations of this sublime treasure have not been planned by Muslim scholars in the medium of English throughout the world. There are many English writings on Islam, the Qur’ān and the Prophet Muhammad (SAW) but except for a few they are purely by the non-Muslim English
scholars and generally these works are not based on thorough systematic studies and findings in the field of the Qur’ānic literature and Islam which consequently cause confusion among the common English readers. The culture-bound bias and prejudice may not be restrained by any one be it a Muslim or non-Muslim writer. The Qur’ānic Message could not be communicated through English translations in an organized manner as compared to Arabic, Urdu and Persian. Presumably its reason is the traditional hatred and love with these languages respectively. Now mere criticism will not work instead practical approach is needed to achieve the goal.

The best commentaries on the Qur’ān in Arabic are available and need rendering into English (and all other major/regional languages of the world). The translating process may be far better and more productive if this goes through the linguistic analysis both of SL and TL and ultimately transferring and restructuring the Message in TL. Similarly the Hadith literature in Arabic also needs translation into the target/receptor’s language. A strange phenomenon is that all Muslim religious scholars whole heartedly desire to communicate the Qur’ānic and Hadith literature throughout the world but at the same time they seem reluctant and passive towards translating all this store of unique knowledge despite that fact that there is no restriction on translations of the Qur’ānic literature. But on the other hand, here is an example with reference to the problem of preaching of the content of the Word of God through the teachings of Bible because of ecclesiastical corruption⁴:

Waldo, a businessman in Lyons, France, in about A.D.1170 became intensely curious as to the content of the Scriptures. But he could not read Latin, and so the Scriptures were a closed book to him. However, he hired two money-minded priests, who, in violation of strict regulations (about the restrictions of translation of Bible), translated the Bible for him into Provencal, the language of Southern France. The content of the Word of God made such an impression upon this earnest man that he gave up his business, took upon himself a vow of poverty, and dedicated himself to the simple preaching of the contents of God’s Word. In 1179 Rome was willing to grant him a confirmation of his vow to poverty but refused to permit him to preach, for “what truth could a man preach who did not know Latin?

This is a cogent and strong evidence of the church hegemony, for, they might have certain vested interest. But fortunately in the world of Islam there has been no incidence of maltreatment/exploitation of the translators/preachers of the Qur’ān.
However, the need of the hour is to have thorough descriptive and exploratory researches focusing on this area of study ontologically and epistemologically. All such concerted endeavor may underpin the crumbling edifice of a long lost and forgotten treasure of true universal knowledge. A comparison between the scope of the Qur’anic translations and that of the Bible may give a true picture of the prevailing situation. First what is a comparison? The comparists are of the view that innately all human beings have approximately the same aesthetic sense and feelings of love and compassion except that they express these emotions in their own ways. Some nations communicate through architecture and others seem bent to literary work but are expressing the same thing with similar feelings. For example, Yuan a Chinese scholar comments on the comparison of the ‘twin towers of the Cologne Cathedral’ in Germany and the ‘Imperial Garden Yi-ho Yuan’ in China that: “their artistic brilliance points to the same heightened aesthetic expression of the cultural mind of each nation.” So aesthetic sense is dear to all communities except that its mode of expression may differ.

Now a word about the revealed Messages of the Muslims and Christians. Both the Muslims and the Christians want to communicate the teachings of their respective revealed Messages through all and the best possible means with the same feelings of cultural and religious love. Here a comparison between the Qur’an and the Bible in the field of research on their translations in different languages for better and maximum communication throughout the world is inevitable. One is shocked to know about the unimaginable disparity in the field of English translations of the Qur’an, Commentary on the Qur’an and Hadith literature and that of the Bible. The Qur’an has been translated into different languages of the Islamic world and some European languages e.g. Latin, Italian, German, Dutch, French. However, the Latin translation of the Qur’an with the Arabic terms, notes and commentaries by Marraccio published in 1698, portray the worst possible image of Islam which is possible not through the content of the Qur’an instead under the pretext of explanatory notes and commentaries with subjectivity. On the other hand the scope of Bible translation is remarkably distinctive. Nida comments:

“some substantial part of the Bible up till 1962 has been translated into 1181 languages, whose speakers constitute at least 97% of the world’s population. Of these languages the entire Bible has been translated into 226 (over 90% of the world’s population), the New
Testament into 281 other languages and at least one book of the Bible into additional 274 languages”.

All this became possible through the contributions of different ‘Bible Societies’ all over the world and particularly the ‘Editorial Board of the Bible Translators’ founded in 1948. Unluckily in case of the Qur’ānic translations, there has been/is no organized system and application of linguistics as has been utilized by the Bible translators.

There are no signs of departure to the inter-disciplinary research work on the Qur’ānic literature and linguistics by the Muslim scholars, forgetting the commandment and judgement of the Qur’ān given in ‘Surah Al-Asr’4, i.e., “…exhort one another to the truth and exhort one another to patience.” Nida claims that the maximal application of linguistics on the Bible translating seems beneficial and optimum towards effective communication of the Bible teachings. He is apt in saying that: “the length of tradition, volume of work and variety of problems, Bible translating is distinctive.”5

General English literature and commercial translations have also benefited from the refining hand of linguistics during the process of analysis and translating. Its application definitely adds to the validity, reliability and fidelity of translation and the translator as well. English prose, poetry, drama and novel are being analyzed linguistically, though in chunks, with encouraging results. For example, the minor adjustment seeking appropriateness of lexical items through their componential analysis and slight syntactic restructuring may add to the beauty, receptor’s expectations, contextual meaning and contextual-spread. But unluckily, the applied linguistics has not been utilized in the translations of the Qur’ān, Hadith and Commentaries (Tafsir) of the Qur’ān. There are certain difficulties in translating the Qur’ān but identification and translation of the Qur’ānic terms is the main problem. The next section is given over to the terms which are part and parcel of this thesis.

2.2 Definition of Terms

The word term can be defined as a word/expression in a particular discipline in some special sense other than its referential and denotative meaning. Such a word loses its lexical/dictionary meaning and assumes its new terminological meaning. Another important point to note is that if the words are treated/misunderstood as terms and terms as words then certain confusions may crop up. Whatever the discipline and its term is, it bears a cluster of thoughts, because of this feature, a term usually may
not be translated in its true sense into another language. Paraphrasing of a term as a resort, spoils its intensity and beauty of thought which a term contains in its SL. Dr. Ahmed\(^6\) identified certain difficulties of the Qur'ānic translation and particularly its terms: “the terms of the Qur'ān are absolutely untranslatable.” Anyhow at first, it is essential for the translator to identify the Qur'ānic terms and their nearest possible substitutions for better communication of the sense of the terms in the Message. But this practice may result in missing the most striking dimensions of the terms. The fact is that the Qur'ānic terms are very comprehensive and the communication of their intended meaning through translation is eventually a frustration both for the translator and the receptor.

Some Qur'ānic, linguistic, translational and literary terms/phrases at micro level, used in this study are given in appendix ‘F’ alphabetically for an easy approach as and when needed. Understanding things at micro-level is underpinning the study at macro-level. Different sources have been consulted for collection of the definitions of the terms and will be cited wherever necessary. A critical overview of the terms/phrases (where needed) is given at the end of the terms. The next section is given over to discussion on stylistics, its origin, problems of defining style, prelinguistic (void of linguistic features) definitions of style, linguistic stylistic and literary criticism.

2.3 Stylistics

The status of stylistics as a formal field of study is neither a child nor a grown up man. It has a history of about 28 years. It deals with the study of individual style and his internal expression. Imitation and adaptation are no style. Original style is self-developed and something grown up from within the individual artist/author. Style is colouring the message either through painting or some literary work. The motive behind adopting varying styles is to earn maximal effect. A receptor of painting or writing appreciates or condemns the artist on the merits and/or demerits of his style as it appeals the mind. Crystal\(^7\) defines stylistics as: “A branch of linguistics which studies the features of situationally distinctive uses (VARIETIES) OF LANGUAGE, and tries to establish principles capable for accounting for the particular choices made by individual and social groups; … literary stylistics deals with variation characteristic of literature as a genre and of the ‘style’ of individual authors”. These are a few dimensions of definition of stylistics. Defining style itself is problematic. In the first part of this definition, the phrase ‘situationally distinctive
uses (varieties) of language’ stresses upon sociolinguistic aspects of language and its style as the situation demands. The second part of the definition focuses upon different genres of literature and their individual and group style. Variety of style is the intended ‘embellishment’ or ‘choice between alternatives’ or ‘individual characteristics’ or deviation from norm’ or an amalgamation of two or all.

It is the platform of ‘linguistic stylistic analysis’ of a piece of literary work where linguistics and literary studies meet. The style either in English literature or translation, may be recognized but it is an elusive phenomenon. The accurate description of a literary text is possible only through linguistic stylistic analysis using the methods derived from linguistic theory. Different texts by the same author or the same text by different authors are inevitable to recognize varying styles. This is how Spencer\(^8\) says that: “the study of style is wider than the study of literature.” Underpinning Spencer’s idea about the scope of study of literature and style necessitates some examples. It is a common experience that when one reads, suppose, Wordsworth’s poem ‘To the Cuckoo’ or ‘The Two April Mornings’, one may claim that one has read a piece of Wordsworth’s poetry but such a reader cannot claim familiarity with an overall style of the poet. For determining certain stylistic features the reader has to study a lot of his poetic work on nature. Similarly, if the researcher wants to grasp the meanings of Sūrah Yāsīn, only one translation of the Sūrah may be sufficient but if he wants to recognize different styles of the translations of the Sūrah, then the study of dozens of translations of Sūrah Yāsīn is inevitable.

As linguistics is the systematic and scientific study of language so stylistics is the scientific study of style. Sharma\(^9\) is of the view that: “Style has to do with those components or features of a literary composition which give it individual stamp, marking it as the work of a particular author and producing certain effects upon the readers”. The importance of the originality and individuality in a style needs not be emphasized. It is well said that style is the skin and not the mere coat.\(^10\) Carlyle’s definition is like an approval stamp on the reality of the features of individuality in a style. It removes all ambiguities of imitation versus individual fingerprints. Style is unlike changing a coat as and when desired instead style is like a skin which is something permanent and cannot be changed or removed now and again. It is purely internal expression of an author. The phrase, ‘producing a certain effect upon the readers’ is another prominent feature of style. If a style fails in producing any distinctive and significant effect as compared to others, this is no more a style rather a
neutral expression. For instance, if all of seven translations of Sūrah Yāsīn into English have the same effect, what may be the objectives of these different but void of style translations. So style is meant for certain effects upon the receptor.

In the field of research whatever the discipline is, the exploration about its origin may not be avoided. Anything that is originated, is the result of different expectations and benefits. Everything in the universe has its origin. The knowledge about the origin of something helps determining the developmental stages of that particular phenomenon and it becomes possible through measuring the difference between its present status and the earlier one. For example, the communication (may be non-verbal) and then language proper have their own origins. The status at the time of their origin is definitely not on a par with that of the present one. Similar is the case of style and its origin.

The word ‘stylistic’ as an adjective in English is found not before 1864. Littre, in 1872 used the word ‘stylistique’ in his French dictionary. In the present era, stylistic is the expressive value of a language and as a vehicle of communication that moves the receptor. Recently, the term ‘stylistic’ has got its appropriate meaning, i.e. ‘linguistic study of a literary text’ and a ‘scientific study of style’ of mode and manner or manner and tenor. Generally style is meant for novelty but this novelty should not be just for the sack of novelty instead it must aim at communication of a message effectively. For example, every new style of translation of Sūrah Yāsīn must colour the Message with a distinctive tinge of individual fingerprints as compared to the previous translations, for producing certain effects on its receptor. One question arises: are the origin of style, origin of originality, origin of individuality and origin of fingerprints not synonyms? If the answer is yes, then imitation of one style or the other or some sort of amalgamation is no style, as is felt in the Qur’ānic translations into English. If language changes why not words and why not style for effective communication and comprehension of the Message of the Holy Qur’ān.

2.3.1 Problems of defining style

Is there any one comprehensive definition of style? The answer is no, as style ranges from everyday life style to socially/situationally distinctive use of language, dialects of a language, its registers and different genres of literature. Linguistics is easy to define but style is a complex phenomenon as it is something different from linguistics proper. As it is difficult to explain some personality so is the problem of style. Everybody in the world has his own style of communication either verbal or
non-verbal. Whatever an utterance/expression is, it has some style either good or bad. Sharma\textsuperscript{13} presents his idea about the difficulty of defining style: “It is very difficult to tell what constitutes style and how one cultivates style, is style a man or his work, his body, his heart or soul, or the word he uses, or the way he uses them.”

This idea demands a number of answers to the questions posed by Dr. Sharma. Firstly, ‘what constitutes style’, this indicates that style is not a single entity instead it is a composition of cultural norms, social demands (sociolinguistics), author’s internal feelings, demand of the subject/message, lexical and syntactic choices, and so on. Secondly, ‘how one cultivates style’, the cultivation of style may refer to maintaining the similar level of style throughout one’s work and ultimately earning a peculiar style with individual stylistic features. Thirdly, ‘is style a man or his work?’, the fact is that the work of an artist/author is reflection of his personality and internal expression of his feelings hence both ‘man’ and his ‘work’ may be determined as ‘style’ but the idea given in the question is still confusing. However, this is made clear through an example, i.e. Pickthall used archaic vocabulary and Biblical style in the translation of the Holy Qur’ān. If someone says that Pickthall is an archaic translator or Biblical translator, and in another way, the archaic and Biblical style is Pickthall. In this way Pickthall and his work both refer to each other. Style in itself is anonymous unless it is referred/attributed to some artist/stylist. In researcher’s opinion, both ‘man’ and ‘his work’ can be used as ‘style’ interchangeably. Fourthly, ‘is style his heart, his soul, or the words he uses, or the way he uses them?’ For expression of this flow of ideas a stylist needs words and that too not randomly but with some effective stylistic choice and this composition of choice results in some style. The word ‘way’ that is to say ‘way of expression’ seems closer to the most complex term ‘style’.

In fact, style of a work either painting, woodwork or some literary text, reflects the man and his personality. This is how perfect recognition of style and personality is difficult as compared to ‘linguistic proper’ that has some parameters. Style is something internal and not external and it is a combination of different entities as given above. Sharma\textsuperscript{14} depicts internal entity and cultivation of style beautifully: “The style of a work is not a sort of veneer glued over the outside. On the contrary, it is like the pattern of the grain in a piece of wood. It is pattern that goes all the way through; a manifestation of the growth and development of the structure of the tree itself.”
Firstly, the phrase, ‘veneer glued over the outside’ refers to the reality that style is not something external/artificial like the veneer which is glued outside and it covers all rough and awkward material used in the chipboard. Being internal expression of an individual artist, style needs no cover of imitation and if there is some covering/adaptation, that is no distinctive style at all. Secondly, ‘it is like the pattern of the grain in a piece of wood’, denotes that style is something that emits from within an artist like the ‘pattern of the grain in a piece of wood’. Thirdly, ‘it is pattern that goes all the way through’ …’, this perfect analogy itself proves the idea that ‘cultivation’ of style in the artist is similar to that of the natural growth of the pattern/grain in a tree without any artificial appearance disguising its true nature. Then Carlyle’s definition of style that: “style is the skin and not the mere coat” nicely supports the idea about the style ibid.

2.3.2 Pre-linguistic definitions of style

For further exploring the idea of style some significant pre-linguistic (void of linguistic features in a style) definitions are given with critical evaluation. This will help in ascertaining the concept of ‘style’ before appearance of the linguistic theory.

(a) French writer, Buffon (1753): “Style is the man himself.” The idea presented in this definition has already been discussed in the previous section, i.e., 2.3.2. Buffon aptly concluded that style is the man (stylist) himself as both style and the stylist refer to each other.

(b) F.L. Lucas: “Style is personality clothed in words, character embodied in speech.” This definition also supports the definition (a) above.

(c) Emerson: “A man’s style is his mind’s voice.” It means that style reflects a stylist’s reflection and thinking. In other words the level of thinking determines the level of style.

(d) Socrates: “As a man is, so is his speech.” This definition denotes that one’s style is a true depiction of one’s personality but personality is again a complex term.

(e) Gibbon: “Style is the image of character.” This definition bears the same idea as is given in (d) ibid where style and character are two sides of one coin. The definitions from (c) to (e) above, more or less contain the similar view as has been expressed in the definitions (a) and (b) in this section.
(f) Oxford Dictionary: “Style is manner of writing, speaking or doing; collective characteristics of the writing or diction or artistic expression … proper to a person or school or period or subject; and noticeable superior quality.”

This definition seems an amalgamation of all crucial points discussed so far in the section 2.3.2 above and other definitions from (a) to (e) ibid. Nevertheless the present definition is in a way comprehensive one as a reader may have maximum ideas about the nature of style. First, ‘manner of writing, speaking or doing’, as style is regarded more vast than literature, it transcends the limits of writing instead it is extended to speaking style or doing style, e.g., painting, walking, and so on, here again the stylist is the man and these are just different mediums of internal expression with individual fingerprints. A multi-dimensional style may be appreciated as the better one which depicts a true picture of individual stylistic features, school of thought, period of production and subject for which all this painful job is done.

(g) Shipley: “Style consists in adding to a given thought all the circumstances calculated to produce the whole effect that the thought ought to produce.” Shipley’s definition of style may be regarded as the best one, in the sense that the central idea in the definition exists in the phrase, ‘to produce the whole effect’ which is the ultimate goal of a stylist. Other definitions lack this dimension of style.

(h) Cleanth Brooks and Robert Penn Warren: “The term style is usually used with reference to the poet’s manner of choosing, ordering and arranging his words. But, of course, when one asks on what grounds certain words are chosen and ordered, one is raising the whole problem of ‘form’. Style in its larger sense, is essentially the same thing as ‘form’.”

This definition focuses on ‘form’ which constitutes some style. But this definition too lacks the most fundamental and foremost objective of style that is to say, ‘effect’ that a style of a message has on its reader. Moreover, the definition emphasizes the approach of ‘style as choice’.
Stendhal: “Style is an effective presentation.” Stendhal’s definition stresses upon the effectiveness of a message. If a presentation whatever it is, does not prove effective towards communication of the intended message with certain desired dimensions, the stylist’s attempt is a failure. That is how the present study aims at effective translation of the Holy Qur‘ān.

2.3.3 Different approaches to style

The inner core of thoughts and internal feelings are regarded as pre-existing entities in a stylist. For the expression of these entities he needs some garb of linguistic form with the expectation of producing certain desired effects. At this stage, a stylist determines as to what form suits his thought and how this style is to be presented. For example, ‘what style’ (it may be literal translation of Sūrah Yāsīn) and then ‘how style’ means which form is to be used to get the style. A few approaches to style mentioned by Enkvist\(^\text{16}\) are being discussed in the next section. An important point to note is that a style may be the production of only one approach or an amalgamation of different approaches of style.

2.3.3.1 Embellishment

One should not be misled by the word embellishment that a plain expression has no style whereas no utterance, expression or sentence is devoid of style whatever the level of style is. The ‘form’ (linguistic garb/device for the delivery of a message) given to a stylist’s inner core of thoughts is ‘embellishment’. So both, ‘thought’ and ‘embellishment’ are inseparable, e.g. ‘what is said’ cannot be separated from ‘the way (how) it is said’. Hence embellishment is one of the approaches to colour a style and a message simultaneously.

2.3.3.2 ‘Choice’ between alternative expression

The choice of language involves syntactic, lexical, stylistic and non-stylistic considerations. In other words ‘choice’ is style. For example, ‘man needs water’, where some cattle may also be substituted for ‘man’, e.g., (i) ‘cow needs water’, (ii) ‘to thirst need water’. Here the choice (i) is grammatical, but (ii) where words are given at random is not a correct choice. Another choice may be (c) ‘the red cow needs water’, where ‘cow’ is substituted simply by ‘red cow’ but such a choice is non-stylistic. Moreover, a further choice may be where lexical items are selected for shaping a style, e.g., (a) “Lo! We have put on their necks carcans … (b) indeed We have placed on their necks collars … (c) Surely We have put on their necks fetters
…(36:8). Here the word ‘Lo!’, ‘indeed’ and ‘surely’, have been substituted for one another. Then the lexical items ‘collars’, ‘carcans’ and ‘fetters’, is the similar replacing. The phrasal verbs, ‘put on’ and ‘placed on’, have also been substituted. Wartburg also supports the approach to style as ‘choice’: “Indeed no question of style can arise unless one is in a position to choose between two or more alternatives which mean the same thing but offer different expressive nuances.”  

2.3.3.3 A set of individual characteristics

An experienced reader may easily identify the writings of great and prominent authors recognizing their individual stylistic features, characteristics and fingerprints of literary style. Similar is the case of the art of painting, woodwork, etc. The definitions of style (a) to (e) section 2.3.2 in this chapter highlight a set of individual characteristics as an approach to style. The styles of the translations of the Qurʾān by Pickthall and Arberry, Abdullah Yusuf Ali, Dr. Asad, Dr. Azam Malik, Dr. Ansari and particularly Dr. Zia ul Haq may easily be recognized because of their individual characteristics.

2.3.3.4 Deviation from a ‘norm’

First an answer to the question as to what and how are norm defining features different from general features of style? In case of English literature, norm-defining features may be stated in terms of metre (e.g. heroic couplet), time (Elizabethan), place (Yorkshire), language (formal/informal/dialect), writer (Shakespearean style) literary work (drama), school of writers (metaphysical or romantic), genre (poetic style) and other social situations. On the other hand in the translations of the Qurʾān, Hadith and Commentary (Tafsir), these norm-defining features may be: (i) translation taxonomy (literal or running translation), (ii) time (modern age), (iii) language (formal), (iv) place (the whole world of English readers with varying social and cultural situations), (v) translator (a religious bilingual scholar), (vi) literature (the Holy Qurʾān) and (vii) genre (the Qurʾān/Hadith/Commentary (Tafsir). So any deviation from this norm will result in a different style either it is appreciable or not. Then all such norms are coloured through contextual spread, e.g., time, place and situation. Style and context are inseparable. Analysis of style without context is no analysis for style instead a simple statistical tabulation. But an important point is that the identification of accepted norms of the TL at world level is not an easy job.

2.4 Linguistic stylistic and literary criticism
Stylistics is not something opposed to literary criticism, for, between true literature and linguistics, there is no conflict; the real linguist and literateur love both fields. Linguistic stylistic analysis is an attempt to make literary criticism much more scientific, objective and fruitful. Spencer\textsuperscript{18} quotes Enkvist’s suggestion that: “style of a text is a function of the aggregate of the ratios between the frequencies of its phonological, grammatical and lexical items, and the frequencies of the corresponding items in a contextual related norms.” So style is the ‘aggregate of frequencies’ because it is the result of more than one linguistic items with different ratios. Moreover, the study of style should not be restricted to morphological or syntactic or lexical or phonological dimensions. A comparative linguistic analysis focusing on contextual relationship with the text at different levels give more insights into the stylistic features.

Some people think that stylistics is simply a stylostatistic game whereas statistical analysis is only one sub-division of linguistic stylistic analysis. Statistical analysis is limited to counting of different linguistic items and syntactic pattern. Focusing attention only on descriptions of linguistic features in a given text and on analysis of their distribution and frequencies render the analysis devoid of stylistic features. Spencer\textsuperscript{19} comments on linguistic stylistic analysis: “Judgement and recognition of style are primary whereas analysis and statistics are secondary.” Contextual features count a lot for a reliable analysis in addition to surface structure of a given text. Sharma\textsuperscript{20} points out that: “a poem, a novel or a piece of prose is much more than its style; of its totality its style is a part.” The researcher’s opinion is that both linguistic stylistics and literary criticism are inseparable and may prove supportive to promoting each other. A question arises why are varying styles needed? The answer to this question is that different styles are adopted for communication of a message as effectively as possible. So the next section is given over to communication where its different aspects have been explored.

2.5 Communication

First, what is communication? It goes without saying that communication is an umbrella term with multi-dimensional verbal and non-verbal functions. In verbal communication words are used and for non-verbal communication body language, facial expression, eye-contact, touch and smell are the most effective weapons. Robson\textsuperscript{21} makes the concept of communication a bit more clear on the basis of common observation. He says that:
In the most general sense, communication occurs when some kind of energy is transferred from one place to another, for example, when a disturbance occurring on one side of a pond is ‘communicated’ to the other side by a series of waves or when the energy applied to a sense organ is communicated to the brain over a nerve. One might also argue that the appearance of smoke somewhere in the distance, communicates to an observer that a fire is burning.

Both examples, i.e. ‘disturbance in a pond’ and ‘appearance of smoke’ are non-verbal communication. The third analogy that ‘when the energy applied to a sense organ is communicated to the brain over a nerve’ may be both verbal and non-verbal communication. Non-verbal in the sense when the communicator is a dumb fellow and verbal in case of a normal speaker. Anyway, these are relevant and appropriate examples for inculcating the concept of communication. In fact verbal and non-verbal communication go on simultaneously. For Miller\textsuperscript{22} “communication if it is anything at all, is a social event.” An undeniable fact is that the business of social life and much more is going on because of communication either verbal or non-verbal all over the world. However, in absence of verbal communication, the transference of multifarious treasures of knowledge throughout the world, respective heritage and culture to the coming generations may be impossible. The phenomenon of communication exists even before the creation of man. The Qur’\textsuperscript{ā}n says:

“Behold thy Lord said to the
Angels: “I will create
A vicegerent on earth. They said:
Wilt Thou place therein one
Who will make
Mischief therein and shed
Blood? –
Whilst we do celebrate Thy praises
And glorify Thy holy (name)?”
He said: “I know what ye know
Not” (2:30)

After the creation of Adam, the similar communication went on between Allah (SWT) and Adam. The Qur’\textsuperscript{ā}n says:

He said: O Adam! Tell them
Their natures.” When he had
Told them,
Allah said: “Did I not tell you
That I knew the secrets of heaven
And earth, and I know what ye
Reveal
And what ye conceal?” (2:33)

Barber’s view is that: “it is language more obviously than anything else, that distinguishes man from the rest of animals world. At one time it was common to define as a thinking animal, but we can hardly imagine thought without words.” Different languages that man uses for verbal communication give him distinctive status as compared to that of animals. No doubt animals also communicate but they cannot enjoy such variety and choices irrespective of time and space as man does. Human thoughts need some garb of words for their expression. Robson says: “A language is a socially institutionalized sign system.” Inter-individual and intra-individual communication is going on through productive and receptive skills but the sign system is coloured with respective culture of each community using proper encoding and decoding system. Both functions are essential as man inevitably cannot survive easily without communication in different social situations.

2.5.1 Origin of communication and language

Exploring into the origin of communication and language is so messy and complicated that the researchers have almost got disappointed about it. Nevertheless there are some presumptions and theories, not known either weak or strong about the origin of communication and language. (i) Miller presumes that: “An interesting theory of the origin of language in human race holds that speech movements imitate gestures normally made with the arms and head.” (ii) Barber states that: “primitive language was an imitation of natural sounds such as the cries of animals.” (iii) Barber further explained that: “language arose from some instinctive emotional cries, expressive of, for example, pain or joy. So the earliest linguistic utterances were interjections.” (iv) “language arose from the noises made by a group of men engaged in joint labour or effort – moving tree trunk, lifting a rock.”

All of the assumptions (i) to (iv) above, about the origin of communication and language, are just speculations as the exponents of these theories often use the words like, ‘suppose’, ‘for instance’, ‘presumably’ and so on, for, they have no sound grounds to prove different theories. The researcher preferably used the phrase in section 2.5.1 above, i.e., ‘origin of communication and language’, for an obvious
reason that according to these theories, at first the need of non-verbal communication was felt which was met through certain sounds, gestures and movements. The need of linguistics/language-proper was felt at some later stages. However, these theories can neither be fully accepted nor rejected.

It is concluded that luckily human being’s sound have been transcribed in verbal signs (words) but the sounds of birds and animals, though a few, remained only sounds. But it will not be out of place to mention that some of their sounds have also been transcribed, e.g., birds chirp, bees hum, cocks crow, hens cluck, and so on. The birds’ sounds can also be interpreted particularly when they cry, chirp and crow early in the morning, these are not simple sounds instead they are praising Allah (SWT). The Qur’ān says:

“Whatsoever is in
The heavens and on earth,
Doth declare
His praises and Glory” (59:24)

2.5.2 Non-verbal communication

The linguists are taking keen interest in the study of non-verbal communication, considering it the most important and effective aspect of language. The communication performance may not be enjoyed if one fails to use and at the same time interpret/understand certain gestures, facial expressions and body movements. Mark put the idea in his words: “A person’s body posture, movements and position more often tell us exactly what they mean and which may be the exact opposite of what they are saying. Many people are unaware of how loudly they communicate with their bodies.” This comment is a terse but comprehensive explanation of the status of non-verbal communication.

Culture and social environment can also influence the non-verbal communication. Even in Pakistan there are different sub-cultures in all four provinces and their non-verbal gestures may likely differ and cause communication problems. Non-verbal communication is greatly successful if the source and the receiver are from the same culture. If the people from the sub-continent visit the Western world, no doubt they will experience severe culture-shock and particularly the problem of non-verbal communication. The translator of the Qur’ān experiences the similar problems as he has to cope with both the ‘source culture of Arabic language’ and the ‘target culture of English language’. Dîf states that: “It is impossible to deal with
any language as a linguistic signal without recognizing immediately its essential relationship to the cultural context as a whole.” So justice by the translator at two distinctively varying levels is a hard job.

An interesting phenomenon is that animals, beasts, birds, insects, reptiles, sea creature, plants, seasons, mountains, rivers, clouds, and all that man observes or the things that are beyond human perception in the universe, are communicating more or less in their own ways. All this is non-verbal communication but its appreciation is possible only through curiosity and inquiring mind. Animals, birds, insects and some reptiles have limited sounds which can be used only for present moment. First they feel and then communicate fear, terror, pleasure, mating, merry-making and so on. With reference to communication, past and future do not exist in the kingdom of all these creatures except man. So far as language and communication is concerned, man has a distinctive edge over all other creatures, in the ways he enjoys constant novelty in his voice and different modes of communication pertaining to all times. Man is capable to preserve and narrate his past, discuss and manage his present and plan his future through verbal signs/language.

A comparison between human and bird’s non-verbal communication at ‘sound level’ is so interesting as it ultimately leads towards language sign-system, interpretation and translation. Where man interpret things, the birds also interpret them but in their own ways. The most important and fundamental mode of language is spoken. The written mode is secondary and derivative as it is based on spoken or vocal sounds.

The main focus of the study in hand is an effective communication of the Qur’ānic Message through translation. It is certainly communication through electronic and print media that the whole world has become a global village. It shows that communication, these days, is no problem, then, how strange it is that the universal Message of the Qur’ān could not be communicated globally as it deserves. One of the problems of its lack of communication is minimum translating for maximum peoples throughout the world. The next section deals with translation.

2.6 Translation

The study of translation is regarded as a specialized branch of philology, applied linguistics and comparative literature. The rendezvous of all the three disciplines is translation. A few but very crucial definitions of translation by prominent scholars with a reasonable experience of practical translating Bible, literary
work and commercial translations have been collected. The researcher will certainly evaluate these definitions in the light of translating problems of the Qur’ān. What is translation? A few definitions are given to inculcate the concept of translation with short comments by the researcher on its need and importance for worldwide communication:

(a) Venuti: “Translation continues to be an invisible practice, everywhere around us, inescapably present, but rarely acknowledged, almost never figured into discussions of the translations we all inevitably read.”

(b) Duff: “Translation, as the process of conveying messages across linguistic and cultural barriers, is an eminently communicative activity.”

(c) Catford: “Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).”

(d) Nida: “Translating is basically not a process of matching surface forms by rules of correspondence, but rather a more complex procedure involving analysis, transfer and restructuring.”

(e) Gauhar: “The quality of the translation is determined by the quality of one’s understanding – and understanding is reflected in one’s conduct. The Qur’ān can be translated into action alone.”

(f) Robinson: “A translation that reads as if it had originally been written in the target language will probably suffice.”

(g) Sharma: “Translation is neither a transference nor transcoding of meaning, but a substitution of meaning.”

In the light of definition (a) given above, all living and non-living things are unknowingly translating whatever is happening all around them round the clock wherever they are. Either we read or listen or speak or write or taste, interpretation and translation is inescapably a natural phenomenon. Even then this area of study is being overlooked all over the world and particularly by the Muslim community for not translating the Message of the Qur’ān as is needed. The definition (b) is emphasizing the role of acculturation through translation and communication across linguistic and cultural barriers. The idea contained in definition (c) denotes that what a translator may do, is to substitute possible equivalents and neither more nor less than
this. But in the Qur’ānic translations one word substitution is not possible. Nida in definition (d) has a very realistic approach towards the process of translation. He is of the view that the replacement of surface structure is no translation and he suggests that at first a translator should analyze the text in SL and in the light of that analysis, he is to transfer the structures of SL into TL and at the third stage, the translator will undergo the process of restructuring the message into TL ensuring its effectiveness. The definition (e) is purely meant for the translation of the Qur’ān where Gauhar comments that translation of the Qur’ānic Message is so challenging that a translator gets frustrated when he entangles in the problems of its translation particularly in case of terms, imagery, metaphors and satirical expressions. He further explains that the quality of the Qur’ānic translation lies in its understanding and then application of its teachings in one’s life. Robinson’s definition (f), can be practicable for commercial translations but natural flow of a translated text in the TL seems difficult rather impossible in case of the Qur’ānic translations. Sharma in definition (g), has also a realistic approach that translation is merely substitution of meaning and no more than this.

Although translation is essentially a fundamental phenomenon since the creation of man and the first revelation with the Message of the One Dīn (that there is no god but Allah (SWT)) for all of humanity yet neglected one as compared to other fields of studies. It can be safely said that the Message of Towheed (Monotheism), Allah Almighty Himself has been translating since long at the times of revelations to different nations into their respective languages. Hence the history of translation is as old as is the creation of man. Translations receptors need to rely on translations to the extent that these are just meanings of a message. In general translation reliability may mean that the users agree to act as if the translation is really the substitution of the original text/message. A text reliability consists in the trust a user can have in its accuracy, equivalence and fidelity. But the text is not the only important element of reliability for the user, the translator too must be reliable. While translating, a person-centred approach (with regard to individual’s expectations) to any text, language and culture will always prove more effective than a focus on abstract linguistic structures or cultural convention.

2.6.1 Significance of translation

Translation, as the process of conveying messages across certain linguistic and cultural boundaries, is an ineluctible communicative activity. Translation is a means
of integration at national and international level. It may bridge the yawning gulf of
different cultures. The knowledge, changing trends, novel ideas, literary development
and intra-community exchange of thought, all this is possible through translations.
All major historical events/revolutions were communicated to the world through
translation into different languages. Translators either commercial or literary are
always needed and to be given reasonable social status making their job attractive.
Different ceremonies and conferences at international level are decorated by
translators. Moreover, translation helps in understanding the influence of one
language on the other in a better way. As translation involves contrast and
comparison, it enables the readers to explore the potential and weaknesses of both
source and target languages.

Translation trains the translator to search (flexibility), for the most appropriate
words (accuracy) to convey what is meant/intended (clarity). Because of translation,
languages are not strangers to one another. They are more or less interrelated in what
they want to exchange and express. The universal kinship is maintained and
demonstrated by conveying the ‘form’ and ‘meaning’ of the original (SL) as
accurately as possible. Here ‘as accurately as possible’ indicates the common
problem and weakness of translating that the message from SL is substituted, neither
transferred nor transcoded in TL. But no translation would be possible if it strives for
likeness to the original. Finally, translation is not limited to any particular area of
literature or to some most wanted languages. All languages are translatable despite
their linguistic and cultural constraints.

2.6.2 Translation and the Qurʾān

Interethnic communication and or pluralism in communication is the child
(now a grown up man) of World War II. The focus on translations of the Qurʾān in
English by the Muslim scholars developed to a great extent during first half of the
twentieth century which has been a forgotten area of research for many centuries. The focal point is that the Qurʾān and its Messenger are for all of
humanity and for all times, not only for Arabs and the Muslim community. Allah
(SWT) says in the Qurʾān: “behold, it is but an admonition unto all mankind!” (6:90).
The same thing has been reiterated from a different angle: “We have not sent thee
(Muhammad (SAW)) but a universal (Messenger) to men, giving them glad tidings,
and warning them (against sin), but most men understand not” (34:28). So the
Message of the Qurʾān needs a worldwide communication irrespective of this or that
ethnic group as this grouping into different tribes is just for identification and nothing else. The Qur’ān says: “O men! Behold We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of Allah (SWT) is the one who is most deeply conscious of Him. Behold, Allah (Almighty) is all-knowing, all-aware.”(49:13). The lexical items like nations, tribes, the world, mankind and universal, include all of mankind whoever and wherever they are. Now the crucial thing about the most difficult and challenging task of translation of the Qur’ān is that the translator while translating the Qur’ān, must remain faithful to the Arabic text of the Qur’ān and be considerate enough for all English readers of the Qur’ānic translations with regard to their linguistic and comprehension difficulties, religious and cultural conventions, temporal and spatial differences, ensuring the better communication and comprehension of the Message of the Qur’ān.

Richardson and others express the similar concern while interpreting a message by a target language reader. They say: “At a more internal level there also appear to be social and cultural conventions for the interpretation of the message.” Hence the translator has to choose the communicative style preferably in the light of reaction of the TL receptor, for, ‘differences in communicative style’, is a critical issue in ‘interethnic communication’. Here attention is invited to the problem that a style should not be adopted just for the sack of a different style instead it is to be meant for some unattended expectations, reactions and demands of the receptor particularly in interethnic communication. On the other hand if the TL reader compares the Qur’ānic translation entirely with the idiom of English language, he will definitely be stuck up in a confused situation. Moreover, if the reader of the Qur’ānic translation in English has gone through some unreliable English studies on the Qur’ān, it will add to his difficulties of comprehension of the Qur’ānic Message. For details, see section 2.1 on background of the Qur’ānic literature in English in this chapter.

2.7 An overview of related studies

As everything that the researcher desires may not be discussed in detail. In this section, the review has been concluded tersely. It also shows the relationship of the present study with the findings of the research studies that have already been conducted in the field of linguistic stylistics and communication that is to say what
has been done and what needs to be done for application of linguistics to the translations of the Qur’ān, its Commentaries and Hadith literature into English.

(1) The studies on the linguistic stylistics have been going on for about the last 28 years as an independent discipline.

(2) So far the focus has been on linguistic analysis of English literature, general commercial translations and particularly translations of Bible but there is no systematized application of linguistics to the style of the Qur’ānic translations.

(3) Dr. A.R. Fatihi’s case study of Sūrah Fatiha is a departure to the application of linguistics to the Qur’ānic translations. But this study is limited to a comprehension test on the translations of the Sūrah and its linguistic analysis. Fatihi says: “The material used for the comprehension test were two different texts of Bangla, Urdu and Kashmiri translations of Sūrah Fatiha.” Only this work is related to the present study and proved a boost in this research.

(4) Basil Hatim and Ian Mason in their ‘Translator as Communicator’, chapter seven (form and function in the translation of the sacred and sensitive text) slightly touched upon the problems of comprehension of the Qur’ānic translation, particularly with reference to the ‘style of the original text of the Qur’ān’ which causes confusion for the receptor of the Message.

(5) Dr. Hasanuddin Ahmed’s two books on the study of the Qur’ān are very informative, useful and helping towards understanding the text/Message of the Qur’ān but from linguistics point of view, nothing has been pointed out or touched upon.

(6) Although Dr. Sharma gave over almost two chapters to the two concepts related to the study in hand, i.e. ‘linguistic approach to stylistics’ and ‘use of translation’ but with no trace of the Qur’ānic translations.

The focus of the maximum previous studies related to the present research work has been on general English literature, Bible translations, professional translations, social cum business communication with reference to their linguistic stylistic analysis. All these works, no doubt encompass a variety of linguistic concepts, and more or less, directly or indirectly related to the area of the present
study such as ‘style’, ‘communication’ and ‘translation’, yet relatively unattended area is ‘stylistic and communicative dimensions in translation of the Qur’ān with special reference to Sūrah Yāsīn into English.’

Through the review of the related studies, the researcher realized lack of studies on the Qur’ānic literature in English, either it is translation of the Qur’ān and its commentaries or Hadith literature. There is a plethora of research material on general English literature, style, communication and translations. Let the researcher give some questions cum tips pertaining to these worldly disciplines stuffed mainly with worldly entities. (i) What is that general literature? The literature of total fiction alluring the reader through deception. (ii) Which is the communication being focused upon a lot these days? This is the communication meant only for ephemeral worldly gains and nothing else. (iii) What is the ineluctable commercial translation? All translation that earns materialistic benefits.

As a reaction to all this, we obligatory need to (i) explore the best literature of the world that is the Holy Qur’ān, (ii) communicate the universal Message and (iii) translate the Qur’ānic literature. In the next chapter, the issue of the Qur’ānic translations will be discussed in detail, i.e. kinds of translation, principles of translations and difficulties of translations.

References/End notes
2 Francois Jost, “Aesthetics and the Literature of Ideas: Essays in Honour of A. Owen Aldridge” (Delaware, 1990) P 34. Hen-Hsiang Yuan is of the view that the comparison in the field of any two literatures brings forth their similarities and differences. If differences cannot be overcome, the similarities are to be shared and followed in the least. For example, the emotions, fidelity and love of the Qur’ān and Bible among the Muslims and the Christians respectively, are the similar that is to say the Bible translators wish its maximum communication through translations in maximum languages of the world (wherein they have succeeded to a great extent), on the other hand Muslim scholars have the same motive but the difference is in their level of approach to get the job done.
for his commitment in translating and overall research in the field of Biblical literature. This has been/is being done not casually but in a systematic and organized manner. At least one thousand regular translators seem active in the assigned job throughout the world. The interesting thing is that their target is the translation in all major, regional and local languages of the world. A matter of great concern is that the translations of the Holy Qur’ān which bears the matchless treasures of universal Message, is limited to a few major languages of the world. The research work on translation of the Qur’ān, its commentaries (Tafsīr) and Hadith needs an organized approach especially by the Muslim scholars.

4 Allah’s commandments in Sūrah Al-Asr: (1) CONSIDER the flight of time! (2) Verily, man is bound to lose himself (3) unless he be of those who attain to faith, and do good works, and enjoin upon one another the keeping to truth, and enjoin upon one another patience in adversity.” (Al-Qur’ān 103:1-3).

5 Anwar S. Dil, “Language and Translation : Essays by Eugene A Nida” (Stanford University, 1975) P 24. His well tested view about the application of linguistics to translating the Bible is that different languages have their own problems of translating the Bible. Hence this complicated task is to be done in a better way through the process of linguistic analysis of both SL and TL before transferring and restructuring the content of the Bible in TL. He claims maximum application and benefits of applied and comparative linguistics in translating Bible in different languages of the world.

6 Dr. Hasanuddin Ahmed, “Introducing the Qur’ān : How to Study and Understand the Qur’ān” (Goodword Books, 2004) P197. It seems impossible that every single Qur’ānic term may be replaced by a single word in any other mundane language particularly in English. Paraphrasing terms definitely spoils its specific meaning that they enjoy in their particular discipline and culture, e.g., the Qur’ānic terms in Arabic text have their unique shades of meaning which cannot be substituted in any way. This is one of the linguistic difficulties for translation of the Qur’ān.

7 David Crystal, “A Dictionary of Linguistics and Phonetics” (Basil Blackwell, 1985) P 292. Style is not limited to English literature instead it encompasses all that comes within the purview of style. Wherever there is some novelty, either in literary work, language varieties, dialectology and other arts like painting, architecture, general designing, woodwork, way of doing things; the expression that may be uttered by the reader/observer, is ‘what a style!’ Everything/everybody has its/his own style
whatever the field is. However, some styles are appreciated and others criticized. Similar is the case of the styles of the Qur’anic translations. The style of literal translation is appreciated by Muslim scholars with a reasonable background knowledge of the Qur’anic literature but objected by non-Muslim receptor because of their confusion in comprehension of the Message.

8 John Spencer and Nils Erick Enkvist, “Linguistics and Style” (OUP, 1964) P xi. The study of style is wider than the study of literature. The term ‘literature’ is a particular discipline and is limited to literary works but on the other hand ‘style’ has a vast scope as it may be applied in many more disciplines/situations in addition to literature.

9 B.D. Sharma, “Language and Linguistics” (Anmol Pub., 2005) P 123. Style is individual stamp marking it as the work of an individual and producing a certain effect upon the reader. A style lacking originality/individual fingerprints is not a style instead an adaptation and imitation. Then if a style despite being significant and distinctive, fails in producing the desired effect upon its reader/observer, that is a futile exercise.

10 ibid, P 127. Style is the skin and not the mere coat. Style is something internal and not external impression. It is not some sort of specific adaptation/amalgamation of imitations. It is purely individual asset with individual internal feelings and some distinctive way of expression. That is why style is defined as ‘style is personality’ and not personalities with the exception when group style is under consideration/analysis.

11 ibid, P 124. Origin of the word stylistic. In English language the word stylistic is not traceable before 1964 but the ‘style’ itself is as old as is ‘man’ and ‘communication’, either verbal or non-verbal. For example, the style of the Qur’ān and other revealed messages have their own primitive stylistic history.

12 Style as a vehicle of communication. In the present modern world simple communication through ordinary signs is not appreciated instead people want dynamic and multi-dimensional style in communication. The best example of changing and ever new style is the field of advertisement (now-a-days mobile phone industry). It is style through which communication effects are sought. For effective communication, effective style is inevitable. The motive behind the present study is also the effective communication of the Qur’ānic Message through effective translations into English.

13 B.D. Sharma, P 125. What constitutes a style. Style is a product of internal feelings, social, cultural and receptor’s expectations, words, the way these words are
embellished (language form) and ultimately an effective communication of the intended message through effective expression. Borrowing of all these things is impossible.

14 ibid, P 125. Style is not an outer artificial cover. It is purely an internal core of thoughts and then its expression also needs originality that is to say individual stamp.

15 ibid, P 127. Pre-linguistic definitions of style mainly focus on the individual characteristics of style except a few which have a tinge of significance of the ‘effect’ of a style which is the foremost objective of a stylist.

16 ibid, P 129. Different approaches to style means a distinctive style that may be the outcome of embellishing a message or choice of usages of individual characteristics or deviation from norms or an amalgamation of any two or all the four approaches pointed out by N.E. Enkvist.

17 Nils Erik Enkvist, “Linguistics and Style” (OUP, 1964) P 19. Style is possible only when a stylist is in a position to choose among the alternatives. If a stylist has some restrictions instead of a variety of choices, the style may not be healthy, productive and ultimately effective. For instance, if a translator of the Qurʾān is restricted to literal translation only without any explanatory notes, then what will be the choice with him for some effective style even if he wants to produce a translation for better communication of the Qurʾānic Message.

18 John Spencer, “Language and Language Learning” (OUP, 1964) P 103. Aggregate ratios of the frequencies, i.e., frequencies of linguistic items, e.g., verbs, nouns, conjunctions, interjections, verb of frequency, e.g., always, ever, never, usually, often, passive constructions, and so on but these frequencies become meaningful only when analyzed in their contextual spread. These should be contextually-bound linguistic items.

19 ibid, P 84-5. Recognition of general style by an experienced reader proves helpful towards the process of a detailed analysis and their description through stylostatistics. A direct analysis may be problematic in absence of an organized plan. For example, if a style has distinctive stylistic features of ‘lexical items’ or ‘syntactic’ or ‘phonological’ the analysis will be organized accordingly.

20 B.D. Sharma, ibid, P 139. A poem, or a novel or a piece of prose is regarded much more than its style, of its totality, its style is a part. Sharma is not talking about the total scope of style instead he is commenting on the style of a single poem etc., just to make the reader understand the status of a poem in itself and its style, inculcating that
the poem may have certain other aesthetic aspects of a message, and its style is just a form (a linguistic garb).

21 P. Robson, “Language and Thought” (Prentice-Hall, 1964) P 5. Basically communication is a two way process of action and reaction/response either it is imitated through some sound/stroke or application of some other energy at one end and response thereof at the other end. That is how communication needs at least two participants – a transmitter and a receptor. For example, if we strike a wire (like the system of telephone) at one end, there should be some one to respond that stroke.


23 C.L. Barber, “The Story of Language” (Pan Books, 1972) P 1. Language distinguishes man from animals. Animals also communicate but they cannot enjoy the features of human language, particularly the choice of style, novelty in voice, preservation of past and planning future through verbal signs. On the contrary, animals have limited sounds, no mention of past and future, no cultural boundaries, limited gestures and maintain a strict link between message and signal. Man is termed in philology as ‘thinking animal’ only because of his asset of language. In absence of language, the treasures of thoughts, ideas, theories, laws, and so on, might not have existed in the form that is available right now.

24 P. Robson, “Language and Thought” (Prentice-Hall, 1964) P 8. The phrase, ‘socially institutionalized system’ denotes that every society and community has its own peculiar and well-cultivated sign system in her language, in addition to some universal features. The sign system develops dipping itself into social and cultural colours.

25 George A. Miller, “Language and Communication” (McGraw-Hill Book Company, Inc., 1963) PP 2-3. Speech movements imitate gestures. This is the idea based on speculation and subjectivity about the origin of language without any sound basis but what else can be done except speculations.


interrogation officer may get all concealed information/facts from criminal’s facial expression, eye-contact and body movements.

28 Anwar S. Dil, “Language Structure and Translation: Essays by Eugene A. Nida” (Stanford University Press, 1975) P 28. Linguistic signal in itself carries no weight until and unless it is used and studied in its cultural context and social convention. The same signal may have different meaning in two different cultures. For example, the word ‘worship’ may be used in Islamic culture only for praising Allah (SWT) but ‘Oxford Advanced Learner’s Dictionary’ used the word ‘worship’ both for Allah (Almighty) and idol/god. To avoid misinterpretation/confusion, the Muslims use the word ‘Prayer’ in which they prostrate only before Allah (SWT).

29 Lawrence Venuti, “The Translation Study Reader” (Routledge, 2000) P 1. Though all living and non-living things are translating and communicating unknowingly yet it is an unattended phenomenon. For example, an oral communication is translated forthwith by the interlocutor and then he responds in the light of that translated and comprehended message. So translation and communication are going on simultaneously even among men and animals.

30 Alan Duff, “Translation” (OUP, 1989) P 5. All people don’t know all languages but inevitably they need knowledge and information and ultimately this requires translation for effective communication. The whole world has become a global village where interaction among the community of nations is possible through the process of translating.


CHAPTER 3

KINDS OF TRANSLATION, PRINCIPLES AND DIFFICULTIES

3.1 Kinds of translation

There is nothing in the world of taxonomy and languages void of dichotomy, binary-opposition, seeking certain dimensions and ultimately varying functions and effects, similar is the case of translation. In general translation a number of procedures of translating are in practice. Each discipline has its own peculiar linguistic features, so it needs an appropriate approach/procedure for translating its text. Jean-Paul Viney and others have given different kinds of translations but each procedure appears with its own complexity. Each of the procedures can be used on its own but may involve one or more of the other methods.

Generally translators have a free choice for translation, namely ‘direct/literal translation’ (i.e., borrowing, calque and literal) and ‘oblique/indirect translation’ (i.e., transposition, modulation, equivalence and adaptation). It is important to note as pointed out by Nabokov in his essay on “Problems of Translation: ‘Onegin’ in English” edited by Venuti that: “the term free translation’ smacks of knavery and tyranny. It is when the translator sets out to render the ‘spirit’ – not the textual sense – that he begins to traduce his author”. The clause ‘smacks of knavery and tyranny’ denotes that ‘free translation’ is not appreciable and reliable so it is to be avoided to maintain the axiom of fidelity and faithfulness to the original text. Nabokov regards it as a flavor of dishonesty, trickery and injustice where a translator paraphrases it with his personal opinion. Nevertheless the clumsiest literal translation is more useful than the prettiest paraphrasing. In some translation tasks, it is possible to replace the SL message elements by the TL elements but translators of the Qur’ān may come across certain linguistic problems in the TL that need to be overcome to get an overall impression both of SL and TL. First direct/literal procedures of translation that include – borrowing, calque and literal, are given as follows. (The point to note is that in the procedure of direct (literal) translation, all of its subcategories, may or may not be amalgamated in the process of translation.)
(1) **Direct translation**

(a) **Borrowing**

Borrowing is the simplest and void of style method of translating to overcome some metalinguistic problems. Borrowing is sought as a resort when equivalent in TL seems difficult or inappropriate for better translation. For example, if a translator is to translate the word ‘basant’ into English which definitely has no one word or exact equivalent in English, as a resort and inevitably, he has to borrow the word ‘basant’ for communication of its cultural and conventional meaning. The compound word ‘kite-flying’ or ‘kite-flying festival’ does not give intended conventional meaning instead one tinge of its colours. Examples of borrowing from the Qur’ān may include the Arabic lexical items/terms like ‘Subhaan’ (36:36) and ‘Aya’ (36:37). The word ‘Subhaan’ has no equivalent in English. Similarly the term ‘Aya’ also has no one word substitution. The phrases/clauses ‘Glory be to Him’, ‘Glory (proclaim/flawlessness)of Who (He)’, ‘Glory to Allah’, ‘limitless in His glory is He’, ‘Holy is He Who’, substitute for the word ‘Subhaan’ but there is no one word equivalent denoting all of its shades of meaning. There is also a problem of connotative meaning of such words, e.g., in Bible the word ‘glory’ means worship, adoration and thanksgiving (Oxford Advanced Learner’s Dictionary). Then the term ‘Aya’ has been translated by different translators as ‘sign’, or ‘token’. Both words having worldly attributes spoil the divinity of the Message and do not give specifically intended meaning of Monotheism in their contexts.

Translators’ interest in borrowing is developing in response to the difficulties that crop up during the process of translation. Old borrowings have become a part of the respective TL lexis. In English such words as ‘carburetor’, ‘chic’, ‘rendezvous’ are no
longer considered to be borrowing. The entries of these words in the ‘Oxford Advanced Learner’s Dictionary’ show nothing about their borrowing instead they have been treated equally to other English lexis. Usually borrowing enters a language through translation and interethnic communication, e.g., the word ‘glamour’ is borrowed from Scot. Moreover, borrowing of SL lexical items now and again for introducing its colours of meaning, is a matter of style and ultimately communication of the intended message.

(b) **Calque**

Calque’s status in translation is that of a sandwich between pure borrowing and TL/receptor’s expectations. A calque is a peculiar kind of borrowing whereby a language borrows an expression form of another but then translates literally each of its elements, e.g., ‘Qur’ān-i-Hakeem’ and in English it becomes ‘wise Qur’ān’. There are many fixed calques like borrowing, which, after a period of time, become an integral part of the TL. Translators seem interested in calques that may minimize linguistic difficulties like the terms and imagery of the Qur’ān without using actual borrowing that may cause comprehension problems for receptors. It serves dual purpose – first, it does not use an actual borrowed word exactly as it is used in SL; second, its use as a calque makes meaning more clear in the TL and to some extent receptor’s expectations are fulfilled.

(c) **Literal translation**

Literal or word-for-word translation is the direct transfer of explicit features of SL text into TL text. Venuti states: “The term literal translation” tautological since anything but that is not truly a translation but an imitation, an adaptation or a parody”. Here the translator’s task is adhering to the surface linguistic needs of the SL and TL. Literal translation is not appreciable both
for SL and TL. First, the niceties of SL and context of the message is not given due consideration; second, for a common reader it looks like a random collection of lexical items, hence makes no sense towards comprehension of a message whereas translation is meant for receptors so their difficulties of comprehension need to be emphasized. Anyhow, Jean-Paul⁴ and others are of the view that: “a literal translation is a unique solution which is reversible and complete in itself”.

The opinion about literal translation contained in the phrases ‘unique solution’ and ‘complete in itself’ seems an over-estimation. How a word-for-word translation may be regarded as ‘unique’ and ‘complete’. Here two questions arise to evaluate Paul’s idea: (i) does literal translation of the Qur’ān encompass all dimensions of its Message? The answer is certainly ‘no’, (ii) does the literal translation cause comprehension problems for receptor of the Message? The answer is definitely ‘yes’.

Nida⁵ is a bit different in defining the term ‘literal translation’. He says: “literal translation is one that translates only the strictly explicit features”. The phrase ‘explicit features’ is self-evident that literal translation has no priorities/regard for deep structure, cultural convention, linguistic and non-linguistic contexts. On the other hand it may not be appreciated by the receptor in TL because of its expected difficulties. Sharma⁶ has a moderate view about this kind of translation: “A literal translation is something between a ‘rank-bound’ (word-for-word) and ‘rank-free’ translation”. The phrases ‘rank-bound and rank-free’ denote that it is neither literal nor dynamic rendering but linguists place it in the procedure of rank-bound translation.

Nida has had a unique experience as a linguist with the American Bible Society. He has been regularly contributing as a member of the editorial board of The Bible Translators since its
establishment in 1948. Nida comments on the expression “begotten thee” taken from the translated version of the Bible from Hebrew (SL) into Lengua (TL). Nida says: “Literal translation of the expression ‘begotten thee’ is awkward. The equivalent rendering is “This day I make you my son”. But here the word ‘son’ in contemporary English, does not appeal to the non-Christian reader of the translation. The connotative meaning of the word ‘son’ at the time of revelation, may be ‘something very dear’ because the Qur’ān says: “He begetteth not, Nor is He begotten;” (112:3). This attribute of Allah transcends all stretches of time even before the creation of man and the time after resurrection.

Robinson sums up the idea of ‘word-for-word translation’ and ‘sense-for-sense translation’:

It is perhaps unfortunate but inevitable that the norms and standard appropriate for one group of users should be generalized to apply to all. Some readers demand literal translations, for the idea spreads that a translation other than literal is no translation at all. On the other hand some receptors like semantic (sense-for-sense) equivalence/rendering, here the opinion is that a translation that charts its own semantic path is no translation.

Different users of translations have their own preferences and expectations so no general norm or standard may be applicable to all. People’s likes and dislikes cannot be overlooked but the focal point is that communication of the message should be reliable and the receptor of the message is not disappointed/frustrated because of confusion and ambiguities in communication.

(2) **Cribs (exact or interlinear translation)**

Cribs or interlinear is better for students who want to follow the original text word-for-word with the translation of each word printed directly under the word it renders. Dr. Zia ul Haq’s translation of the Qur’ān is a
fascinating model of interlinear/cribs. This also, according to Dr. Zia, was specifically designed for students of the Qur’ān. This procedure of translating proves an appropriate lexicon but it is definitely problematic for comprehension of the Qur’ānic message by common readers in TL. It may also happen that because of structural and metalinguistic differences certain stylistic effects may not be achieved without upsetting the syntactic and or lexis order. After trying the aforesaid kinds of translations, if the translator regards a literal translation unacceptable, he may approach the methods of *oblique/indirect* translation procedures\(^9\) which include – transposition, modulation, equivalence and adaptation.

(3) **Oblique translation**

(a) **Transposition**

Transposition involves replacing one word class (SL) with another (TL) but without changing the meaning of the message. From a stylistic point of view, the source and the transposed expression do not necessarily have the same degree of communication. The translator should preferably choose to transpose the SL text if this translation fits better into the text, or allows a particular stylistic nuance to be retained. The transposed form is more literary in character and frequently used case of transposition is that of interchange. This procedure focuses simply on replacement and communicative dimensions are regarded as something secondary.

(b) **Modulation**

Modulation is a variation of the form of the message, obtained by a change in the point of view (it is totally unacceptable in case of translations of revealed messages). This procedure is considered unsuitable, unidiomatic or awkward in the TL. The clause ‘obtained by a change in the point of view’ indicates that this procedure involves subjectivity which certainly lacks reliability.
in communication of the message hence quite unacceptable both for SL and TL readers.

(c) **Equivalence**

In this procedure a translator replaces SL text through equivalents in TL text. A common experience is that one and the same situation can be rendered by two or more different stylistic and structural methods. A classical example of equivalence is the reaction of an amateur who accidentally hits his finger with a hammer: “if he were French his cry of pain would be transcribed as ‘Aie!’; and if he were English, this would be interpreted as ‘ouch!’” Many equivalents are fixed and belong to the repertoire of idioms, clichés, and proverbs. Generally proverbs are perfect example of equivalences. The method of creating equivalences is frequently applied to idioms too but in case of the Qur’ānic translation perfect equivalence of the Qur’ānic imagery is a fundamental problem. Though some English phrases and idioms give a closer equivalence yet communication of the intensity of the Qur’ānic Message through these substitutions is virtually impossible. However, in commercial translations such equivalences may serve the purpose.

(d) **Adaptation**

This procedure is used where the situation being referred to by the SL message is unknown in the TL culture and as a resort, in such cases translators have to adapt and create a new equivalent situation just to run the job. So adaptation can be regarded as a situational equivalence. Refusal to inevitable adaptation affects not only the syntactic structure but also hinders the development of ideas in the text. All of the procedures of translating given above may be applied more or less at the three levels of expression, i.e., lexis, syntactic structure and message.

### 3.2 Principles of translation
Everything in the world is governed by certain rules and principles and translation is no exception. Each area of translation has its own scope and limitations. A translator requires to illustrate the most common basic principles, problems, challenges and strategies before translating important and sensitive texts and particularly revealed Message. If a translator is unfamiliar with basic principles of translating, injustice, both with SL text and its rendering in TL is certain. Translation is not merely substitution and replacement of linguistic items, instead it is a complex and challenging job. Nida\textsuperscript{11} is of the view that: “translating is basically not a process of matching surface forms by rules of correspondence, but rather a more complex procedure of analysis, transferring and restructuring”. The phrase ‘complex procedure’ demands some principles as a procedure is based upon certain principles, e.g., principles of analysis, principles of transferring and principles of restructuring.

3.2.1 General translation\textsuperscript{12}

(1) Meaning

Reading and comprehending isolated lexical items may be highly misleading. Yallop\textsuperscript{13} says that: “Words do not mean what we want them to mean but are governed by social convention… we normally use and respond to meanings in context”. The phrase/clause ‘social convention’ and ‘meaning in context’ show that words are given meaning by social convention\textsuperscript{14} as the same word may mean something else in a different social convention. Similarly words in isolation have different referential and connotative meanings but when they are used in some context, they give contextual meaning.

The translation should give accurate meaning of the SL message in its context. Nothing should be added or removed arbitrarily through paraphrasing. The translator is to ensure:

(a) Is the meaning of the original text clear? If not what and where is something wrong?

(b) Are any words ‘loaded’ that need some explanation of the underlying implications?

(c) Is dictionary meaning of a particular word suitable one?
(2) **Form**

Form is style and style is form. The ordering of words and ideas in a translation should match the original as closely as possible. But for better communication/comprehension, differences in language structure often require changes in the form and order of words. In the Qur’ānic translation, the idiom of Arabic is changed into the idiom of English/TL with regard to receptor’s expectations.

(3) **Register**

Languages like Arabic and English often differ greatly in their levels of formality in a given context (e.g., Arabic and the Qur’ān). To resolve these differences, a translator must distinguish between formal/informal, fixed expression or personal expressions, so the translator is to consider:

   (a) Does literal translation of any expression sound too formal or informal?

   (b) Does the intention of the writer come through in the translation or the message is distorted?

(4) **Source language influence**

Whatever the translation style is, it seems influenced by SL. The most common criticism of translation is that it does not sound natural in TL. This is because the translator’s thought and choice of words are shaped by the original text. For example, literal translation of the Qur’ān in English where idiom of English is not maintained, is the outcome of SL (Arabic) influence. This style is not appreciated by common English reader particularly unfamiliar with the Qur’ānic style. A balanced approach is needed remaining faithful to the original text and realizing communication and receptor’s difficulties of comprehension.

(5) **Style and clarity**

A style of translation is to be determined to:

   (a) have clarity of the intended message,
(b) maintain fidelity to the original text,
(c) fulfill receptor’s expectations (with regard to TL).

(6) **Idiom**

Imagery and idiomatic expressions are generally untranslatable in their true sense. These may include similes, metaphors, proverbs and sayings, colloquialism and in English phrasal verbs. If the expression cannot be directly translated, any one of the following may be tried for better communication and comprehension:

(a) retain the original word, in inverted commas, e.g., ‘saddan’ (36:9),
(b) retain the original expression with a literal explanation in brackets, e.g., ‘saddan’ (a barrier/a wall),
(c) use a non-idiomatic or plain prose translation, e.g., ‘a barrier is erected in front of stubborn non-believers’. A golden principle is that an inappropriate idiom carrying inappropriate meaning must not be forced into the translation.

(7) **Three essential stages of translation**

(a) Forming thoughts in SL.
(b) Finding some suitable expression (with regard to context/register, SL).
(c) Recreating the text in another language (TL).

Nida also suggests three important and similar steps in translating, i.e.,

(i) analysis of SL text and TL, (ii) transferring linguistic form/items and (iii) restructuring the text into TL.

Here an important point to note is that a translator is not supposed to spot the original text only, but to explore and distinguish the differences between the three versions, (e.g., Arabic, Urdu and English in a Pakistani situation). This also supports the idea that errors may creep into translation from translation. So translation direct from the original text (SL) is more reliable.
(8) **Other rules of translating**\(^{16}\)

(a) An idiomatic expression should not be translated literally if it makes no sense in one’s own language (TL). For example: the Arabic expression “kun fayakoon” (36:82) cannot be exactly rendered into English, though it has been translated as “Be! and it is”. This is the translation of its surface features. Nida\(^{17}\) comments that: “Literal translation is one that translates only the strictly explicit features”.

(b) If the image is powerful, or strikingly concise such as “al balaagh ul mubeen” (36:17), retain the original words with an approximation in brackets, e.g., (openness), even approximation must be well thought.

(c) Idiomatic expressions cannot be defined in their true sense, however any attempt of their definition may render the expression as unidiomatic.

(d) What words mean in one language, cannot often be exactly conveyed in another (TL). The approach of translating should be natural and not unjust. It is better to translate the meaning of the message rather than the words.

(e) There is no finality in interpretation as interpretations may be as many as readers/interpreters are. No one can be forced to interpret this or that way. An axiom is that you can bring a horse to the tub of water but you cannot force the horse to drink water which means one may guide people what they need or what and how they should do, but one cannot make them do it.

### 3.2.2 Bible translation\(^{18}\)

Some principles have partially been recognized and formulated by those engaged practically in translating the Bible literature and other similar research in the
field. Nida claims that variety of problems cropped up while translating Bible. In the light of practical problems in Bible translating, he determined that the results of any accurate translating reveal a few basic principles of translation as given below. But an important point to note is that Nida’s principles of translations are the outcome of a vast experience of Bible translating in different major languages of the world and not only English.

(1) **Language consists of a systematically organized set of oral-aural Symbol**

The process of revealed messages results in oral and aural symbols simultaneously that is to say the uttered symbols (by the first agency/source) are also listened and interpreted by a listener (second agency/receptor). The written symbolic system of any language imperfectly reflects the ‘spoken/heard’ form of language. It means that miracles of the originally revealed Message like the Qur’ân, cannot be communicated through translations.

(2) **Association between symbols and referents are essentially arbitrary**

Symbols/signs and referents are purely arbitrary and may vary from language to language and culture to culture. For example, the same lexical item may carry different meaning in different cultures. So a translator is to focus on cultural meaning too. This is a complex and challenging task which needs worldwide research on different languages, their dimensions and social/cultural conventions at micro-level.

(3) **The segmentation of experience by speech symbol is arbitrary (in different social conventions)**

Segmentation of different speech symbols like colour, kinship and body parts may vary according to their experience in peculiar social conventions, hence translation of such items needs utmost care otherwise misinterpretation is certain. For example, there are only three ‘colour words’ corresponding to white, black and red which however, divide up the entire spectrum, in many African languages. A comparison of related sets of words in any field of experience, reveals arbitrary segmentation.
Since no two languages experience segmentation in the same way, this means that a word-for-word (literal) translation can never be accurate and meaningful in different social conventions.

(4) No two languages exhibit identical systems of organizing symbols into meaningful expressions

A language is a system of systems. Each language exhibits its peculiar distinctive syntactic and lexical systems. The basic principle of translation is that no translation in a TL can be the exact equivalent of the model in the SL that is to say, all types of translations involve (i) loss of information, (ii) addition of information and or skewing of information. One must examine the ethno-linguistic design of communication to understand how this distortion of message takes place. There is a ‘source’ (the speaker as source and encoder), a ‘message’ as expressed in accordance with the particular structure of the language, a ‘receptor’ (decoder/receiver) and a cultural context as a whole. An important point to note is that despite the close connection between ‘message’ and ‘context’, a translator must realize the fact that every ‘source’ and every ‘receptor’ is a different individual with different background and hence may be somewhat diverse in the use and understanding of a ‘message’.

3.2.3 The Qur’ānic translation

These principles have been ascertained through the study of different Qur’ānic translations into English and the comments by different translators of the Qur’ān, e.g., linguistic difficulties of translation experienced by translators, receptor’s comprehension problems and communicative dimensions of the Message. The Qur’ānic translation done in the light of these principles will add to the reliability both of translator and the translation but at the same time this is not a final word, there are so many things at micro-level which needs to be taken into account for better translation.

(1) Fidelity to SL text

How can this fidelity to SL text be maintained? This is possible only when a translator knows Arabic language and literature, its social and cultural conventions. Secondly, a translator must be free of bias and
prejudice. Nothing should be more or less than the Message given in the original text. Subjectivity is to be avoided.

(2) Social conventions of TL

A common feature of all languages is their peculiar social conventions. A translator is to keep abreast with the cultural and functional meanings of lexis as are used and understood in the respective communities. Otherwise a blind attempt may result in misinterpretation. This is how a single translation of the Qur’ān in English for different ethnic groups may not suffice. Here an interethnic-linguistic communicative approach is needed.

(3) Receptor’s expectations

A target language reader of the Qur’ānic translations expects the idiom of his own language. Syntactic arrangement of the translated text should be unambiguous and nothing about the content of the Message be confusing. This is possible when a translator realizes receptor’s linguistic and comprehension difficulties. A translator of the Qur’ān may develop receptor’s interest in the study of the Message if the reader is not entangled in a confused situation because of confused communication.

(4) The Qur’ānic imagery

A translator of the Qur’ān cannot abstain from translating the Qur’ānic imagery though he may be in a difficult translating situation. A reliable translation of the Qur’ānic figures of speech is difficult if not impossible. Exact equivalents are rare, only they may substitute the Qur’ānic imagery and even if this substitution seems difficult then put the original in parenthesis and paraphrase it but this is to be done with utmost care so that the sense of the Message is not distorted.

(5) Terms of the Qur’ān

The Qur’ānic terms are untranslatable but a translator has to communicate their meaning more or less so what should he do?
Ultimately he is to put the terms in original in brackets and explain their sense as accurately as possible. But a culturally loaded term may lose a lot which cannot be avoided.

(6) Clarity of intended Message and its divinity

Preserving sense of the intended Message and its divinity is problematic but not impossible. Certain extra efforts are needed by a translator to make the translation unambiguous and reliable. Intended Message means there should be nothing superfluous nor something understated. Lexis used in translation are to maintain the sublimity and divinity of Divine Words and it must not put on the linguistic garb of a worldly text.

3.3 Difficulties of translation

A general view is that translation is an operation performed both on and in language. Resultantly this operation brings forth translating problems. A person with no experience of the processes of translating may not judge the linguistic and non-linguistic problems involved in the translation except a translator. As there are different categories of translation, similarly, they have their own requirements of rendering a text which eventually result in certain difficulties for a translator as determined by theorists and scholars with expertise on translation.

3.3.1 General literature

(1) In case of translating scientific literature the problems of style, lexical appropriacy and such other niceties do not come in the way. On the other hand literary translation bring multifarious problems because of unfamiliarity with the subject, its style, terminologies of both languages and so on.

(2) SL conventions is another problem. A translator has to reflect on SL culture while translating into TL. Only substitution of lexis may not work.

(3) Translations of SL literary compositions is rendering of one creative work into another language (TL) which is certainly a complex phenomenon. Moreover, translating the poetic compositions adds to its
difficulties. The problem is that the similes, metaphors, symbols, idioms etc., of every language have their own cultural and conventional peculiarities because the concepts they express may usually be quite different from that of lexical/dictionary meanings. In such translations communication of the spirit is of utmost importance. Every language has its own beauty and niceties which cannot be transferred exactly into any other language through translation. Mood of languages also differs from one another. Translation of lexis of one language into another is undoubtedly difficult, even if a substitute is available in TL, there will be a marked difference between their shades of meaning.

(4) A translation cannot replace the original text because of its certain weaknesses. No translation can convey the sense and intended meaning of the SL text. Translation, therefore, has the inherent weakness of imperfection.

3.3.2 Bible

Here are some principal problems of translation, experienced by translators through translating Old Testament and New Testament from Hebrew (SL) into Greek and English (TLs), as stated by Nida. They have useful information about the difficulties of translating revealed Messages like the Holy Qur’ān.

(1) ‘Secondary agency’, i.e., a first agent causing another to perform some action, e.g., ‘God spoke through the angel and prophets’. Hence the original Message is from Allah through secondary sources, i.e., the angel Gibrail and the prophets. Sometimes a translator gets confused as to who said what, when and where.

(2) Translating direct quotations, particularly when the personal reference is obscured by stylistic shifts from first to third person.

(3) Rhetorical questions in revealed Message prove problematic for a translator.

(4) Lack of cultural correspondences between SL and TL.
“Incommensurate logotactic patterns, that is to say, words cannot be used in Lengua in the same kinds of combinations as the corresponding lexical units occur in Greek”

A translation axiom is that idiom has exocentric expression hence untranslatable. As idioms have their ‘grounding’ in the cultural behaviour, i.e., practices or beliefs, whether contemporary or historical so the result is an imperfect translation of idiomatic expression.

Perfect communication is impossible and all communication is one of varying degrees so the Message loses its intensity.

The equivalents in translation cannot be absolute instead may communicate some tinge of actual meaning.

The translator is not faced with the problem of right or wrong but with ‘how right’ and ‘how wrong’. This needs a thorough analysis of SL and TL before transferring and restructuring.

Living languages change and words have no exception. It is difficult for a translator to have the latest status of certain lexical items.

A common problem of translation is that firstly, no word ever has exactly the same meaning in two different expressions; secondly, there are no complete synonyms within a language; thirdly, there are no exact correspondences between related words in different languages. An analogy for the family of languages may help in understanding the varying colours/shades of meaning in different cultures. This seems similar to the differences in physical/facial features, habits, likes/dislikes, aptitudes, voices of members of a family. As different members of a family cannot exactly be the same so is the case of lexis of a language family.

Finding out ‘the specific linguistic context’ and the ‘practical world’ (non-linguistic) context is another problem for a translator.

Variations of situations in the source and receptor’s language cause the problem of equivalence.
(14) Syntactic adjustment may result in frequent mistakes on the part of a translator.

(15) Selection of different words which have related meaning for a term is also a common difficulty of translating.

(16) A translator is to regard three dimensions of ‘restructuring’: (i) stylistic level, (ii) literary genre, (iii) functional/dynamic dimension. Here the translator is to adopt a style which may maintain fidelity to the original text and meet expectations of receptor. Secondly, the status of genre, e.g., a revealed Message is to be regarded faithfully. Thirdly, functional dimension, i.e., what will be the function/effect of the Message.

3.3.3 The Holy Qur’ân

The Holy Qur’ân is a revealed Message and its rendering is much more difficult. Other worldly literature composed in mundane languages is easier for translation. In addition to the requirements of translation of any literary or poetic composition, the translator of the Qur’ân needs to have a grasp of the basic Message of the Qur’ân with firm belief in its content and the messenger (the Prophet Muhammad (SAW)).

(1) Translation of untranslatable Qur’ânic terms and their representative words may cause further confusion in comprehension of the Qur’ânic Message. The artistic beauty and grandeur of the original text is spoiled through translation.

(2) Brevity ‘short verses’ containing vast elaborations, as one of the Qur’ânic stylistic devices, poses the greatest difficulty for the translator.

(3) Rendering the meaning of the Qur’ân in a foreign (TL) would mean missing out more important dimensions of the original text/context of the Qur’ân. No mundane language can possibly be adequate for conveying highest spiritual thought of the Qur’ân.

(4) There cannot be a single word in any language that may convey the exact meaning of the Qur’ânic term. Dr. Ahmed comments that: “The Qur’ânic term is full ray of light. When a translator looks at it through the prism of an imperfect equivalent,… he misses a great deal of its meaning by confining his attention to one particular tinge”. However, a
group of word can give some idea of a term. In other words explanatory notes are required to explain the real meaning of the term.

(5) It is an admitted fact that the Qur’ān cannot be translated. Nevertheless meaning of its Message may be communicated to some extent as a resort. Pickthall’s rendering of the Qur’ān is appreciable as he tried his best to be as close to the original style of the Qur’ān as possible except that he used some archaic lexis and some colouring of Biblical style, even then he admitted certain weaknesses of translating the Qur’ān and these very shortcomings are the difficulties of the Qur’ānic translation.

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(6) Arabic text of the Qur’ān cannot be easily translated into a language like English which is radically different from it except that inevitably its paraphrasing in the TL.

(7) The difficulty of translating is multiplied when a translator attempts to render the Qur’ānic Message with accuracy and at the same time maintain the idiom of English.

(8) English language in certain aspects is not on a par with the comprehensiveness of Arabic. This is the fundamental problem for a translator of the Qur’ān.

(9) Repetition of different subjects or topics through varying situations and contexts for the sack of emphasis frequently occurs in the Arabic text of the Qur’ān for its literary beauty but in English text the receptor may get confused.

(10) Another serious difficulty for translating the Qur’ān and its comprehension is caused by ellipsis occur in the finest Arabic style
where both, words and phrases have to be supplied by an experienced reader of the Qur’ān for better sense of the Message.

(11) Grammatical transition, in one and the same sentence, is frequent in Arabic and problematic for the Qur’ānic translator.

(12) A personal or relative pronoun having different antecedents in one and the same sentence, complicates the situation for a translator. The translator has to make his choice to avoid such ambiguity.

(13) In some cases equivalence of Arabic lexis in English is problematic. However, English words are generally held to be synonyms. For example, the word ‘Allah’ so subtle but vigorous, is undoubtedly untranslatable in any language and particularly in English. The better solution is that it should be retained in original in all English translations.

Different procedures/kinds of translation, principles of translation and difficulties of translation have been discussed and all this gave a true picture of stylistic approach by different translators for certain effects, where general literature, Bible and the Qur’ānic translations have been treated equally for comparison to ascertain their respective features and problems of translation. In the next chapter, the relationship of translation of the Qur’ān and other relevant disciplines/studies that may prove helpful in translating and comprehension of the Qur’ānic translation have been brought under discussion to see the process of translating in its true perspective.

References/End notes

whereas other sub-categories of translating, e.g., borrowing, calque, transposition, modulation and adaptation have not been fully supported. Mainly this view is the outcome of receptor’s reaction to translated texts.

2 ibid, P 71. Free translation is a tyranny where a translator renders spirit of the message without any regard to textual form. It is some sort of trickery and dishonesty where a translator may add baseless things. On the other hand they support the idea that comparatively literal translation is better than a nice paraphrasing and subjectivity.

3 ibid, P 77. Venuti states that literal translation is just substitution and repetition of SL text with the least effect. This is a matter of opinion and opinion may differ from person to person.

4 ibid, P 86. Jean-Paul Vinay and Jean Darbelnet are of the view that ‘literal translation’ is better than other procedures of translation taking into account different aspects of translating. They speak in favour of literal translating on the grounds that it seems closer to the original text in style and meaning. But the problem is that in this procedure, receptor’s reaction is overlooked.

5 Anwar S. Dil, “Language Structure and Translation : Essays by Eugene A. Nida” (Stanford University, 1975) P 38. Nida opposes ‘literal translation’ on the plea that it is restricted only to surface structure without any analysis of contextual and conventional meanings which affects reliability of a translator and his translation.

6 B.D.Sharma, “Language and Linguistics” (Anmol Publication, 2005) P 150. Sharma is of the view that ‘literal translation’ is between rank-bound (literal) and rank-free (dynamic) translation. His idea stands no where as there is no clear indication of translating procedure. However, the idea of ‘literal translation with short inevitable explanatory notes’ stands in between but there is no mention of such notes by Dr. Sharma in the text cited above.

7 Douglas Robinson, “Becoming Translator : An Introduction to the Theory and Practice of Translation” 2nd ed. (Routledge, 2003) P 8. Robinson favours ‘interlinear’ or cribs (exact translation) usually meant for young religious scholars as it may prove helpful towards understanding certain linguistic niceties. Dr. Zia ul Haq’s translation of the Qur’ān is a fascinating model of interlinear/cribs.

8 ibid, P 8.
Lawrence Venuti, ibid, P 88-91.

Jean-Paul Vinay and Jean Darbelnet, ibid, P 90. Exact equivalence of any two languages is not possible as they usually differ in their cultural and social conventions. So translation is to be regarded just communication of possible meaning of a message and not more than that.

Anwar S. Dil, ibid, P 154. Nida reiterated that translation is not merely substitution of explicit features of a text instead it needs a thorough analysis, transferring and restructuring which is not as simple as is stated here but all this demands a meticulous work on the part of a translator and especially in case of translation of a revealed Message.

Alan Duff, “Translation” (OUP, 1989) P 10-12. Duff presented some general principles of translating, adapted from ‘Frederick Fuller: The Translator’s Handbook’ for different literary works. Here different proposed principles are also applicable to the Qur’anic translation particularly with reference to the ‘terms’ and ‘imagery’ of the Qur’an.

Colin Yallop, et al, “Lexicology and Corpus Linguistics: An Introduction” (Continuum, 2004) P 24-5. Words have exact intended meaning only when used/seen in their respective contexts. Isolated words may result in misinterpretation. They further comment that a translator, being aware of the context determines options in both languages and decides as to what sort of equivalence may be appropriate.

ibid, P 69. ‘Meaning is not isomorphic across languages’, denotes that the same lexical item may mean something different in another language, e.g., the word ‘Sala’ in the Qur’an has very specific meaning and praying structure but when it is translated into English, substituting it by the word ‘prayer’, its conventional meaning is distorted and spoiled.

Alan Duff, ibid, P 144.

ibid, P 137.

Anwar S. Dil, ibid, P 38.

ibid, P26-7.
19 Dr. Hasanuddin Ahmed, ibid, P 192-5. The difficulties pointed out specifically relate to translations of different genres of English literature but may also prove supportive in understanding some difficulties of the Qur’ānic translation.

20 Anwar S. Dil, ibid, P 71-8. Nida ascertained translating problems of Bible keeping in view the ethno-linguistic communication across interethnic borders.

21 ibid, P 71. TL lexis substitutes SL text insufficiently which is a constant problem for a translator as it affects communication and comprehension of a message.

22 ‘Exocentric expression’ means that idioms and terms are culture-bound and their meanings in isolated lexical items do not serve the purpose instead it results in confusion and misinterpretation.


24 ibid, P 198.

CHAPTER 4
RELATIONSHIP OF THE QUR'ANIC TRANSLATION
WITH RELATED DISCIPLINES/STUDIES

4.1 The Qur’ānic translation and Hadith

Hadith (sayings of the Prophet Muhammad (SAW)) is regarded part and parcel of the Holy Qur’ān particularly for authenticated exegesis. Whenever a translator or a reader comes across certain difficulties of translation, communication and comprehension respectively, his authentic source is valid ‘Hadith’. Fatihi comments: “the Qur’ān touches upon broad general principles of Islam whereas Hadith provides the legal minutiae (very small details) of these principles”. For example, the Qur’ān emphasizes ‘Salah’, ‘Fasting’, ‘Hajj’, ‘Zakah’, but without a detailed guidance as to how these obligations are to be performed. It is Hadith and Sunnah that teach how to say prayer, observe fasting, perform hajj and pay zakah. Secondly a thorough knowledge of the Prophet’s life is indispensable and certainly the interpretation of his life is the interpretation of the Qur’ān. The model of his life was a moving Qur’ān. Unfamiliarity with his life especially the period of revelation of the Qur’ān may result in various misconceptions. The Qur’ān was revealed during the entire period of Muhammad’s (SAW) Prophethood and therefore, for better understanding of the Qur’ānic Message, one also needs to study his life of the Prophethood. The Prophet Muhammad (SAW) was the first great commentator of the Qur’ān. His complete commentary on the Qur’ān is available in the form of ahadith (sayings). So the Hadith and Sunnah (acts) are keys to the store of the Qur’ānic knowledge. Nocholson says that:

It is impossible to discover the original context of the words (of revelation) actually spoken by the Prophet (SAW), the occasion on which they were revealed, or the period to which they belong. In these circumstances the Kor’ān must be supplemented by reference to our second main source of information, namely, the Tradition (Hadith).

The earliest authenticated source of commentary (tafsīr) of the Qur’ān was mainly the Hadith culture. The commentary on the Qur’ān is not something subjective instead explanation of the Qur’ānic text is bound to be in the light of Hadith and Sunnah and no speculation or personal opinion is permissible. The most
ancient and authoritative collections are those of Bukhari (870 A.D.) and Muslim (874 A.D.), and both bear the same title, viz., al-Sahih (the genuine).

The present study is mainly concerned with the translation of Sūrah Yāsīn into English which has given a chance to see how ahadith throw light on the teaching/interpretation/explanation of the Qur’ān. Doi\(^3\) comments on the importance of hadith towards understanding the Qur’ān: “The treasure of the Prophetic Traditions (ahadith) offers a valuable help in the explanations of some of the verses of the Qur’ān”. Here a few examples are given from Sūrah Yāsīn, (translated by AJA) where supporting ahadith (only a few) have been taken from the collection of ahadith by Busool\(^4\):

(1)  **Sūrah Yāsīn Verse 10**

“Alike it is to them whether thou hast warned them or thou hast not warned them, they do not believe”

The Prophet (SAW), through hadith, elaborated thoroughly on the principle of ‘Imaan’ and explained it fully for us to understand and practice it in everyday life. Abu Hurairah (RA) states that the Prophet (SAW) said:

“Faith is our seventy traits, the highest of it is the saying that, ‘there is no god but Allah’ and the lowest is removing harmful objects from the road” (al-Qasri, Shu’ab al-Iman).

This Hadith further clarifies the term Towheed (Monotheism) that the highest of the traits of ‘faith’ (Imaan) is saying with tongue and witnessing this from the core of heart that there is One and only One Allah and man’s praising and prostrating is only for Him. Moreover, this is also part of our faith that man will be rewarded even for the pettiest good and bad deeds.

(2)  **Sūrah Yasīn Verse 2**

“By the wise Qur’an”

Hadith elaborating the virtues and wisdom of the Qur’ān. Jabir (RA) states that the Messenger (SAW) of Allah said:

“The Qur’an is an intercessor; its intercession is accepted. And it is an argumentative opponent; and its argument is accepted. Whoever puts
it in front of him (i.e. follows it), it will lead him to Paradise; however, whosoever puts it behind his back (i.e. runs away from it), it will drive him to Hell” (Ibn Hibban).

No doubt the Qur’ān is full of wisdom. The clause ‘whosoever puts it in front of him means that the man who lives his life following the teaching of the Qur’ān, may earn Paradise which is eternal success. Contrary to this, ‘whosoever puts it behind his back’, denotes that the unfortunate one who does not leads his life adapting it to the teachings of the Qur’ān, he may be destined to Hell, a failure for good. Whosoever seeks guidance from the Qur’ān, is guided with full wisdom.

(3) **Sūrah Yāsīn Verse 35**

“that they might eat of its fruit and their hands labour. What, will they not be thankful”

Hadith explaining the virtues of thanks giving, stated by Ibn Ab-d-Dunya,  Kitab ash-Shukr, that the Prophet (SAW) used to invoke this du’a:

“My Lord! Help me thank You, and remember You and beautifully worship You”.

How terse and comprehensive this pray is! A thanks giving believer is fortunate, for not being among thankless. Allah’s blessings and endowments for man know no bounds, so every one must pray to be among thanks giving fellows whatever the circumstances are.

(4) **Sūrah Yāsīn Verse 54**

“So today no soul shall be wronged anything, and you shall not be recompensed, except according to what you have been doing”

‘Abd Allah Ibn ‘Amr (RA) said that the Messenger (SAW) of Allah said:

“The just people will be seated on pulpits of light to the right hand of the Beneficent – and both hands are right – those who are just in their
ruling, just with their families and those who are ruling over” (Muslim).

The people who could not get justice in this ephemeral world, will certainly have full justice from Allah (SWT) on the day of Judgment, provided they themselves are doing justice at all levels. The justice from Allah (SWT) on Resurrection is bound to the justice man exercised in this world while ruling, being ruled over and with their families. This reward and honour leaves far behind the worthless material things for which man neglects justice. In some situations the Qur’ān is self-explanatory, for example, “for, indeed, the life to come will be better for thee than this earlier part [of thy life]” (93:4).

4.2 The Qur’ānic translation and Commentary (Tafsīr)

Although the Qur’ānic commentary does not come in the purview of the present study yet a brief touch upon the importance and relation between the Qur’ānic translation and commentaries on the Qur’ān is deemed necessary both for the translator and the reader of the Qur’ān, as translation is also the short possible commentary. Dr. Ahmed says that: “Translation, in a sense is a kind of tafsīr (commentary) since expression of the meaning in another language requires tafsīr”. In some situations simple translating does not work rather appears ambiguous, and inevitably commentary is needed for making things clear. The dichotomy between translation and commentary is essential because a translator renders only words but an exegete goes into detail of the grasped meaning. In other words, a translator says, Philips comments: “this is what the verse means” on the other hand a commentator’s remarks may be “this is what I understand from the verse”. An experienced commentator is to use the words like – ‘in the light of’ or ‘in accordance with Hadith and Sunnah’, ‘so and so says’, ‘so and so is heard saying’, and so on. A misconception about commentary is that it is something like paraphrasing or an expression of personal opinion but it is not anything like that. Whoever unfortunately dares to make commentary on the Qur’ānic text without any reference to Hadith and Sunnah, he is in a loss and may invite Allah’s wrath. In some rare cases where commentary through Hadith and Sunnah is not traceable, a consensus is to be developed through all authentic means and here subjectivity is again discouraged as it encourages natural differences among commentators and if this practice of differing goes on and on, what will happen eventually? In such a
situation some critic may give comments on a commentary, made through subjective approach, that the very work of commentary is not reliable which is the result of ‘what “I” understand’. There are so many ‘I(s)’ which form ‘we(s)’ and we(s) constitute some group/s and ultimately their style of commentary based on personal opinions, is absolutely unacceptable to receptors. In the former case “this is what the verse means”, the translator is over confident about his translation and meaning of a verse. This is something over-estimation of translation. There are so many Arabic words/constructions in the Qur’ān which contain subtle shades of meaning and cannot be expressed in another language in their true contextual and cultural sense.

The science of exegesis is primarily concerned with the interpretation and elucidation of the Qur’ānic text. Ayoub⁶ says: “The early commentaries were for the most part straightforward Hadith transmission”. This implies that the convention of the Hadith transmission was termed as ‘commentary’. It further underpins the idea that a commentary which is not supported by Hadith and Sunnah, is no valid and reliable commentary (tafsīr). This relationship between the Qur’ānic translation and its exegesis is further supported by Dr. Philips⁷: “All translations are in fact tafsīrs, some more accurate than others. Most of translations list in their forewords the names of the classical tafsīrs and lexicons on which they relied”. Despite their overlapping features, both have their own peculiar style and limitations. The study and guidance from commentary certainly adds to the reliability of the Qur’ānic translations.

The real founder of the Qur’ānic exegesis was Abdullah Bin Abbas (RA), the Prophet’s cousin. Doi’s⁹ remarks about this popular and reliable exegete are worth mentioning: “Ibn ‘Abbas was famous with the title of the Tarjaman al-Qur’ān, the interpreter or broadly speaking the commentator of the Qur’ān”. The phrase ‘Tarjaman al-Qur’ān’ (interpreter of the Qur’ān), is self-evident that translation and commentary of the Qur’ān are inherently interrelated. Ibn ‘Abbas was an interpreter and commentator as well. The reliability of his commentary lies in the undeniable fact that the source of his commentary is Hadith and Sunnah. According to Dr. Ayoub¹⁰, there is also a further dichotomy between the Qur’ānic exegetes: “A mufassir (exoteric exegete/commentator) is primarily a transmitter, but a mu’awwil (esoteric exegete/commentator) is a discoverer or deducer. The latter enjoys an infinite scope for his imagination, though he is also subject to error and is generally suspect; the former is narrowly restricted by the paucity (smallness) of his subject-matter”. A critical view of this quotation reveals that either it is exoteric or esoteric
exegete, his transmission or discovery respectively is restricted and not authentic without supporting Hadith and Sunnah.

Though a complete original research work of early interpreter/commentator Ibn ‘Abbas is not available yet its gist is preserved in the great commentary of Tabari (922 A.D.) who absorbed the whole mass of traditions existing in his (Ibn ‘Abbas’s) time. Subsequent commentaries are largely based on this unique work with no chance of subjectivity but unfortunately this treasure of true and sound knowledge has not been translated into different languages of the world hence its utilization in the world is the least so far. The pressing need is that these commentaries are to be translated in all major languages of the world ensuring maximum circulation of the universal Message of the Qur’ān.

Two other commentaries, one by Zamakhshari (1143 A.D.) and the other of Baydawi (1266 A.D.), are the best known and highly esteemed tafsīr (commentary) work among the Muslims. Moreover, ‘Itqan’ of Suyuti (1505 A.D.) is regarded as a general survey of the Qur’ānic science and an introductory critical study of the Qur’ān which is really useful for a common reader to get himself familiar with the overall rudimentary knowledge of the Qur’ān/Islam. A few examples from the translation of Sūrah Yāsīn into English by Arberry where literal translations of the Qur’ānic imagery needs the study of a short commentary for better communication and comprehension. This will suffice to underpin the idea of need and inherent relationship between translation and commentary of the Qur’ān:

(1)  “Surely We have put on their necks fetters up to the chins so their heads are raised”(36:8)

(2)  “and We have put before them a barrier and behind them a barrier; and We have covered them, so they do not see” (36:9)

(3)  “And a sign for them is the dead land that We quickened and brought forth from it grain, whereof they eat;” (36:33)

(4)  “And the sun – it runs to a fixed resting place; that is the ordaining of the All-mighty, the All-knowing;” (36:38)
“They are waiting only for one Cry to seize them while they are yet disputing”. (36:49)

“Today We set a seal on their mouths and their hands speak to Us, and their feet bear witness as to what they have been earning” (36:65)

“that he may warn whosoever is living…” (36:70)

“Have they not seen how that We have created for them of that Our hands wrought cattle that they own?” (36:71)

“His command, when He desires a thing, is to say to it, ‘Be’, and it is” (36:82)

The Holy Qur’ān is replete with explicit and implicit imagery (for comparison) and proves useful for inculcating true sense of the Message. Communication of Allah’s Message through imagery is a unique and effective style of the Qur’ān. All the bold items shown in the above mentioned verses of Sūrah Yāsīn, have been used figuratively and an English reader who has no working knowledge of the Qur’ān, will be definitely in difficulty towards comprehension of the Message through simple literal rendering. In such a situation, short or detailed commentary (depends on the level of communication load) will help the reader in understanding the intended Message from Allah (SWT). Because in commentary, the reader will become familiar with details in addition to the context of the verses, i.e. the occasions of revelation (shan-i-nuzūl). In the historical development of tafsir (commentary), given in ‘The Qur’ān: Shaykh Tabarsi’s Commentary’, Abdul comments:

The need for an explanation of the verses of the Qur’ān arose quite early among the Companions. Even before the whole of the Qur’ān was revealed, people used to ask the Apostle of God all sorts of questions as to the meaning of certain statements in the revealed verses or their bearing on problems as they arose, or details of certain historical (such as the circumstances of revelation) or spiritual matters on which they sought more light, and the Prophet used to explain these.
Whereas the Companions of the Prophet (SAW) were eye-witness of the prevailing situation at that time, even then the need of commentary on the Qur’anic Message was felt by them. In case of even a slight ambiguity, the best recourse to them was the Prophet Muhammad (SAW), his Hadith and Sunnah for its clarification. But they never dared to comment anything on their own. An important point to note is that commentary on the Qur’anic Message and explanation of worldly literature are absolutely on opposite extremes. In the former case no subjective approach is permissible.

4.3 **Translation of the Qur’ān and Bible – a linguistic approach**

First of all the researcher is very clear about the fact that there has been no application of linguistics to the *Qur’ānic translations* into English. An ultimate goal of its use in translation is to have an effective and reliable communication of the Message, as it helps in analyzing how a translator is to be faithful to SL and at the same time helpful to the receptor’s (TL) expectations. Linguistics is a systematic and scientific study of language. Science does not leave any aspect (that comes in the purview of a certain study) unattended. The practice of the Qur’ānic translation in English has been going on for about the last two centuries, but different approaches to translating have been limited to explicit features of the original text, particularly in literal translation. Then there are some translations with short notes but they too are explanation of the explicit/surface structure. So a linguistic stylistic analysis of SL and TL is inevitable for reliability of the translation. The content of the Qur’ān has been guaranteed by Allah (SWT) Himself and the Muslims believe in this undeniable reality but no diversification in translation has been attempted for expanding the scope of translations and better communication of the universal Message.

On the other hand *Bible translating*, realizing the utility of linguistics in the process of translating, benefited a lot. Nida is regarded as an expert scholar in the field of Bible translating. He concluded that the Bible can be translated in a simple running style in any language without disturbing the original content. A few examples will be given in the next section, i.e. 4.3.1. The Bible translators have experienced many difficulties of translating through a thorough analysis of the original text (in SL) and then translated text (in TL) in their linguistic contexts and found very useful for effective communication. On this touchstone, the Bible translators linguistically explored approximately all major languages of the world. Though some translating
difficulties are still there yet a lot of problems with regard to better communication and comprehension have been resolved.

4.3.1 Linguistics and Bible translation

Linguistic analysis of the styles of miscellaneous translations has been more or less touched upon by different theorists of translation. Nida and Catford are remarkable figures and exponents of translation theories. Nida is popular as an expert scholar in the field of Bible translation and general research work on its literature. Then Catford has his own theory of general translation (for details see chapter 2 of the thesis). Nida\textsuperscript{12} throws light on the application of linguistics to translation of the Bible:

Perhaps one of the most conspicuous influences of linguistics upon the Biblical field has been in the area of translation. The Bible Societies have been particularly concerned that the advances and insights from the science of linguistics be made available to Bible translators in various parts of the world.

The sentence, ‘conspicuous influences of linguistics upon the Biblical field has been in the area of translation’ is self-evident that translation of Bible benefited a lot from linguistics. As translating is not simply substituting the explicit features of SL text by TL equivalents instead it is a complex process of linguistic analysis both of SL and TL, transferring and restructuring of the text in receptor’s language. Analysis of linguistic meaning, referential meaning and emotive meaning is meant to resolve ambiguities. An important point to note is that languages differ radically in emotive meaning than in referential signification. A competent translator, at first, analyzes source language text in its simplest forms; second, transfers it into TL simple forms at a similar level; third, restructures this transferred form into receptor’s language which is most appropriate and at a level of receptor’s expectations. The fact is that a message is decoded and reacted by receptors where adequacy of translation is definitely evaluated.

A matter of great concern is that none of the exponents of the translation theories or other scholars with expertise in translation, focused on the ‘styles of the Qur’\textsuperscript{ani}c translation’ into English, as Nida did for the translation of the Bible in all major languages of the world. Nida\textsuperscript{13} concluded in the light of the adequacy of translation of a ‘revealed message’ and its communication that:

a rendering which does not communicate the sense of the original is simply not a translation but a string of words and any legitimate analysis of the
adequacy of a translation must accept as a primary criterion of correctness of
the manner in which such a translation is understood by the majority of the
persons for whom it is designed.
In other words, the Bible Societies have based their view on the ‘adequacy of
translation on the fundamental principles of communication theory’, in promoting
what is termed as ‘dynamic equivalence’ in translation from source language (SL)
into the target language (TL) with quite different linguistic and cultural contexts. The
communication theory favours the criterion of adequacy as cited above.

Now how the insights from the science of linguistics have been made available
to Bible translators all over the world. This novel approach was absent in traditional
translations. The study of linguistics with reference to translating the Bible developed
a different outlook and new ways of language studies and translation work. All this
depends on an untiring process of linguistic analysis of SL and TL texts. The process
of analysis is inevitable where the source and receptor’s language are quite different
in grammatical and semantic structure like Arabic and English, especially in case of
translating the Qur’ān. There are a few crucial aspects of linguistic approach in
translating Bible. As a translator faces a number of polar (opposite extreme)
distinctions so he is to make a choice between: (i) content as opposed to form, (ii)
meaning as opposed to style, (iii) equivalence as opposed to identity, (iv) closest
equivalence as opposed to any equivalence, (v) naturalness as opposed to formal
correspondence.

Before choosing between these opposing features sets, a translator is also to
decide priorities of ‘form’ and its ‘comprehensibility’ and ultimately ensuring an
expressive and imperative (total impact of the message) translation. The priorities
may include: (i) contextual consistency over verbal consistency (i.e. word-for-word
linguistic perspective), (ii) dynamic equivalence over formal correspondence (with
regard to receptor’s reaction), (iii) aural form of language over written (especially for
communication of revealed message), (iv) form acceptable to receptors (age, sex,
education and background perspective) over traditionally more prestigious.

(1) **Priority of contextual consistency over verbal consistency**

Semantic areas of corresponding words may differ from one language
to the other. The choice of appropriate words from receptor’s language
to substitute a word in the SL text is preferably seen in the context and
not in isolated verbal signs. The Greek term ‘soma’ (body) in different
versions of the Bible has been rendered in different ways particularly in New English Bible and Today English Version that shows departure from verbal consistency as follows:

(a)  **Mark 5:29**

RSV: she felt in her body  
NEB: she knew in herself  
TEV: she has the feeling inside herself

(b)  **Rom. 12:1**

RSV: present your bodies  
NEB: offer your very selves  
TEV: offer yourselves

(c)  **Col. 2:11**

RSV: putting off the body of flesh  
NEB: diverted of the lower nature  
TEV: freed from the power of this sinful body

Semotactically the rendering as “she felt in her body” in Mark 5:29 (RSV), is unnatural and inappropriate. The word ‘body’ is limited to physical structure. When something is felt, this feeling is reacted by all entities like brain, heart, soul, and so on. Therefore, the word ‘herself’ (NEB) seems appropriate one. Secondly, Rom. 12:1 (RSV) “present your bodies” is quite misleading rendering, as a body without soul and a soul without body (and account of deeds) is incomplete and such presentation before Allah appears meaningless. Instead total sum of personality is to be offered to Allah (SWT). Thirdly, Col. 2:11 (RSV), the translating as “put off the body of flesh” is also unnatural to the receptor’s expectations and definitely confusing. Here the word ‘flesh’ denotes verbal consistency. The researcher’s conclusion is that the rendering in RSV maintains and favours verbal consistency which is not appreciated by the receptors. It lacks two fundamental features of a successful communication, i.e. expressiveness and impact of the Biblical message. Nida\(^{15}\) also concludes that: … “regardless of the
interpretations one prefers, the fact is that a literal rendering is both unnatural and misleading … strict verbal consistency may result in serious distortion of the meanings”.

(2) **Priority of dynamic equivalence over formal correspondence**

When a translator regards receptor’s reaction, intelligibility of the translation is focused. The adequacy of translation is to be measured against *expressive* and *imperative* function and not the use of words and grammatically well-constructed sentences. This is essential for translating revealed message. Three functional dimensions of translation, i.e. *informative*, *expressive* and *imperative*, may be guaranteed through *dynamic equivalence*. A few examples will suffice for further clarification of dynamic equivalence:

**Imperative function**

(a) **Heb. 2:2b**

KJV: “every transgression or disobedience received a just recompense of reward”

TEV: “any one who did not follow it [the message given by the angels] or obey it received the punishment he deserved”

(b) **Cor. 4:13**

KJV: “being defamed, we entreat”

TEV: “when we are insulted, we answer back with kind words”

**Expressive function**

(a) **Acts 8:20**

KJV: “thy money perish with thee”

TEV: “May you and your money go to hell”

(b) **Gal. 1:9**

KJV: “let him be accused”

TEV: “May he be condemned to hell!”

**Informative function**

(a) **I Peter 2:12**

KJV: “having your conversation honest among the gentiles”
NEB: “let all your behaviour be such as even pagans can recognize as good”

(b) I Peter 3:3

KJV: “whose adoring, let it not be that outward adoring of plaiting the hair, and of wearing of gold, or of putting on of apparel”

Phillips: “your beauty should not be dependent on an elaborate coiffure (hair style), or on the wearing of jewelry or fine clothes”

These examples are just to give an idea of informative, expressive and imperative functions of a translation. The researcher appreciates the style of translation adopted in the TEV (Today’s English Version). All functions of translation, focused above, are appreciable as they fulfil receptor’s expectations towards better comprehension and ultimately prove effective. Neither one nor two instead presence of all three functions may guarantee a reliable translation. This may not be achieved through formal correspondence.

(3) The priority of heard language over the written one

It is legitimate to give priority to the heard form of language in translation especially in case of revealed message as it is often spoken or read by one person liturgically and others listen it. Contrary to this certain ambiguities may crop up, e.g. in Mark 1:12, the use of ‘Spirit’, will be misleading, if heard orally, this may imply both good or bad spirit. So the word ‘spirit’ needs some qualifier like, ‘Holy Spirit’. This will ease receptor’s understanding. Similarly, the word ‘God’ is also to be used with qualifier, e.g. ‘God Almighty’. Only word ‘God’ will be confusing in oral communication for common receptors.

(4) Priority of needs of the audience over form of the language

A translator is to choose the forms of language which are understood and accepted by the receptor/reader and not the traditional structure with great literary prestige. A translation in the common language which is known and used by the common readers/receptors and which is also acceptable as a standard for published material, is appreciated.
Moreover, for a translator, non-Christian should have priority over Christian. The same is needed in the Qur’anic translation.

4.3.2 **Linguistics and the Qur’anic translation**

The researcher’s findings are that there is no application of linguistics in the field of the Qur’anic translation that is to say that neither any translator attempted linguistic approach in translating the Qur’an nor any linguist analyzed linguistically the translated text of the Qur’an in English. It is an open question for all religious scholars as to why is the circulation of the Qur’anic Message through translations limited? Then lack of linguistic approach in the Qur’anic translation is another area of concern. There will be certainly many people in the world, unaware even of the name of the Qur’an, others may know only its name but no introductory knowledge of the last and universal Message. The Qur’anic Message is culture, ethnic and boundary free as it is for the whole of mankind. This unique treasure must not be stand still instead it needs to be spread throughout the world as all nations have a fundamental right to get this Message through all possible means.

When the Qur’an (Divine Word) is untranslatable and a translation of the Qur’an is not the Glorious Qur’an, then only meaning of the Message needs to be communicated in such a linguistic form as may be understood and appreciated by the receptors in TL remaining faithful to the content of the Qur’an. The Qur’anic translation has two drawbacks towards its effective communication – first, maximum translations of the Qur’an into English are literal/interlinear with no explanatory notes to overcome certain ambiguities on the part of the receptor of the Message; second, the Qur’anic translations have not benefited the linguistic approach of translating. A few examples from the translations of Sūrah Yāsīn into English will suffice to realize the importance of linguistic analysis both of SL and TL (translated text) in the process of translating:

1. “Lo! We have put on their necks carcans …” (Al-Qur’an, 36:8)

   The verbal phrase, ‘*put on*’ used by Arberry and Pickthall is confusing and misleading as the very phrase means ‘clothe oneself’ and not anybody else. Its use can be misinterpreted as if ‘We’ (Allah SWT) naizbillah (God forbids), Himself has put on the necks carcans of disbelievers. Dr. Zia’s rendering is more expressive as, “We placed in their necks collars …”. Similarly Dr. Azam Malik’s translation is also appreciable and it goes like, “We have thus *put* yokes *round* their
necks …”. There are some other translators whose expression is quite unambiguous.

(2) “Thou only warnest him who follows the Remembrance …” (36:11) Arberry did not use the adverb ’only’ in its proper place, i.e. before the pronoun ‘him, e.g. ‘thou warnest only him who follows the Remembrance’… The verse means that the warning is only for him who follows the Message. Whereas Arberry’s rendering shows that the task in only to warn, whosoever he is where the emphasis is on ‘warning’ and not ‘the individual’ who follows the Remembrance. On the other hand Dr. Ansari, Pickthall, Dr. Zia, Yusuf Ali and Dr. Asad’s renderings are appropriate and clear.

(3) “Alike it is to them whether thou hast warnest them or thou hast not warnest them, they do not believe” (36:10) In this translation Arberry and some other translators maintain verbal consistency and not contextual one. As every paragraph has a topic sentence, similarly every sentence has a topic word which bears the most important information and ‘fronting’ that most important information is appreciated towards fluent and easy comprehension. In this verse, the most important information is that ‘they will not believe’ and its fronting may add to the communication of the Message.

(4) “Strike for them a similitude – the inhabitants of the city, when the Envoys came to it;” (36:13) Arberry’s rendering is devoid of natural flow in the TL. This is a common shortfall of literal translation. Secondly, the use of varying pronouns (participants) in the same verse, i.e., ‘it (her/them), (Zia), ‘whom’ (ZIA), ‘unto them’ (Asad), is all right in Arabic but may be confusing in the TL.

(5) “Meanwhile/in the meantime a man came running from the far side of the town, saying: “My people, follow the Messengers;” (ZIA, 36:20) Though the use of ‘O’ in exclamatory expression, e.g., “O My people! follow the rasools” (FA), is not appreciated in contemporary English yet the rendering by Ansari seems a neutral statement whereas it is an exclamatory expression, hence confusing for the TL readers.
(6) “What, shall I take, apart from Him, gods whose intercession, if the All-merciful desires affliction for me, shall not avail me anything, and who will never deliver me?” (AJA, 36:23)
AJA put a comma (,) instead of question mark (?) after the question word ‘what’, to show surprise in the expression of the verse. This may confuse the TL reader. On the other hand Dr. Zia put a (?) mark after Do? in the same verse which fulfils the TL expectations.

(7) “Behold, I believe in your Lord; therefore, hear me! (AJA, 36:25)
The use of verb ‘hear’ in the verse is not appreciated in the theory of appropriacy. This is a loose rendering as ‘hear’ means careless listening without any concentration. The other translators rendered it appropriately using the verb ‘listen’ to me. Moreover, the addition of preposition ‘to’ gives intensity to the Message which communicates, ‘listen to what I say’.

(8) “They shall every one of them be arraigned before Us.” (AJA, 36:32)
In the translation of the verse, the clause ‘every one of them’ splits the principal helping verb ‘shall’ and the action verb ‘arraigned’. This is termed as syntactic/grammatical ambiguity and opposite to the TL expectations.

(9) “It behoves not the sun to overtake the moon, neither does the night outstrip the day, each swimming in a sky.” (AJA, 36:40)
The translator used the word ‘behoves’ which means ‘right’ or necessary for somebody/something. This is again a loose rendering where the reader may misinterpret it as, it is in the power of the sun to overtake the moon but it is not a right/necessary thing for it. The fact is that the sun cannot overtake the moon according to the laws of Allah.

(10) “and then created for them other vessels like those on which they ride” (ZIA. 36:42)
Agent of the action or identification of the participant is not given in translation of the verse and it may confuse a casual reader. However, if it is read with anaphoric reference to verse 36:41, then the agent of the action becomes clear.
(11) “Have they not seen how that We have created for them of that Our hands wrought cattle that they own?” (AJA, 36:71)

The use of the expression ‘how that’ in verse 36:71 and 36:77 by Arberry is not appreciated in contemporary English.

(12) “So glory be to him, in whose hand is the dominion of everything, and unto whom you shall be returned.” (AJA, 36:83)

Arberry has not utilized the expansion of the indefinite pronoun (all) after ‘you’, as has been used by other translators, i.e., you (all) which makes the sense of the Message more clear.

These examples show that linguistic approach towards analysis of SL and TL while translating the Qur’anic Message, may prove helpful towards better rendering and overcoming receptor’s difficulties, for whom all this business of translating is going on. The application of linguistics to translation is multi-productive and multi-dimensional and this diversification in communication of the meaning of the Qur’anic Message is legitimate demand of the present era. For this the translators of the Qur’an will have to give a novel landscape to the readers of the Qur’anic Message in TL.

An artist with expertise on painting knows the importance and status of a landscape in some depiction. Its advantage is that at first, it invites and attracts the receptor’s attention more than the real message though the thing that matters is the ‘message’ in any art production. In the present materialistic world, the Message of righteousness and the way to success of eternal life, is not easy to inculcate, especially in a mind that has become entangled in short lived luxury, pleasure and fading beauty of this ephemeral world. Caramaschi\textsuperscript{16} comments on the radical changes in priorities: “Focus has shifted from the heart to the nerve and … from humanity to the visible world”. All –isms are being followed and served. This is a strange shift from the eternal reality (i.e. the service of humanity) to a short lived visible world which has put man in a state of constant internal and external crises. The only solution to the problems that the world is facing, lies in the universal Message of the Qur’ân. The problem of effective communication between the Muslims and non-Muslims is that the non-Muslims say, \textit{the doubt arises not in what you say instead what you are}. A suggested landscape to be adjusted in the introductory pages and some innovative addition in the body of translated text of the Qur’anic translations may include:
(1) **Introduction to the Qur’ān and its translation**

(a) a bias/prejudice free comparison of revealed scriptures and the Qur’ān with reference to their scope and prevailing position in the world,

(b) What is the status of the last Message of the Qur’ān and the Prophet Muhammad (SAW),

(c) styles of the original text of the Qur’ān,

(d) expected comprehension difficulties of common English reader (particularly non-Muslim receptor of the Qur’ānic Message).

(2) **Translated text of the Qur’ān**

(a) A translator should preferably include Arabic text of the Qur’ān in its translation,

(b) transliteration for possible sound effect (phonology), for the receptor unable to read Arabic text of the Qur’ān,

(c) running translation meeting the expectations of the receptor of the Message in TL, i.e. English, remaining faithful to the content of the Qur’ān in its Arabic text.

(d) short explanatory notes where needed only for better comprehension of the true sense of the Message, and no subjectivity under the pretext of commentary.

All this may prove fruitful in bridging the interethnic gap and eradicating cultural barriers through a predetermined and preplanned strategy of translating the Qur’ān with adequacy and communicating its universal Message throughout the world.

4.4 **Style of the Arabic text of the Qur’ān**

Familiarity with the style of the Arabic text of the Qur’ān is supportive during the process of translating and then understanding of the Qur’ānic translation by English readers. On the contrary, an English receptor may fail to get the true Message even if he knows Arabic. No doubt, the style of the Qur’ān is inimitable and the translator cannot maintain it despite his utmost efforts and loyalty to the Arabic text but awareness of style is helpful for the translator in maintaining if not style, the spirit of the Message in the least. A reader may become confused, thinking that the Qur’ān is a piece of incoherent and incohesive writing. In such a situation, the translator and
the reader’s assiduity ends in smoke. Dr. Haleem says: “a grasp of certain features of the Qur’anic style is essential for proper understanding”. It means that an English reader must be well conversant with the common stylistic features of the Qur’ân, e.g. repetition of topic/subject (like Monotheism, the Prophethood and the Resurrection), ellipsis (stylistic gap), digression/iltifat (change of pronoun/addressee), to avoid confusion and misinterpretation of the Message. On the other hand, the application of the linguistics to the translation of the Qur’ân, is still a point of departure. Whereas all the Qur’anic literature in English needs to be analyzed linguistically.

Stylized pattern of the Qur’anic language is one of the unique and remarkable feature of the Qur’ân. All the literary figures of the Prophet Muhammad’s (SAW) time were stunned by the style of the Qur’ân being Word of Allah. Haleem explains this divinity in his own words that: “God speaks directly in the Qur’ân, not the Prophet, or anyone else talking about Him. This gives the text of the Qur’ân a very special authority”. It denotes that the Message is from Allah Almighty and is to be reflected upon at the same sublime level. Its stylistic language and miracle of a measured rhythmic tone is felt through the effects that are experienced by its readers and listeners. The Qur’ân itself says about its powerful style:

1) “And those who disbelieve say: Heed not This Qur’ân, and drown the hearing of it, Haply you may conquer” (41:26)

2) Say (O Muhammad (SAW)): It is revealed unto Me that a company of the jinn gave Ear, and they said: Indeed it is marvelous Qur’ân” (73:1)

An important reality to note is that when rhythmic miracle of the Qur’ân imprints its effect in the heart and mind of unbelievers, what may be the degree of its effect upon a true believer while listening or reading the Qur’ân. Very simply the language which is spoken differs a lot from its written version. But the Qur’ân is the only revealed Message which with full authenticity maintains the same spoken style of colloquial Arabic and is free from the formal tenor of mundane languages. Dr. Ahmed puts it in this way:

The celestial melody and intrinsic merit of the Qur’ân struck the Arabs dumb when they first heard it as well as when it was written down word by word.
This spoken message turned into a masterpiece of literature and the oral message revealed at intervals became a code of life for all times.

Though the unbelievers (mushrikeen) of Mecca, were stubborn towards Islam and the Qur’ān, from the core of their hearts yet they had recognized the undeniable universality of the Message. But the traditional idol worship by their forefathers (social conventional pressure) was the only hindrance for them in embracing Islam.

A word about the Qur’ānic translation into English. If the TL reader compares the Qur’ānic translation entirely with the idiom of English language, he may become entangled in comprehension difficulty. In addition to this problem, if the reader of the Qur’ānic translation into English, have gone through some unreliable English studies on the Qur’ān, it will multiply his difficulties and confusion in understanding the Message. Dr. Haleem20 is apt in saying that: “Many English studies of the Qur’ān tend to regard it as nothing more than a jumble of borrowed and rambling (disconnected) thoughts with no sense of direction, which have added more confused ideas to an already confused comprehension”. Therefore, the reader of the Qur’ānic translation must be familiar with the dynamic stylistic features of the Qur’ān. Some significant styles21 of the Arabic text of the Qur’ān include:

(1) **Digression (iltifāt)**

Digression is a popular style of the Qur’ān. This stylistic feature poses certain problems for the translator and the receptor of the Message. It is mainly because of its spoken style. Dr. Ahmed22 says: “The Qur’ān performs the function of a speaker who addresses different people all over the world”. In digression, there is a sudden transition and change in person or addressee during the discourse in the following categories:

(a) **Change in person**

The most common change is between first, second and third person. For example in Sūrah Yāsīn, the changes are – ‘them’ into ‘you’ (36:14), ‘they’ into ‘We’ (36:14), ‘I’ into ‘ye’ (36:22), and so on.

(b) **Using a noun in place of a pronoun**
For example, in Sūrah Yāsīn, the changes are – “now keep yourself apart, you sinners, upon this day!” (36:59). Here reflexive pronoun ‘yourselves’ has been changed into a common noun ‘sinners’. Then there is a change from the pronoun ‘you’ into noun ‘sons of Adam’ (36:60)

(c) **Change in tense of the verb**

Some examples from the translation of Sūrah Yāsīn into English. The changes are from ‘past’ to ‘present’, “They answered: our Lord knoweth that we are indeed sent to you” (36:16). Then in verse 18, “They said, we augur ill of you. If you give not over, we will stone you …” (36:18). The change is between ‘past’, ‘present’, and ‘future’. Though in Arabic, grammatically there is no difference in the structure of present and future sentences yet in English they differ.

(d) **Change in addressee**

In Sūrah Yāsīn, for example, “And a sign for them is the night; We strip it of the day and lo! They are in darkness”. At first, the address is to the people of the town using the pronoun ‘them’ and at the same time, Allah addresses Himself, where the pronoun ‘We’ has been used. Then in the last sentence, the addressees are once again the people of the town, denoted by the pronoun ‘they’.

(e) **Change in number between singular, dual and plural**

Sūrah Yāsīn, verse 22 says: “For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?” In this example, the pronoun ‘I’ is singular which changes into plural pronoun ‘ye’ (means all the transgressors). The shift from ‘I’ to ‘ye’ may be confusing for common English reader, but this is just to focus the transgressors, in other words all ‘I(s)/we(s)’ will accompany ‘ye’.

(2) **Repetition (Takraar)**

In the Holy Qur’ān, one comes across words, phrases and ayaat (verses) bearing similar topic now and then but in different contexts. Through this unique style, the Message is communicated in a better
way and it makes the reader understand the same thing from different angles. Examples from Sūrah Yāsīn: “On a straight path” (36:4) and “But that ye worship Me? That was the right path” (36:61). In both verses ‘Siraat-i-mustaqeem’ (the way to success of eternal life) has been reiterated for emphasis. Similarly, in Sūrah al-Rahman, the verse, “Then which of the favours of your Lord will you call a lie?”, has been repeated thirty-one times but ever in a different context.

(3) **Rhythm and cadence**

No doubt the Qur’ān employed the lexis of contemporary Arabic but with such a matchless skill as the very words resulted in an everlasting distinctive style of the Qur’ān. Dr. Ahmed²³ depicts the feature of the Qur’ānic cadence very beautifully: “The Qur’ān has a remarkable rhythm of peculiar beauty. It has a grandiose cadence that charms the ear, when it is read aloud or recited, it has an almost hypnotic effect”. The belief in Towheed (Monotheism) means man’s total submission to Allah (SWT). This very love with Allah multiplies and hypnotizes man while listening or reading the Qur’ān with its charming rhythm and cadence. Pickthall²⁴ comments that: “the very sound of which (reciting the Qur’ān) moves men to tears and ecstasy”. This happens when man understands the meaning of the Message, i.e. the narratives and descriptions of punishment and rewards.

The Qur’ān itself says: “The unbelievers say: “listen not to this Qur’ān, but talk at random in the midst of its (reading), that ye may gain the upper hand!” (41:26). It means that they (the unbelievers) have recognized the reality of the miracle of the Qur’ān but their stubbornness was the obstacle. The Qur’ān is a revelation from Allah (SWT). It is not something like worldly poetry as the unbelievers had an allegation. The Qur’ān itself denies it in Sūrah Yāsīn²⁵: “And We have not taught him (Muhammad (SAW)) poetry, nor is it meet for him. This is not else than a Reminder and a Lecture making plain” (36:69). This is a comprehensive answer to the unbelievers’ allegation that the Prophet Muhammad (SAW) is naūzbillah (God forbids) a poet.

(4) **Narratives (Qassas)**
Narratives are also one of the distinctive stylistic features of the Qur’ān. But these narratives are not mere stories. This is a form of very effective teaching, for, the believers get lesson direct through the Word of Allah, which is so forceful and with the eternal authority. For example, in Sūrah Yāsīn, we see: “Already hath the word proved true of most of them, for they believe not” (36:7) and in another situation the Qur’ān says: “Strike for them a similitude – the inhabitants of the city, when the Envoys came to it” (36:13). In verse 13 to 31 of Sūrah Yāsīn, a complete picture is depicted as to how the Qur’ānic Message is inculcated in the people denying the truth through different narratives. Nevertheless these narratives are real happenings and not fiction like worldly literature and because of this feature, the Qur’ān is the best and matchless literature on the face of the world.

(5) Presentation in various forms (Tasrīf)

Repetition is monotony and monotony is boredom. The Qur’ān repeats its most important and major subjects but using different forms to avoid monotony. This is one of the most commonly discussed stylistic devices of the Qur’ān for comprehension of various aspects of a subject. Dr. Ahmed says: “the corner stones of the Qur’ānic teachings are three concepts; belief in the Oneness of Allah, in the Hereafter and in the Prophethood of Muhammad (SAW). These three crucial concepts are reiterated in such a manner that each time they have a freshness of presentation”. It means that the Qur’ān presents the same idea in different forms and contexts for better communication and comprehension. This discursive style should not be regarded mere repetition as such. A few examples, where the Qur’ān itself explains its style, making the point more clear:

(a) “And see how We give many facets to Our Messages” (6:46) & (5:65).
(b) “And thus do We give many facets to Our Messages” (6:105).
(c) “And, indeed, many facets have We given (to Our Messages) in this Qur’ān, so that they (who deny the truth) might take it to heart: but all this only increases their aversion” (17:41).
(d) “Thus have We destroyed a (sinful) community living round about you; yet, (before destroying them) We had given many facets to (Our warning) Messages, so that they might turn back (from their evil ways)” (46:27).

The point to note is that this use of variety of forms (tasrīf) is very productive, i.e. this style inculcates the Message effectively. In other words this is a way of communicating the similar Message in different styles as every one has one’s own approach to get and understand the Message.

(6) Ellipsis (Hazaf)

Every style of the Qur’ān not only has beauty but also a purpose in conveying the message with certain effects. Ellipsis is the omission of certain words or sentences which may cause difficulty in comprehension of the Qur’anic Message, particularly by the reader with no introductory knowledge of Islam and the Qur’ān. However, elliptic style demands involvement of the reader with reference to his alertness of contextuality. Dr. Ahmed27 explains the elliptic style in his words: “such of the words or passages are omitted which can be known by the application of reason. Elliptic passages in fact make one to contemplate and apply his mind so as to determine the omitted words or passages”. It means that the Qur’ānic Message demands full concentration anaphorically and cataphorically. In Sūrah Yāsīn Allah (SWT) says: “In fact, the word has been proven true against most of them (who are arrogant); so they do not believe” (36:7). Here the phrase ‘who are arrogant’ makes the pronoun ‘them’ more clear. In such a situation, the reader questions himself as to who are these people? A contemplation and application of mind with curiosity will bring the likely answer as ‘the arrogant people’ or other similar kind of people.

(7) Brevity (Ijaz)

Brevity is the soul of wisdom. This stylistic device of the Qur’ān speaks about the core of a message. The Qur’ānic aphorisms are the best example of brevity, e.g. “And our duty is but plain conveyance (of
the Message)” (36:17). Redundancy is totally absent from the Qur’ānic text. Dr. Haleem\textsuperscript{28} quotes Zamakhshari, “there are the general features that mark the use of language in the Qur’ān: conciseness of the statements and loading economy of statements with maximum effect”. The clause, ‘economy of statements with maximum effect’ includes all expression through imagery (figurative language), aphorisms, idioms and terms of the Qur’ān. This style of brevity usually communicates a complete chain of events, narratives, different aspects of this life and the life hereafter and countless natural phenomena. For example, (i) “unending unforbidden” (al-Qur’ān, 56:33), it refers to fruits promised to the inmates of Paradise; (ii) “fruits and herbage” (80:31) shows countless bounties/blessings of Allah (SWT); (iii) “that you see and what you see not” (69:39). This phrase encompasses all tangible and intangible things, and nothing in the universe is left out.

(8) **Detail after epitome (small scale characteristics)**

This stylistic feature of the Qur’ān is quite natural, for, a precise introduction to the subject matter helps understanding its detail afterwards. The Qur’ān itself speaks about this stylistic device, “a Book with messages basic (or fundamental), further explained in detail” (11:1). When the Qur’ān addresses the people of Israel, the style, ‘detail after epitome’ is used but when the addressees are Arabs, the Qur’ān usually resorts to brevity. In Sūrah Yāsīn, verse 7, there is a good example of this style, “The Word has been realized against most of them, yet they do not believe”. This is an introductory verse to a very long story of arrogance and consequently destruction that begins from verse 13 to 31 of Sūrah Yāsīn.

(9) **Structural reversal**

This is also one of the unique styles of the Qur’ān where a statement is going on but it is left off (like detouring) and the Qur’ān indulges into some other related things (which seem necessary in that situation for elaboration and better communication). Then there is a reversal to the left off idea but all this goes so smoothly that no unusual abruptness is felt. In Sūrah Yāsīn, verse 12, the idea of ‘Resurrection and accountability’ is presented but in the next verse 13, this idea is left off
and the story of the people of the city is started which stops in verse 31. Then the Qur'ān reverses to the idea of resurrection in verse 32 which was started in verse 12 of the Sūrah.

(10) Parenthesis

The concept of parenthesis in the Qur’ān is different from its general sense as such (i.e. parenthetical clauses are marked off from the passage by brackets but such indication is not seen in the Qur’ānic text). So it is the reader who determines a parenthetic clause through analytical study of the verse(s). Dr. Ahmed gives his idea about this stylistic feature of the Qur’ān: “The Qur’ān sometimes employs parenthesis in order to amplify an argument”. But the signs of parenthesis, e.g. ( ), { }, [ ], “ ” or ___ (dashes) are not used in the Qur’ānic text. However, parenthesis have been used in some translations of the Qur’ān into English. Sūrah Yāsīn bears good examples of parenthesis in Arabic text of the Qur’ān:

(a) “What, shall I take, apart from Him, gods whose intercession, if the All-merciful desires afflictions for me, shall not avail me anything?” (36:23)
(b) “We have not taught him poetry; it is not seemly for him. It is only a Remembrance and a clear Korān” (36:69).

In the verse (a) above, the clause “if the All-merciful desires affliction for me”, and the verse (b) above, the clause, “it is not seemly for him” are parenthetic in the Qur’ānic text.

(11) Swearing

The word ‘swearing’ in English means to assert/declare something by an oath. There were two types of oath commonly used by the pagan Arabs – firstly, the oaths which were a call to Allah to testify the truth of an assertion of fact, pertaining to past, present; secondly, the oaths which were some sort of pledge/promise to be fulfilled in future. But the Qur’ān employed oaths, particularly in the beginning of about
twenty-nine Sūrahs, have their own unique style of a forceful and authentic communication direct from Allah (SWT). In the Qur’ānic swearing, the objects of nature are specified to focus the attention of the addressee/reader/listener. In Sūrah Yāsīn, Allah (SWT) swears by the Qur’ān which is full of wisdom. This stylistic device leaves no chance for the reader to refute or dispute an assertion so strongly supported by Allah Almighty through swearing. Some other verses with the swearing of the Qur’ān:

(a) “By the Qur’ān full of instructions: (38:1).
(b) “By the Book which makes things clear” (43:2).
(c) “By the Book which makes things clear” (44:2).
(d) “By the Glorious Qur’ān” (50:1).
(e) “By the Wise Qur’ān” (36:2).

Swearing of Allah Almighty by various phenomena of nature makes the statement very forceful and effective and the reader has to reflect with no escape under certain pretexts. Its effectiveness lies in the fact that Allah Almighty Himself swears to the validity and truth of the Message through explicit and clear signs which man observes and experiences in his everyday life.

(12) **Stylistic features enhancing dynamism**

(a) **Direct speech**

This is a situation where Allah speaks Himself directly which adds to the authority of the statement/Message. Sūrah Yāsīn verse 48 and 49 have good examples of direct speech:

(i) “And they say: when will this promise be fulfilled, if ye are truthful?” (36:48)

(ii) “They await but one Shout, which will surprise them while they are disputing” (36:49)

(b) **Dialogue**

Dialogue is an important style of the Qur’ān. Dialogues are frequently used for the matters of this ephemeral world, the
Day of Judgment, Paradise and Hell. Sūrah Yāsīn has examples of dialogue from verse 15 to 19. There is also a monologue by a true believer of the Message among the people of the city (Antakia) from verse 20 to 25 of Sūrah Yāsīn.

(c) Vitality of the Qur’ānic language

Two types of sentences discussed in Arabic balāgha (rhetoric) books are – (i) effective sentence, (ii) indicative sentence. The ‘effective sentence’ cannot be false or doubtful whereas the ‘indicative sentence’ can be false or true. Therefore, the Qur’ān frequently employed ‘effective sentences’. These effective sentences are in the form of interrogation, command, urging, persuasion, and so on. There are also a few examples of ‘effective sentences’ in Sūrah Yāsīn:

(i) “And why should I not serve Him Who originated me, and unto Whom you shall be returned?” (36:22)

(ii) “It was said, ‘Enter Paradise! He said, Ah, would that my people had knowledge’, (36:26)

(iii) “What, have they not seen how many generations We have destroyed before them, and that it is not unto them that they return?” (36:31)

(iv) “Now keep yourselves apart, you sinners, upon this day!” (36:58)

(d) Intensity of the Qur’ānic language through emphasis

Allah Almighty addresses people of various creeds and ideologies. The degree of emphasis is used according to the degree of doubts of the non-believers. The rendering of this emphasis in English translation like, Lo, verily, indeed, surely, truly, and so on is adequate to some extent. But if the translator overlooks the emphasis given in the Arabic text of the Qur’ān, it affects the intensity of the Message hence misleading. Sūrah Yāsīn bears a few examples of emphasis:

(i) “thou are truly among the envoys” (36:3)

(ii) “Surely, We have put on their necks fetters up to the chins, so their heads are raised”; (36:8)
(iii) “Surely it is We Who bring the dead to life…” (36:12)
(iv) “Behold, I believe in your Lord; therefore, hear me!” (36:25)

(e) **High frequency of adjective**

This is really a matchless style of the Qur’ān. In fact the English lexis do not give true sense of certain adjectives used in Arabic text of the Qur’ān. As the Qur’ānic Message is direct Word of Allah Almighty and when Allah Himself speaks about His Majesty, how can a mundane language communicate all shades of meaning? However, to the utmost, a single tinge may be captured from a spectrum of colours. Haleem\(^{30}\) says: “God speaks directly in the Qur’ān, not the Prophet, or anyone else talking about Him”.

In Sūrah Yāsīn the Qur’ān says: “A revelation of the Mighty, the Merciful” (36:5). The adjective ‘mighty’ in English has certain limitations, e.g. it can also be used with worldly things or as human attributes like, mighty king Musharaf, mighty forces of Pakistan, and so on. But its use in the Qur’ānic text has peculiar Divinity that transcends all limits of worldly attributes. Anyhow, the heavy use of adjectives in the Qur’ān gives the message a grandeur, inimitable and authentic force in the style showing boundless Power of all powers.

(f) **Imagery**

Figurative use of a word stylistically as opposed to its literal meaning, is called imagery which produces sharp and special effects on receptor of the Qur’ānic Message. As imagery is explicit and implicit comparison so this stylistic device makes comprehension through comparison easy. For example, in Sūrah Yāsīn the words, carcans, fetters, barrier, wall, collars, have been used figuratively. Aristotle very aptly said that ‘eloquence is achieved by beautiful tropes (figurative use of a word or phrase). Shakespeare is regarded as the master of imagery for which he earned a lot of fame.
The Qurʿān being a Book of guidance, usually used words with literal meanings. But where the reader may not get fuller concepts of the Qurʿānic Message, the imagery has been used very nicely. For example, the concepts of al-Jannah, al-Naar, al-Aakhirah, al-Arsh, al-Kursi, and so on, have been communicated through figurative language otherwise these phenomena are beyond human perception.

4.5 Style of the Qurʿānic translation (Sūrah Yāsīn) into English

The Qurʿānic translator must be motivated by humanitarian purpose, i.e. communicating the universal Message in an intelligible form. Presumably, a translator cannot avoid, more or less personal involvement in his work which is not appreciated in the Qurʿānic translations. A translator of the Qurʿān will develop his empathy in the light of conventional influences either it is choice of corresponding words or stylistic equivalence or grammatical forms. In this way a translator stamps his work with his own personality. Only sincerity may not work in the Qurʿānic translation instead the translator is to be competent in the SL and TL, well-acquainted with the subject matter, adept in using lexis and forms. Moreover, he should also know himself, i.e. his weaknesses, his potentialities, keeping himself free of any bias/prejudice. All these factors are obligatory and essential, for, the Qurʿānic translation needs an extensive, accurate and effective communication of the universal Message.

A few common stylistic features have been ascertained through a general analysis of a few translations of Sūrah Yāsīn into English just to determine as to how they differ from the styles of the original text of the Qurʿān. Nevertheless a detailed analysis has been given in chapter six of the thesis:

1. Additions

Some additions in some translations of Sūrah Yāsīn into English have legitimately been incorporated, adapting the translated text to the receptor’s language. Yusuf Ali, Dr. Asad, Dr. Azam Malik, have used this stylistic device in a befitting manner. This addition includes: (i) filling out elliptical expressions, (ii) obligatory specification with regard to receptor’s reaction/expectations, (iii) grammatical restructuring, (iv) amplification from implicit to explicit status, (v)
connectives, (vi) categories of receptor’s language which differ from SL.

(2) **Subtractions**

Though subtractions are a few yet highly important in the process of adjustment of the SL text into the TL. These subtractions include: (i) repetitions which are not acceptable in receptor’s language, (ii) specification of anaphoric or cataphoric reference (pronominal reference is to be used if needed), (iii) conjunctions (have been substituted by TL), (iv) categories (i.e. singular/plural, active/passive, past/future) have been substituted by TL.

(3) **Alterations**

As the form of the original can never be fully retained, so certain alterations are inevitable in the process of translating. In other words, eventually the entire structure of the SL, more or less, is subjected to change. These alterations are meant to make a translation informative, expressive and imperative/effective. This stylistic device has been used in the translations of Sūrah Yāsīn into English under different classes: (i) sounds (in fact losing sound effect is the cost of translation of the Qur’ān), (ii) word classes (e.g. event, abstract, relational), (iii) order of elements (e.g. fronting or suspending, tailing), (iv) clause and sentence structures (however, hypotactic (conjunctions) and paratactic (punctuations) substitutions proved problematic for the translators of Sūrah Yāsīn), (v) exocentric problems (substituting a term/imagery by more than one word).

(4) **Explanatory notes**

When literal translation seems ambiguous or confusing, an experienced and competent translator adds footnotes or marginal notes or short explanatory notes, with regard to receptor’s comprehension difficulties. However, subjectivity is not permissible in the Qur’ānic translations. Yusuf Ali, Dr. Asad and Dr. Ansari have used this fruitful stylistic device in translations of Sūrah Yāsīn into English. These notes have been used for two functions: (i) to overcome linguistic and cultural discrepancies both of Arabic and English languages, (ii) to add
useful information for better and easy understanding of the Qur’anic Message.

4.6 Communicative dimensions in textual meanings of the Qurʾān with special reference to translations of Sūrah Yāsīn into English

In fact the comparison between communicative dimensions of the Arabic text of the Qurʾān and its translated text is not justifiable. The style and communicative dimensions of the Arabic text of the Qurʾān are always inimitable. What may be the comparison between a spectrum of the Arabic text of the Qurʾān and a tinge of any one colour in a translated text? Anyhow, the Arabic text of the Qurʾān is multidimensional and its translated text lacks this comprehensiveness, which may be ascertained through the researcher’s comments as follows:

(1) **Divinity**

The divinity of the original text of the Qurʾān cannot be fully maintained even by the most accurate translation. The lexis and form in the Arabic text are the very Word of Allah (SWT) which are really distinctive from ancient Arabic literature because of their divine attributes. In translation of Sūrah Yāsīn into English this divinity is badly affected if not absolutely lost.

(2) **Sound effect**

The original text of the Qurʾān produces a charming cadence while reading or listening from the Holy Qurʾān with hypnotic effect. But the loss of sound effect in translation of Sūrah Yāsīn (also the whole Qurʾān) is the most heavy cost of translating the Message but this bitter pill has to be devoured for the sake of its communication throughout the world.

(3) **Sense of the Message**

True sense of the Qurʾānic Message cannot be fully communicated through translation but the Arabic text of the Qurʾān enjoys this communicative dimension. In translations of Sūrah Yāsīn only possible meaning of the explicit text has been communicated.

(4) **Informative dimension**

The Arabic text of the Qurʾān gives a detailed information through repetition and cross-references about different topics throughout the Qurʾān. But the translated text of Sūrah Yāsīn lacks this dimension.
The drawback of this dimension lies in the rendering of only explicit and surface structures of the SL which is so comprehensive that its translation into English hardly substitutes the textual meaning.

(5) **Expressive dimension**
Expressiveness in the Arabic text of the Qur’ān is a unique feature of balāgha where style of communication is convincing and easy to comprehend. The expression of the translated text of Sūrah Yāsīn into English cannot fully communicate the Message, particularly literal translations have no scope to retain this communicative dimension.

(6) **Effective dimension**
This dimension of the Arabic text of the Qur’ān is matchless. The listener or reader of the Qur’ān cannot escape its effect. On the other hand, translated text of the Qur’ān with special reference to Sūrah Yāsīn may have only some degree of its effect. However, possible meaning of the Qur’ānic Message have been communicated which is the ultimate goal of translation.

(7) **Social conventions**
All languages maintain their social conventions in their literary works, similar is the case of the Arabic text of the Qur’ān. The cultural values of the ancient Arabs, their linguistic and social conventions are the entities that make the communication load of the original text of the Qur’ān. On the contrary, translated texts of Sūrah Yāsīn by different translators lack this communicative dimension. In a nutshell social conventions of SL may not be communicated in any target language because all languages inherently differ in this area.

(8) **Naturalness**
The Arabic text of the Qur’an is natural in its style with reference to its SL idiom, fluency and comprehension of the Message. Whereas the rendering of Sūrah Yāsīn into English has almost spoiled this unique communicative dimension. A dynamic style of translation remaining faithful to the content of the Qur’ān, may recover the area of naturalness to some extent. But generally a translator of revealed Message tends to focus upon communication of the possible meaning.
only. The fact is that even a faithful and accurate translation with expected adequacy may not result in natural expression.

An overview of the Qur’ānic translation into English and its relationship with other closely related areas revealed that their interaction is beneficial and supportive for the translator and the receptor of the Message as well. Translation of the Qur’ān, the disciplines of Hadith, Sunnah and Commentry (Tafsīr) are inseparable. A thorough study of the styles of the Arabic text of the Qur’ān and their communicative dimensions may certainly add to the accuracy and comprehension of the Qur’ānic translation on the part of the translator and the receptor of the Message respectively. The next chapter comprises procedure of the present study, which mainly includes collection of data, population/sampling, design of the study and research methodology, keeping in view the most crucial aspects of the present research.

References/End notes

1 Dr. A.R. Fatihi, “Communicative Dimension of Qur’ānic Translations (A Case Study of Sūrah Fatiha)” (Adam Publishers, 2003) P 62. The most reliable store of knowledge about Islam and the Qur’ān is Hadith and Sunnah. An acceptable commentary is the combined production of Hadith and Sunnah. The Prophet Muhammad (SAW) said that: “I left for you two matters, you will never go astray as long as you hold on to them tightly; they are, the Book of Allah and my Sunnah. They will never be separated until they come to me at the Basin (in Heaven on the Day of Judgment)”.


3 A. Rahman.I. Doi, “Qur’ān An Introduction” (Kazi Publications,1990) P 52. The explanation of certain Qu’ānic verses becomes inevitable and the translator or the commentator has to recourse to the Prophetic traditions. Subjectivity in commentary (tafsīr) is not appreciable.


5 Dr. Hasanuddin Ahmed, “Introducing the Qur’ān : How to Study and Understand the Qur’ān” (Goodword Books, 2004) P 197. As a translation cannot replace the original
text and is helpless in communicating an exact message. So a dynamic style of translation for natural expression in the receptor’s language (seems difficult in the Qur’ānic translations) is encouraging if social conventions are not violated. This type of translation is no doubt a form of short commentary.

6Dr. Mahmoud Ayoub, “The Qur’ān and Its Interpreters” (State University of New York Press, 1984) P 3. He is apt in saying that an acceptable commentary is possible only through Hadith which has been the tradition developed particularly by Ibn ‘Abbas (RA). The Prophet (SAW) warned those Muslims who want to interpret the Qur’ān on their own without their using any Hadith and Sunnah, or the opinion of the learned scholars of the Muslim Ummah.

7Dr. Abu Ameenah Bilal Philips, “USOOL AT-TAFSEER” (Dar Al Fatah, 1997) P 83. Adequate translation of the Qur’ān is not only difficult rather impossible. Hence whatever is going on in the field of the Qur’ānic translation is form of Tafseer (short commentary) except literal or interlinear translations.

8 ibid, P 83

9 A.Rahman. I. Doi, ibid, P 54.

10Dr. Mahmoud Ayoub, ibid, P 24. It has been reiterated throughout the section of commentary that either it is exoteric or esoteric exegete, both will lose reliability if they do not support their commentary with Hadith and Sunnah or in some rare cases the learned scholars of the Muslim Ummah.

11Musa O.A. Abdul, “The Qur’ān : Shaykh Tabarsi’s Commentary” (Sh. Muhammad Ashraf Publishers, 1977) P 43. A meticulous approach is obligatory about the Message of the Qur’ān and in case of any confusion one should be restless until and unless one gets a reliable and satisfactory solution. Following everything blindly is not permissible especially the matters related to the Qur’ān and Sunnah.


13, ibid, P 266.

14Eugene A. Nida, et al, “The Theory and Practice of Translation” (E J Brill, Leidon, 1969) P 14-32. This is not only suggestion instead Nida has practically experienced
all these crucial aspects of translating that need to be favoured are: (i) choice of content, (ii) meaning, (iii) the closest equivalence and (iv) naturalness. Similarly, translator’s priorities must include: contextual consistency, dynamic equivalence (application is difficult in the Qur’anic translation), aural form of language is common liturgically for revealed messages (as the first agent/source communicated the message orally) and form acceptable to receptor.

15 ibid, P 16-19.

16 ibid, P 17.

17 Dr. Muhammad Abdel Haleem, ‘Understanding the Qur’ân Themes and Style’ (I.B. Tauris Publishers, 1999) P viii (Preface). A detailed if not exhaustive analysis of the styles of the original text of the Qur’ân has been given in section 4.4 of this chapter, realizing its importance in translating and understanding the Message of the Qur’ân. Anyone who sincerely tends to understand the Qur’ân, he must develop familiarity with the style of the Qur’ân. The knowledge of the textual styles of the Qur’ân may answer to different questions that arise in the mind of a common reader of the Qur’anic translations.

18 ibid, P 208.


20 Muhammad Abdel Haleem, ibid, P vii (Preface).


22 Dr. Hasanuddin Ahmed, ibid, P 24. The stylistic feature ‘digression’ can easily be understood through an analogy of a speaker addressing a gathering where the audience are from different communities, cultures, social conventions, and countless other categories. Now what will be the style of that speaker who has to deal with all audience at the same time? Let the reader think about it and the answer will not be difficult.

23 ibid, P 17.


25 ibid, P 436.

26 Hasanuddin Ahmed, P 28.
27 ibid, P 29.
28 Muhammad Abdel Haleem, ibid, P 206.
30 Muhammad Abdel Haleem, ibid, P 208.
CHAPTER 5

RESEARCH METHODOLOGY

Procedure of a study maps out the line of action for a researcher. The type of research, research theory, research methods and overall design of the study including population, data gathering instruments, sampling and research procedure, all this has been determined in the light of the main research question and subsidiary questions envisaged for the study. The present study is descriptive one and proceeds through: one, linguistic stylistic content analysis of the translated text of Sūrah Yāsīn into English; two, it utilizes retroductive approach where there is an interplay between inductive and deductive theories and the researcher drew conclusions from specific data which led to generalized ideas through inductive theory, then some general principles of the Qur'ānic translation have been employed for analysis of specific text at micro-level on deductive theory; three, both qualitative method (in the sense that: (i) there are translators’ interviews with maximum open ended questions, (ii) there is soft data collected in words and images on the translated text of the Qur'ān, (iii) some of the conclusions are subjective, (iv) inductive research strategy and quantitative method have been used, this is in a way triangulation which may add to the validity of the study; four, population determined for the study has been explained clearly; five, description of sampling which is true representative of the population; six, data gathering instruments, their procedure of administering and collecting have also been explained appropriately in different sections/sub-sections of this chapter.

5.1 Translated text of Sūrah Yāsīn into English

For comprehension tests and stylistic analysis, seven different translations (two literal translations, two running translations, two translations with explanatory notes and one word-for-word translation) of Sūrah Yāsīn into English by Pickthall, Arberry, Dr. Azam Malik, Dr. Ansari, Yusuf Ali, Dr. Asad and Dr. Zia ul Haq, rendered in the twentieth and first decade of twenty-first century, have been collected. The study includes six Muslims and one non-Muslim translator to have a valid representative picture of the process of translations of Sūrah Yāsīn into English as follows:
(1) Pickthall (1930) Literal translation.
(2) Yusuf Ali (1934) Translation with explanatory notes.
(4) Dr. Asad (1965) Translation with explanatory notes.

5.1.1 Status of translations included in study

All of the translators selected for the study are renowned Muslim scholars except Arberry but he was a respected scholar of Arabic, Persian and Islamic Studies. Though Pickthall and Asad were reverted Muslim yet their services towards the Qur’anic translations are significant and appreciable. Abdullah Yusuf Ali is also a popular figure in the history of English translation of the Qur’an. His translation ranks alongside the translation of Pickthall for research work. The other three translators – Dr. Ansari, Dr. Azam Malik and Dr. Zia are natives of Pakistan and their translations have also gained a lot of popularity. This galaxy of Muslim scholars has been chosen in response to the question of bias and prejudice expected from a non-Muslim translator of the Qur’an through paraphrasing, explanatory notes and commentaries on the Qur’anic text, e.g. J.M. Rodwell and E.H. Palmer. Then an important question arises: how are English translations of the Qur’an (included in the study) distinctive in their approach? The answer to this question is:

(1) Pickthall’s translation proved a corner stone in the history of the Qur’anic translations. The translation is purely meant for English readers, possibly closer to what Muslims hold to be the meaning of the Arabic text of the Qur’an. Pickthall also claims that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and the Message. Moreover, this is the first English translation of the Qur’an by an Englishman who is a Muslim. Pickthall also points out that some of the translations include commentary and language which prove offensive to the Muslims. The present translation is literal but in a style acceptable to the TL readers.

(2) Arberry investigated the reason why the Qur’anic translations had failed to capture the Western imagination and the Qur’anic Message
had been very little appreciated and understood. He concluded that
the principal cause was the inadequacy of all existing English
translations and the translators failed to do justice to the rhetoric and
artistry of the Arabic text. Ultimately he offered some specimen of
how the Qur’anic Message might be presented through English
translation to better effect. The attempt was appreciated by the
English readers which persuaded him to complete a literal translation
of the Qur’an.

(3) Abdullah Yusuf Ali’s rendering with its distinctive features is popular
and well read all over the English speaking world. The translator is
well known in the history of the English Qur’anic translations. For
this reason, his translation and commentary is quoted in every
monthly issue of the ‘Muslim World League Journal’ in its feature
titled ‘Guidance from the Glorious Qur’an’. The translator claims
that his rendering of the Qur’an is a fitting garb in English language.
The salient features of his translations are: (i) the Arabic text and
English rendering have been arranged in parallel columns; (ii) a series
of explanatory notes have been given on the lower half of the page;
(iii) each Sūrah starts with a poetical summary. Abdullah Yusuf Ali’s
aim was to edify readers’ faith in the excellence of Islam. Pickthall
also comments that: “This translation is in better English than any
previous English translation by an Indian”.6

(4) Dr. Asad’s translation is not just for the sake of translation instead it
answers certain long outstanding questions on the English Qur’anic
translations. It is readily accepted by the modern Muslim that the
Qur’an has been deliberately misrepresented by some of its Western
translators from seventeenth to nineteenth century, e.g. particularly
the English translation of the Qur’an by Alexander Ross, 1648,
George Sale, 1734 and E.H. Palmer, 1850. Their religious bias can
easily be noticed in notes and commentaries. However, some of the
modern Western translators have honestly endeavoured to render the
meaning of the Qur’an. Dr. Asad is of the view that:

Still, none of these translations – whether done by Muslims or
by non-Muslims – have so far brought the Qur’an nearer to
the hearts or minds of people raised in a different religious and psychological climate and revealed something, however, little of its real depth and wisdom … the Qur’an itself has never yet been presented in any European language in a manner which would make it truly comprehensible.

The translation by Asad is based on a lifetime study and his stay in Arabia. It is the first idiomatic and explanatory English rendition of the Qur’anic Message. Asad’s style of translation has two salient features: (i) he consciously avoided unnecessary archaism that would tend to obscure the meaning of the Qur’an; (ii) he did not render the Qur’anic phrases into a deliberately modern idiom which would conflict with the Arabic text.

Dr. Farooq-i-Azam Malik’s translation of the Qur’an is in contemporary English. He admits that given the depth and sublimity of the Qur’anic text, a faithful translation into another language is virtually impossible. Though there are certain significant differences in Arabic and English language yet the translator tried his best to make the message of the Qur’an simple and closer to the Arabic meaning used at the time of the Prophet (SAW). However, the task of translation will never cease and English language will go on changing with the passage of time. His method of translation is based on the theme and subject matter explained in the Qur’anic verses instead of literal translation. Farooq-i-Azam comments:

Literal translation into English cannot create the same continuity in English as is in the Arabic text, the reader may not enjoy the force of the Arabic language and the effects of Allah’s speech. It may appear to be a group of lifeless sentences without any correlation to each other. It does not affect the soul, arouse the sentiment or bring tear into one’s eyes as does the Arabic text of the Qur’an. When reading the literal English translation, one sometimes wonders whether it is the same Qur’an which challenged the world to produce one chapter or even one verse like it. The reason for this is that in literal translation, the focus is on the words rather than the message of the Qur’an.
Moreover, the text of the Qur’ān is a speech and an address to different people at the same time. As the style of spoken language/expression is quite different from the written text, so while translating the Arabic text of the Qur’ān, the translator has to make shifts to maintain written style.

(6) Dr. Ansari is a renowned scholar of Islamic studies and the Qur’ān for the last three decades. He translated Mawdudi’s Urdu rendering, ‘Tafhīm-al-Qur'ān’ into English under the title, ‘The Meaning of the Qur’ān’. Thereafter he translated the Qur’ān with short notes, ‘Towards Understanding the Qur’ān’, in contemporary English. This is the latest English rendering of the Holy Qur’ān. According to the translator this edition has been highly appreciated by the religious scholars and English readers of the Qur’ān. This rendering is the most developed and significant model of the English translation of the Qur’ān.

(7) Dr. Zia is a bilingual scholar of Arabic and English. His word-for-word/interlinear rendering is a distinctive model of the Qur’ānic translation. The translator focused on lexical appropriacy in the use of equivalents in the TL. The English readers and particularly young students of the Qur’ān, regard this rendering a unique piece of work on the Qur’ānic translation which may also prove a comprehensive Arabic-English dictionary. But the English reader, unfamiliar with the style of the Arabic text of the Qur’ān may regard it difficult to comprehend the Message of the Qur’ān. (For detailed biographies of the translators, see appendix ‘H’ of this thesis).

5.1.2 Similarity in translations and analysis

The translating styles of all the seven translations have been analyzed thoroughly and found that Pickthall and Arberry are so close in their rendering of Sūrah Yāsīn that it is difficult to find any distinctive style, except that Pickthall often uses ‘interjections’ and ‘archaic lexis’. Enkvist⁹ is apt in saying that: “the initial comparison of styles of the two texts becomes more difficult both if the texts are very similar or they are very different.” On the other hand, Dr. Asad seems influenced by Yusuf Ali and their style of translations is similar except a few things,
e.g. Yusuf Ali is quite different in his use of graphology, division of the text of Sūrah Yāsīn in sections and to some extent maintaining the form of blank verse but Asad lacks these distinctive features. So finally Arberry and Dr. Asad’s translations have been chosen in addition to Dr. Ansari, Dr. Azam Malik and Dr. Zia’s rendering, for a detailed analysis, dropping Pickthall and Yusuf Ali’s translations just to avoid unnecessary comparison of quite similar translations. Spencer\textsuperscript{10} is of the view that: “The texts to be used for comparison should clearly be neither too similar (unless we are concerned with ‘group style’) nor too dissimilar to make any detailed analysis merely otiose (serving no useful purpose).” A question arises, why have Pickthall and Yusuf Ali been dropped and not Arberry and Dr. Asad? The researcher is of the view that the former two are the pioneers whereas the latter two are just followers, hence more credit goes to Pickthall and Yusuf Ali. But one thing favours Arberry and Asad that their translations are to some extent improved and innovative model as compared to Pickthall and Yusuf Ali with reference to archaism, biblical style and paraphrasing. That is how their translations have been opted for a detailed analysis.

5.2 Research Method

The research method for the study employed by the researcher includes a few research tools to collect and analyze the data, that is to say, (i) comprehension test on the literal translations; (ii) comprehension test on the translation with explanatory notes; (iii) interviews of the available translators of the Qur’ān. In addition to this, a linguistic stylistic analysis of the translated text of Sūrah Yāsīn into English, has been attempted by the researcher.

5.2.1 Population

English readers of the Qur’ānic translations, both Muslim and non-Muslim and translators of the Qur’ān have been focused in response to the research questions. The determined population is true representative of the study and has been explained clearly as follows:

(1) **Muslim and non-Muslim English readers of the Qur’ānic translation**

This population has been focused to see the responses of the English readers either Muslim or non-Muslim. In fact translation of the Qur’ān into English is purely meant for English readers so it is obligatory rather essential to see the level of their understanding the
Qur’anic Message through English translations, receptors’ reaction with regard to their confusion and comprehension difficulties.

(2) **Available translators of the Holy Qur’ān**

Translators of the Qur’ān have been included in the study with reference to their linguistic and non-linguistic difficulties in translation of the Qur’ān. A common reader cannot imagine the difficulties of translation of the Qur’ān except the translators themselves who experience all problems through the process of translating.

5.2.2 **Sampling**

The representative sample of the population for the study includes 100 Muslim and non-Muslim English readers of the Qur’ānic translations into English and 4 available translators of the Holy Qur’ān. A detailed description of the sample has been given so that the reader may generalize conclusion of the research findings:

(1) **The Muslim English readers of the Qur’ānic translations**

Presumably a Muslim English reader of the Qur’ānic translation into English, has at least the introductory knowledge of Islam and the Qur’ān. His study of the English translation of Sūrah Yāsīn and the degree of its comprehension thereof may be different from that of a non-Muslim English reader. So it may help finding as to what extent is the upper edge that a Muslim reader has because of his more or less familiarity with the style of the Arabic text of the Qur’ān, religious knowledge, knowledge of Hadith and Commentary (Tafseer).

Through the comprehension tests and questionnaires developed on the translations of Sūrah Yāsīn into English, the researcher may ascertain the adequacy, of different translations of Sūrah Yāsīn into English. The sample includes 50 Muslim English readers of the Qur’ānic translation in English. This sample has been selected at random including common readers, students and scholars, so that it may prove a true, valid and reliable representative of the determined population.
Non-Muslim receptors of the Message of the Qur’ān through translation into English

As a matter of fact, rendering the meaning of the Qur’ānic Message into English is especially meant for non-Muslim English readers. This sample comprises 50 non-Muslim English readers of the Qur’ānic translations. The sample has been chosen at random which includes common receptors of the Message, students and scholars, ensuring a true representative of the population taken for the study. Certainly non-Muslim readers have their own comprehension problems as they lack all that is benefited by a Muslim English reader, e.g. background knowledge of Islam and the Qur’ān, the life of the Prophet Muhammad (SAW), knowledge of Hadith and Commentary (Tafseer). The comprehension tests and questionnaires developed on the translations of Sūrah Yāsīn into English, will really help ascertaining the informativeness, expressiveness and effectiveness of different translations of Sūrah Yāsīn into English. Then some comprehension difficulties, expectations and reaction of the TL reader/receptor may also be determined.

Available translators of the Qur’ān

There are multifarious linguistic and non-linguistic problems for a translator of the Qur’ān. A common reader may only surmise difficulties of translation of the Qur’ān but a translator is well-conversant with those problems as he might have experienced many of the difficulties in the process of translating the Holy Qur’ān. So comments/ideas from the translators have inevitably been sought through a structured interview. Then familiarity with the difficulties of translating the Qur’ān may prove helpful for the coming generation of translators towards the betterment and improvement of the standard of the Qur’ānic translations into English. In this regard preferably a structured interview has been developed for well-thought and accurate responses to the questions posed in the interview. Secondly this type of interview does not pose the problems of availability of the translator and the time as is required for a recorded interview.
5.2.3 Data gathering instruments

In addition to this a detailed linguistic stylistic analysis to ascertain communicative dimensions of five English translations of Sūrah Yāsīn by Arberry, Asad, Zia, Azam Malik and Ansari, has been carried out. The researcher deems the comprehension tests and questionnaires (separately on literal/word-for-word translations and the translations with explanatory notes) necessary to see the status and acceptability of the translations. Data gathering instruments developed by the researcher in response to the research questions certainly helped in exploring relevant aspects of the study.

(1) Word-for-word, literal, running English translations and translations with explanatory notes of Sūrah Yāsīn by Zia, Arberry, Farooq-i-Azam, Ansari and Asad, have been compiled together, putting all the five translations of each verse against it making reading/comprehension easier. (Appendix A)

(2) Comprehension tests cum questionnaires on the translations included in the study, have been developed for the English readers of the Qur’ānic translations. (Appendix B)

(3) Structured interview for available translators of the Qur’ān, has been developed to find out their linguistic and non-linguistic difficulties in translating the Qur’ān into English. Its importance lies in the fact that for better communication, a translator has the only recourse to stylistic devices and resultantly he comes across certain linguistic difficulties. (Appendix C)

5.2.4 Research procedures

Research technique is a plan of action which is meant for field work as the research tools demand. The researcher devised a few procedures for administering and collecting different data gathering research tools developed for the study which ensure effectiveness, validity and reliability of the data.

(1) The comprehension tests and questionnaires on all the seven (compiled) translations of Sūrah Yāsīn into English (included in the study) developed by the researcher and were administered personally giving necessary briefing and instructions to the readers for reliable responses. Maximum time i.e. four weeks were given to the readers both Muslims and non-Muslims, just like a home assignment for their
study, attempting/marking the tests cum questionnaires with ease and for accurate responses. Thereafter, the test material was collected by the researcher personally making certain visits.

(2) Moreover, structured interviews of four translators, viz Dr. Zafar Ishaq Ansari, Dr. Zia ul Haq, Professor Muhammad Yasin and Professor Muhammad Rafique, were delivered personally by the researcher. They returned the interviews duly attempted/marked by post with encouraging response. The other two were collected in person with comments in response to each question asked in the interview.

(3) A detailed analysis on the linguistic stylistic and communicative dimensions of the translations of Sūrah Yāsīn into English has been carried out by the researcher against the predetermined norms, in addition to the analysis of the comprehension tests cum questionnaires and interviews, for cross-checking with encouraging results.

5.3 Description of figures for analysis of data

At first syntactic and lexical comparison and contrast have been analyzed with necessary comments on the stylistic features and communicative dimensions. Then a variety of figures have been used to display figurative gist of the analyzed data for easy conclusion towards validity and reliability of the data as per detail given below:

(1) **Tables**

To have a summary of the analysis, some tables have been employed showing %ages of a detailed data of responses obtained from the comprehension tests cum questionnaires on the translations of Sūrah Yāsīn into English, developed separately for literal translations and the translations with explanatory notes.

(2) **Graphs and Pie-charts**

The graphs and pie-charts (as needed) will reflect a figurative gist of the data shown in the tables, for having a quick idea about the conclusions and findings of the comprehension tests cum questionnaires on the translations of Sūrah Yāsīn into English. Moreover, description is also given at the end of each table, pie-chart
and graph, keeping in view certain expected queries and questions from the readers.

**Steps for tabulating and displaying of data**

Each figure developed to display the data obtained from the analysis of different research tools, has been completed in various steps as given below:

1. **Comprehension test on literal translations**
   
   **Step-1 (Table:1)**
   
   A table has been prepared showing %ages of the responses to choices given against translated verses of Sūrah Yāsīn into English under each question which may help determining acceptability of the style of a translation in general. This is a detailed account of comprehension and acceptability of different English translations of the Surah. An important point to note is that the choices marked by the readers are quite subjective, and may not be objective as the marking of choice is a matter of opinion and opinion may differ from person to person according to his approach with reference to background knowledge and interest in the Qur’anic Message irrespective of any bias and prejudice.

2. **Step-2, (Pie-chart:1)**

   Average of the %ages of all responses have been calculated for each translator. This stage helps determining an overall status of each translation included in the study on account of its salient features, either the rendering is informative, expressive and effective or otherwise. The pie-chart has been used to display the average of the %ages, for having a quick idea about the data.

3. **Questionnaire 17(a)-(e)**
   
   **Step-3, (Table:2)**
   
   There are some questions on different aspects of the English translations of Sūrah Yāsīn, e.g., familiarity with the style of the Qur’ān, terminologies of the Qur’ān, parenthesis/ellipsis and so on. There are different ratios of responses to different questions, so %ages of the marked choices have been calculated to obtain a summarized data on different aspects of translation of the Sūrah.
Step-4. (Pie-chart:2)
Pie-chart has been used to display average of the %ages of the readers’ opinion/responses to questions 17(a)-(e), to have a gist of overall choices.

Step-5. (Textual analysis of question 18-19)
These are open ended questions and responded by the readers with a lot of comments/suggestions, so a textual analysis of the difficulties and their solutions seems better. (See 6.4.3.1 of this thesis)

(3) Comprehension test on translations with explanatory notes

Step-6. (Table:3)
A table has been prepared, showing %ages of the responses to choices given against each question which may help determining the status and acceptability of the style of each translation. This is a general account of comprehension of different translations. The choices marked by the readers may be subjective as a reader approaches a translation according to his own knowledge and understanding.

Step-7. (Column graph:1)
Average of the %ages of the readers’ responses to the common questions as to how the translated text is expressive, informative and effective, have been calculated for each of the translators. The column graph helped displaying average %ages to have an overall vivid status of different English translations of the Sūrah.

(4) Questionnaire 16(a)-(g)

Step-8. (Table:4)
Questions 16(a)-(g) were asked to inquire about different aspects of English translations of Sūrah Yāsīn with reference to their comprehension, e.g., style of the Arabic text of the Qur’ān, Qur’ānic terminologies, explanatory notes, word-for-word translation and division of the Qur’ānic verses. Therefore, table 4 has been prepared to display different ratios of responses to the questions and their %ages.
Step-9, (Column graph:2)
A column graph has been developed to display average of the %ages of the readers’ opinion/responses to the questions 16(a)-(g), to have a gist of overall marked choices.

Step-10, (Textual analysis of question 17-18)
Open ended questions may be analyzed through textual analysis in a better way, so the same has been done in response to the readers’ identification of difficulties and suggestions thereof.

(5) Translators’ interviews
Step-11, (Table:5)
This table has been developed to show translators’ valuable comments, in response to the questions on linguistic difficulties that they faced through the process of the Qur’ānic translation into English. The translator’s views have been elaborated at the end of the table.
References/End notes

1 Wikipedia, the free encyclopedia. [www.Wiki](http://www.Wiki), PP 1-6. (22\(^{nd}\) May, 2007)

2 British Muslim Heritage, [http://www.masud.co.uk/ISLAM/bmh/BMM-AHM-Pickthall-bio.htm](http://www.masud.co.uk/ISLAM/bmh/BMM-AHM-Pickthall-bio.htm) (22\(^{nd}\) May, 2007)

3 ibid, PP 1-3. (22\(^{nd}\) May, 2007)


5 The Presidency of Islamic Researches, IFTA, “The Holy Qur’ān English Translation of the Meaning and Commentary” (King Fahd Holy Qur’ān Printing Complex, 1410 H) P vi (Preface). Despite Yusuf Ali’s subjective comments and explanatory notes or parenthetic expansions in the translation, his work was finally chosen by The Presidency of Islamic Research, IFTA, Call and Guidance, for revision and correction (where necessary/needed) of translation of the meaning of the Qur’ānic Message. Whatever Yusuf Ali’s intention was either worldwide fame or he cherished guidance of humanity through this translation, its knowledge lies with Allah. The critics have to recognize and realize the importance of his rendering in the history of the Qur’ānic translations. One crucial thing which he lacks in his explanatory notes is that he never supported them with Hadith and Sunnah throughout his translation.


7 Muhammad Asad, “The Message of the Qur’an” (Dar Al-Andalus, 1980) Foreword, ii-iii.


10 John Spencer and Michael Gregory, “An Approach to the Study of Style” (OUP, 1964) P 103. Both Enkvist and Spencer have similar views about the stylistic analysis of too similar and too dissimilar texts. The stylistic analysis of texts with distinctive features may prove fruitful. Here only two examples from the
translations of Sūrah Yāsīn into English by Pickthall and Arberry, and then Yusuf Ali and Dr. Asad are given just to support the idea:

1. Pickthall: “That thou mayest warn a folk whose fathers were not warned, so they are heedless” (36:6)
   Arberry: “that thou mayest warn a people whose fathers were never warned, so they are heedless” (36:6)

2. Yusuf Ali: “In order that thou mayest admonish a people, whose fathers had received no admonition and who therefore remain heedless (of the Signs of Allah)” (36:6)
   Dr. Asad: “[bestowed upon thee] so that thou mayest warn people whose forefathers had not been warned, and who therefore are unaware [of the meaning of right and wrong]” (36:6)

In the examples given above, at first, the similarities and differences between the translations of Pickthall and Arberry are taken into account. Pickthall uses the letter ‘T’ capital in the determiner ‘That’ whereas Arberry uses small ‘t’ in the same determiner ‘that’. Secondly, Pickthall uses the word ‘folk’ and Arberry’s choice is ‘people’. Thirdly, Pickthall uses the adverb ‘not’ and Arberry chose the adverb of frequency ‘never’. Otherwise both translations are quite similar. Even the differences are not worth mentioning as they do not affect communication which is expected from a distinctive style.

Then the translations by Yusuf Ali and Dr. Asad are also similar except their parenthetic expansion, i.e. Yusuf Ali adds (of the Signs of Allah) whereas Asad’s addition goes like [of the meaning of right and wrong]. Therefore, the analysis of quite similar translations seems unproductive hence unnecessary.
CHAPTER 6

ANALYSIS OF DATA

6.1 Implications of data presentation and its analysis

Presentation of data and then its analysis is regarded a core of some study being the most crucial stage of a research process. It is a point of convergence of the whole study where the most wanted and the unwanted things are filtered in and filtered out respectively through analysis of the collected data. So far as the present study is concerned, the research tools used to collect data, responds indirectly to the main research question, subsidiary questions and sub-questions. The main research question of the study is ‘What are Stylistic and Communicative Dimensions in Translations of Sūrah Yāsīn into English?’ This has been dovetailed with three subsidiary questions:

(1) How different styles of the translations of Sūrah Yāsīn into English affect communication of the Qur’ānic message?

(2) What are the underlying linguistic difficulties in English translation of Sūrah Yāsīn, experienced by the translators?

(3) How the studies related to the Qur’ān affect comprehension of translations of Sūrah Yāsīn into English particularly for a non-Muslim English reader with no introductory knowledge of Islam and the Qur’ān?

Similarly some research tools for collection of the data that corresponds to the research questions were developed. These research tools were administered and collected personally to ensure their validity and reliability.

(1) Comprehension tests cum questionnaires were developed on the seven translations of Sūrah Yāsīn into English, included in the study to ascertain the level of communication on the part of the translators and comprehension and difficulties on the part of its receptors (the sample was chosen at random from the related population).

(2) A structured interview in response to the research question two, was prepared for the available translators of the Qur’ān
interrogating their linguistic difficulties in translating the Qur’ān, with special reference to Sūrah Yāsīn.

(3) A linguistic analysis of five translations of Sūrah Yāsīn into English (dropping two being quite similar), included in the study to determine stylistic and communicative dimensions in the translations of the Sūrah, in response to the main, subsidiary and additional research questions.

Before linguistic stylistic analysis it seems necessary to throw light on the two most important stages of analysis of the translated text of Sūrah Yāsīn into English. Firstly, the set of norms determined by the researcher, against which the translated text of Sūrah Yāsīn has been analyzed. This has been planned simply to analyze and evaluate the acceptability of the Qur’ānic translations for common English readers. In addition to some inevitable SL and TL norms, the translations of the Qur’ān by Dr. Zia ul Haq and Dr. Mohammad Farooq-i-Azam have been chosen as a model both of interlinear and running translation. Then a comparative stylistic analysis of the translations of the Sūrah have been made against the pre-determined norms. Enkvist\(^1\) is of the opinion that: “the norms, then, should be chosen so as to have a meaningful contextual relationship with the text whose style we are studying against that norm.” It means that if suggested norms have the least or may be no relationship with the text required to be analyzed, the applicability of the norms would be disappointing. Secondly, non-linguistic context, i.e. Shan-i-Nuzūl (occasion of revelation of different verses of Sūrah Yāsīn) has also been touched upon which certainly helps better understanding the Message of the Qur’ān.

### 6.2 Norms

As translation activities reflect cultural significance so a translator should be able to play a social role assigned by a community. What makes it possible, is acquiring a set of norms against which the suitability/acceptability of a translated text is ascertained. Venuti\(^2\) states about the status of norms: “Norms also serve as criteria according to which actual instances of behaviour are evaluated.” Though norms are not directly observable yet some criteria are to be determined for some reliable analysis of the texts in question. Because of certain socio-cultural constraints, translation proves a complex
phenomenon. It is not an easy exercise as thought by a general reader of
translation. Gideon Toury, (quotes Venuti) about the complexity in the
process of translating: “translation is multi-dimensional: the manifold
phenomena it presents are tightly interwoven and do not allow for easy
isolation.” All this supports the idea that a translator’s behaviour inevitably
lacks consistency instead experiences unexpected and unavoidable
flexibility/adaptability.

Nevertheless translation is regarded as a norm-governed activity where
it involves two languages cum cultural norms. The fundamental difficulty for
the translator is to maintain both ‘adequacy of translation’ (SL norm) and its
‘acceptability’ (TL/receptor’s demand). Whatever the way a translator adopts,
shifts from the idiom of SL or TL text is its ineluctable price as both norms as
such cannot be fully maintained simultaneously. In this context, Venuti
quotes Toury where his suggestion seems practicable: “Actual translation
decisions will necessarily involve some ad-hoc combination of, or
compromise between the two extremes implied by the initial norms.”
However, it is important to note that pre-determined norms may or may not
work completely in case of the Qur’ānic translations. Hence more or less
would be accommodated as ‘operational/functional norms’. In view of the
stressing demand of the receptor of the Qur’ānic Message through English
translations and loyalty to the source text, some very essential norms,
experienced through the study of different translations of the Qur’ān (with
special reference to Sūrah Yāsīn) into English, have been determined for
analysis of the translations of the Sūrah included in the study. A translator
while translating the Qur’ān into English is to maintain source language and
target language norm.

(1) **Source language norms**

(a) the best choice of equivalents,
(b) retention of the Qur’ānic terminologies in SL with their
parenthetic explanation essentially remaining faithful to
the Arabic text ensuring translation adequacy,
(c) introduction of each Sūrah with a detailed non-
linguistic context (Shan-i-Nuzūl/period of revelation)
and expected difficulties towards receptor’s comprehension of the Qur’anic Message,
(d) context-sensitive syntactical and lexical choices,
(e) literal cum running translation for better communication on the part of a translator and comprehension of the Qur’anic Message by non-Muslim English readers,
(f) the best possible intended meaning, spirit and Divinity of the Qur’anic Message.
For a similar intention, Venuti quotes Benjamin⁵: “‘Freedom’ Benjamin refers to is the freedom demanded by translation theorists from Horace to Dryden and beyond to deviate from the letter of the text in order to render its spirit.” But in case of the Qur’anic translations such freedom is not possible. However, a running translation only to maintain the idiom of English is suggested remaining faithful to the SL text.

(2) **Target language norms**
(a) Normative grammar (TL).
(b) Modern idiom of English.

6.3 **Non-linguistic context of Sūrah Yāsīn**

The study of non-linguistic and linguistic contexts is essential before stylistic analysis. The familiarity with context counts a lot for a translator and a reader as well. A good reader can maintain a dialogue between the translator and himself on the basis of contextual knowledge and similar is the case with a linguistic stylistic analyst. Enkvist⁶ pointed out that: “We have to climb to higher rungs on the hierarchic ladder of contexts before we arrive at meaningful description of style.” In this way the status of context and style is primary and secondary respectively. In stylistic analysis, recognition and identification of contextually bound linguistic elements are termed as ‘style markers’. Hence a link between ‘context’ and ‘linguistic form’ is style and without context the analysis may result in mere statistical calculation of various linguistic items.

Non linguistic context is crucial with regard to comprehension of the Qur’anic Message through its translation into English. In the context of non-linguistic world, Allah (SWT) revealed Sūrah Yāsīn continually in response to
the negative attitude and baseless questioning and doubts of the Quresh of Makkah. Maududi’s findings on the period of revelation of Sūrah Yāsīn is that: “the style shows that it (Sūrah Yāsīn) was either sent down during the last stage of the middle Makkan period, or it is one of those Sūrahs which were sent down during the last stage of the Holy Prophet’s stay at Makkah.” According to Yusuf Ali and Dr. Asad, the Sūrah revealed during the early stage of the Middle Makkan period. A possible sketch of the Sūrah: (a) verse 1-32 of the Sūrah deals with the idea that the Qur’ān is full of wisdom, and those are unfortunate who cannot profit by it. The verses also throw light on the parable of the city where the Messengers of Grace and Mercy have been defied, (b) verse 33-50 describe various Signs of Allah in nature and revelation, (c) verse 51-83, depicts a slight picture of the Resurrection and the Hereafter. However, a section wise non-linguistic context of Sūrah Yūsīn is as follows:

1. Section-I (Verse 01-12): The Prophet Muhammad (SAW) and unbelievers’ stubbornness
   (a) The disbelieving and stubborn Quraish at that time were most vehemently refusing to believe in the Prophethood of Muhammad (SAW). Therefore, Allah (SWT), in the opening verses of the Sūrah has said: “You are indeed one of the Messengers” (36:3). It implies that the people who deny your (Muhammad’s (SAW)) Prophethood, are misled and mistaken. In the second verse of the discourse, the same Message of the Prophethood has been confirmed by an oath, i.e. “By the Wise Qur’ān”(36:2). Here the word ‘Wise’ has been used as an epithet (adjective feature) of the Qur’ān. It denotes that a cogent proof of your being a prophet is this Qur’ān which is full of wisdom which really testifies that such a revelation is possible only through a Messenger of Allah Almighty. Two of the attributes of Allah (SWT), i.e. ‘All-Mighty’ and ‘All-Merciful’, the Sender of the Qur’ān, are worth mentioning. The first attribute impresses the reality that
the Qur’ān is not the Message of some powerless preacher but Allah Almighty. The second attribute is to make man realize that it is all due to His kindness and mercy that He has sent His Messenger for man’s guidance.

(b) When the influence of teachings of the Prophets Abraham, Ishmael, Shu’aib and Moses and Jesus (peace be upon all of them) in Arabia was about to die out, and the real teaching was also distorted, Allah (SWT) raised the Prophet Muhammad (SAW) and made such unique and matchless arrangements that the Qur’ānic Message can neither be wiped out nor tampered with.

(2) Section-II (Verse 13-32): The story of the companions of the city

(a) According to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success. On the other hand, the habitation mentioned by the Qur’ān, rejected the invitation of the Messengers, and was consequently punished with a Divine torment. Here it is not necessary to know the name/s of the habitation and the messengers. The purpose for which the Qur’ān is narrating this story is to warn the Quraish, that they are following the same path of stubbornness, prejudice and denial of the truth as had been followed by the people of that habitation, and are preparing themselves to meet the same doom as was met by the people of the city.

(b) The inhabitants of the city said to the messengers, “Since you are human beings, you cannot be the messengers of God”. The disbelievers of Makkah were also of the view that since Muhammad (SAW) was among human beings, he could not be the Messenger of Allah (SWT). The Qur’ān refutes this baseless notion
of the people of Makkah through other similar examples of similar stubborn people. (i) The people of ‘Ad had said the same thing about the Prophet Hūd: “This person is no more than a human being like yourselves, for he eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers.” (Al-Mu’mīn, 40:33-34). (ii) The people of Thamud also said the same about the Prophet Salih: “Shall we follow a man from among ourselves?” (Al-Qamar, 54:24).

(c) The companions of the city also meant that the messengers were an evil omen for them. The disbelievers of Makkah had similar views about the Prophet Muhammad (SAW). The fact is that no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees evil or good it is because of his own deeds. The Qur’ān says: “We have fastened the augury of every man to his own neck.” (Al-Isra, 17:13).

(d) Allah has narrated the parable of the companions of the city in order to warn the disbelievers of Makkah to the effect that Muhammad (SAW) and his Companions are also your well-wishers, just as the believer among the companions of the city was.

(3) Section-III (Verse 33-50): Aya (Signs)

(a) Up to verse 32, the disbelievers of Makkah were being warned for their stubbornly denial of the truth and their antagonistic attitude towards the Holy Prophet (SAW). Now the discourse turns to the fundamental cause of antagonism between them and the Holy Prophet (SAW), i.e. the doctrine of Tauheed (Monotheism) and the Hereafter, which the Prophet Muhammad (SAW) was presenting and the mushrikīn (disbelievers) were refusing to accept. Some arguments have been given to
make the people reflect on the Signs (realities) ever present before them, as the Prophet (SAW) is presenting that \textit{Tauheed} is the \textit{truth} and \textit{shirk} is the \textit{falsehood}.

(b) After arguing for \textit{Tauheed}, Allah says: “Do they not then give thanks?” That is to say, are they so thankless that they do not render thanks to Allah Who provided all blessings and favours. The other adversary and hostility was the question of Hereafter. The questions about the Resurrection were put by the disbelievers as a challenge and only for the sake of argument. That is why they were told that it will come with such and such horrors. The next section deals with the signs of Resurrection in detail.

(4) \textbf{Section IV (Verse 51-67): Resurrection}

(a) The disbelievers of Makkah seemed uneasy about the Resurrection and they had often questioned its happening only because of their antagonism and nothing else. In response to their argument, verse 48-54 of Sūrah Yāsīn revealed which say: “And they say, “When will the threat of Resurrection be carried out? Tell us if you are truthful.” In fact what they are awaiting is a single blast, which will suddenly seize them while they will be disputing (about their worldly affairs). Then they will neither be able to make a will, nor be able to return to their families. Then a Trumpet shall be blown, and they shall come out of their graves forthwith to present themselves before their Lord. Bewildered they will say, “Ah! Who has roused us from our sleeping-place? “This is the same which the Merciful God had promised and the Messengers had spoken the truth”. There shall only be a single blast and they shall be presented before Us, all together. On this Day no one will be wronged in the least, and you will
be rewarded exactly according to what you had been doing.

(b) The non-believers of Makkah also questioned how Allah will give life to the decomposed body. According to the traditions related by Ibn ‘Abbas, Qatadah and Sa’id bin Jubair (may Allah be pleased with them), one of the chiefs of Makkah, on this occasion came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Holy Prophet (SAW), and scattering its particles in the air, said, “O Muhammad (SAW), you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones?” The answer was given immediately in the form of the verses of Sūrah Yāsīn, i.e. (36:77-79). The verses say: “Does not man see that We created him from a sperm-drop, and yet he stands forth as a manifest adversary? Now he strikes out likenesses for Us and forgets his own creation. He says, “Who will give life to these bones when they are rotten?” Tell him, “He Who created them in the first instance will give them life again: He is skilled at every kind of creation.

(c) Some disbelievers took Muhammad (SAW) the Messenger of Allah, to be a poet. Welch quotes Zamakhshari where he comments that: “The Meccen ‘Uqba ibn Abi Mu’aît’ was one who did this. Thereupon it was said (by God): We have not taught him poetry (36:69); that is while teaching him the Qur’ān, We have not taught him poetry.”

(5) **Section V (Verse 68-83): A rejoinder to the disbelievers**

(a) This is a rejoinder to the disbelievers, who slighted the Holy Prophet and his Message by branding him a poet when he preached Tauheed (Monotheism) and talked of the Hereafter, life after death, Hell and Heaven. The disbelievers of Makkah did not deny that the cattle had
been created by Allah and that other deities had no role in their creation. Despite knowing all this, they paid homage to their deities for the blessings granted by Allah, hence their verbal gratitude proved meaningless. They forget the truth that their poor, helpless and false gods themselves are dependent upon their worshippers for their survival and their safety. The fact is that because of their stubbornness, they overlook the crystal clear distinction between the ‘Creator’ and His ‘creatures’. Any object or its substance that has been created by Allah the Supreme Creator, can never (and must not) claim to be anything more than a simple helpless creature.

(b) The campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against the Prophet Muhammad (SAW), was just to frustrate his mission. In response to their vicious slander, verse 76 of Sūrah Yāsīn was revealed which says: “Well, let not their words grieve you: We know whatever they hide and whatever they reveal” (36:76).

(c) The last five verses of Sūrah Yāsīn (36:79-83) revealed in reply to a particular incident attributed to A’as bin Wail or Abi bin Khalf (wherein he brought a decomposed man’s bone). This is an instance of the argumentative temperament of the disbelievers. See (4) (b) of this section for detail. The verses 79-83 referred above say: “He it is Who created fire for you from the green tree, with which you kindle your fuel. Is not He Who created the heavens and the earth able to create the like of them? Why not, when He is the skilful Creator. When He intends anything, He needs only say: ‘Be’, and it is. Glorified is He in Whose hand is the absolute control of everything, and to Him you shall all be returned”.
A few components of context common to all translators of the Holy Qur’ān are given below and will not be repeated in the detailed analysis of different translations of Sūrah Yāsīn into English:

(1) **Phonetic and phonemic context**

Sound and rhythm is the beauty of the Qur’ān but deprivation of this miracle of the Qur’ān is the cost of translating it particularly into English. However, phonetic and phonemic context can be analyzed but only in the Arabic text of the Qur’ān. The incessant rhythmic sounds of strong vowels in Sūrah Yāsīn move man to tear and ecstasy but this ornament of the Qur’ān is completely lost in translation whatever the TL is. For example, assonance (vowel sound) in the Sūrah which is lost in translation:

(a) Verses 1-5: Strong vowel /i/ in the Arabic lexis, i.e. /hakīm/, /mursalīn/, mustaqīm and /Rahīm/.

(b) Verses 6-10: Strong vowel /u/, e.g. /ghafilūn/, /y’ominūn/, /muqmakhūn/, /yubsirūn/.

(2) **Extra-textual context**

(a) **Period.** All the translators included in the study, have used modern English except Pickthall, Arberry and Yusuf Ali who used a few archaic lexis in translating the Qur’ān.

(b) **Literary genre.** Translation of the revealed Message of the Qur’ān (here Sūrah Yāsīn) into English.

(c) **Translators.** All of the translators of the Qur’ān included in the present study either Muslims or non-Muslim, are prominent religious scholars. (For details see chapter five, section 5.1.1 of the thesis)

(d) **Relationship of translator and reader.** This relationship is regarded in terms of age, sex, familiarity, education, social class/status and common stock of experience. The regard of this relationship may prove very crucial towards better communication and comprehension.
which has been maintained by all translators to some extent but not to the desired level of expectations of non-Muslim English readers.

(e) **Mode.** Though the Holy Qur’ān, at present, has got the shape of a written Book containing a matchless revealed Message yet its style is spoken one. That is why a reader either of the Arabic text of the Qur’ān or translated text of the Message in any language, inevitably needs to know the style of the Qur’ān for better comprehension of the revealed Message.

### 6.4 Linguistic stylistic analysis

It is essential to note that in contextual spectrum, linguistic frame is the most important aspect which includes both syntactic and lexical/lexical-morphemic context for an analysis of the styles and communicative dimensions in translations of Sūrah Yāsīn into English. Moreover, stylistic use of punctuations also affects communication and comprehension. In other words, what are the linguistic items that make style of a text? Enkvist\(^{10}\) states that: “The style of a text is a function of the aggregate of the ratios between the frequencies of phonological, grammatical and lexical items, and the frequencies of the corresponding items in a contextually related norms”. It means that style is determined through the function (interplay) of different but contextually related frequencies of various linguistic elements in a text. In other words, the style of a text is the aggregate of the contextual probabilities (norms) of its linguistic items that denotes that style is the result of more than one contextually-bound linguistic items. An uncontextualized statistics on single linguistic items has no significance with regard to style. Another important thing pointed out by Enkvist\(^{11}\) is that: “the study of style must not be restricted to phonological or morphological or lexical or syntactic observations: it must be built up of observations made at various levels\(^{12}\) (i.e. tenor, history, dialect, field and mode) otherwise style merely turns into a sub-department of one of the established steps of linguistic analysis”. In fact style is a link between context and linguistic form. The analysis of textual features not statable in terms of contextual probabilities (norms) of linguistic items is
meaningless. Similarly, only traditional delicate statements on style are also useless as they reproduce the primary data.

Generally linguistic meaning is less understood and may cause confusion in semantic analysis. Structurally, linguistic meaning precedes referential and emotive meaning which are extralinguistic and step in where linguistic meaning ends. According to the theory of meaning, it is more fruitful to begin the analysis with the meaning of grammatical constructions (where syntactic marking and semotactic marking go on simultaneously). Linguistic signification of a form does not refer to anything outside of language itself as is the case of referential and emotive meanings. Moreover, all types of meaning are derived essentially from the signaling of a relationship, e.g. (a) for referential meaning the relationship is found between symbols and items in the cultural context, the things to which the words refer; (b) in case of emotive meaning, the relationship between symbols and the psychological reactions of the participants in the communication is focused; (c) meaningful grammatical relationship between words and structures is analyzed to derive linguistic meaning. Grammatical/syntactic/structural form may be similar but with different functions and structures, e.g. his book, his attempt, his involvement, and his honesty, all phrases have the similar form and class of ‘nouns’ but their functions are quite different, i.e. his book (shows possession), his attempt (denotes performance), his involvement (means ‘he’ is the goal of action ‘involvement’) and his honesty (describes quality).

These problems and confusions of ‘form’ and ‘function’ may be overcome by employing a generative grammar for transformations of different linguistic structures. In this process both forward transformation (from kernel to terminal) and/or back transformation (from terminal to kernels) is possible with a few exceptions where transformation may distort the message. Nida’s view is that: “One of the distinct advantages of transformational techniques is the greater facility whereby ambiguous expressions can be analyzed and described.” For example, ‘smart player’s coach’ may be interpreted either ‘player’ is smart or the ‘coach’ is smart. If the expression is analyzed at kernel level, smart player has a coach, the former meaning is intended, its second meaning the player has a smart coach, is also possible. Nida and others have determined four principal classes of lexical symbols, i.e. object words, event
words, abstracts and relationals for analysis and description of a text. However, they have their appropriate meaning in certain contexts. This emphasizes the fact that ‘nouns’ function as ‘object’ words and ‘verbs’ as ‘events’ but in many cases ‘nouns’ may also signal ‘events’. For example, redemption, pardon, forgiveness, etc. signals ‘events’ instead of ‘objects’ (nouns), e.g. redemption of Allah (Allah redeems), His pardon (he pardons) and forgiveness of sin (forgives sins). The appropriacy is determined through contexts where contextually bound linguistic items help determining style-markers in a text. Section 6.4.1, 6.4.2, 6.4.2.1 and 6.4.2.2 are given over to the linguistic stylistic analysis of the translated text of Sūrah Yāsīn into English.

6.4.1 Ascertaining of Style-markers, a macrolinguistic analysis

A direct analysis of the translations of Sūrah Yāsīn into English (included in the study) might not have proved so productive. Therefore, at first, some common but contextually bound style-markers have been ascertained for a valid and reliable linguistic stylistic analysis. Therefore, a non-stylistic choice is contextually free, and contextually free choices are independent entities and analysis thereof will certainly result in simple statistical calculations. The style markers found in different translations of the Sūrah are given separately for each translator:

Zia ul Haq

(1) The additional use of auxiliaries, articles, prepositions, in parentheses, relevant to the syntactic and lexical contexts is common. This is just to make the interlinear (word-for-word) translation comprehensible to some extent. Examples can be seen in verse 3, 5, 6, 7-83. (It is important to note that these examples/references may be found in the reproduced text of Sūrah Yāsīn, in the next section 6.4.2.1 of this chapter.)

(2) Expansional pairs of synonyms in lexical/syntactical context have been added in parentheses or using oblique for maximal information, e.g. verse 10, 11, 12, 14, and so on.

(3) No punctuations have been utilized except a few marks of interrogation and interjection (see Verse 31, 53, 60, 71, 77 and 79). This definitely corresponds to the Arabic text of the Holy Qur’ān.
The adverbs (both single and double according to the Arabic text of the Qur’an) like ‘indeed’, ‘surely’, ‘certainly’ and ‘definitely’ have been used appropriately and regularly with utmost care in respective contexts, e.g. Verse 3, 8, 11, 12, 16, 18 and 19, unlike Arberry who dropped them in a few verses given below, which affect the intensity of the Message.

(a) The repetition of the pronoun WE WE, for Allah (SWT), have been retained as is present in the Arabic text of the Qur’an for emphasis (see Verse 8, 12, 18, 41, 43, 71, 76 and 77).

(b) The repetition of the pronoun THEY THEY for disbelievers (Verse 9 and 74), and ‘I’ ‘I’ for a true believer (Verse 25) have been maintained as per the Arabic text of the Qur’an though such repetitions disappoint the receptor of the Message in TL (i.e. English).

(c) Allah’s (SWT) attribute ‘Rahīm’ has been substituted by the expression ‘THE ALWAYS ALL MERCIFUL’ throughout the translation. Then in other instances ‘ALWAYS ALL’ has been used stylistically to make the expression more forceful, e.g. Verse 5, 38 and 58.

(d) Superlative degree of the intensifier MOST has been used in Verses 15, 23 and 52.

(e) The pronouns ‘IT(HER/THEM)’ have been used throughout the translation of Sūrah Yāsīn, e.g. Verse 13, 72, 73 and 79.

(f) The Arabic word ‘Mubīn’ has been rendered as ‘OPEN/CLEAR/EXPLICIT’, e.g. verse 12, 24, 47 and 60.

(g) The use of ‘DID?’, ‘DO?’ and ‘IS?’ in the beginning of Ayah/Verse with question mark is common unlike Arberry and Dr. Ansari who use ‘what,’ in the similar sentences, e.g. Verse 31, 35, 60, 62, 71, 77 and 81.
(h) The Arabic word ‘Rab’ has been replaced by the lexical pair ‘RUBB/SUSTAINER’ throughout the translation of Sūrah Yāsīn (see Verse 16, 25, 27, 46, 51 and 58).

(i) ONE/ONES SENT/MESSENGER(S) in the context of ‘Mursalīn’, have been used in Verse 3, 13, 14, 20, 52 and 77. The word ‘RASUL/MESSENGER’ has been used only once in the translation of the Sūrah in Verse 30.

(j) The use of the adverb ‘NOT’ in the beginning of Verse 32 is really confusing for the TL receptor. Similar is the case with the rendering of the Arabic word ‘Lā’ in the beginning of the Verses 1 and 2 of Sūrah Al-Qiyamah (Resurrection), where Pickthall and Asad rendered it as ‘Nay’, which results in confusion and misinterpretation for the TL receptor. In this way sometimes interlinear translation frustrates a common reader.

(k) The Arabic word ‘Ayah’ has been retained as is in the Arabic text with an addition of ‘sign’, i.e. ‘SIGN/AYAH’ throughout the translation, e.g. Verse 33 and 37.

(l) In Verse 52, ‘PLACE OF SLEEP’ instead of grave, has been used as a euphemism.

Arthur John Arberry

(1) Passive construction which is regarded as a striking style marker has been used throughout the translation of the Sūrah with contextual spread through Verses 6-8, 19, 21, 22, 26, 32, 43, 45, 47, 51, 53, 54, 63, 70, 74, 78 and 83.

(2) Present perfect has been used to maintain syntactic context, e.g. Verse 8-10, 12, 13, 27, and so on.

(3) The use of ‘it is’ for emphasis, is common in the translation of the Sūrah, e.g. Verse 12, 17, 26, 29, 31, 45, 47 and 53.

(4) Arberry puts ‘What,’ in the beginning of interrogative sentences stylistically (see Verse 23, 31, 35, 47, 68 and 73.
(5) The adverb of frequency ‘never’ for emphasis and better communication and comprehension of the Message in its syntactic context, has been used in Verses 6, 23 and 30.

(6) The expression ‘speaking only lies’ in the translation of Verse 15, seems awkward and is confusing with reference to its lexical context acceptable to the TL receptor.

(7) The use of small ‘w’ in the relative pronoun used for Allah (SWT), e.g. ‘who’, ‘whom’ and ‘whose’, is not appreciated by the TL receptor.

(8) Some conjunctions present in Arabic text of Sūrah Yāsin, have been dropped by Arberry which affect syntactic context of the Message, e.g., Verse 10, 13, and 14.

(9) The translator also omitted one or both of the emphasizing adverbs ‘indeed/surely’ in Verses 3, 16, 18, 24 and so on which affect intensity of the Message.

(10) “Surely We have put on their necks fetters up to the chins…”, Verse 8, here the verbal phrase ‘put on’, may confuse the comprehension as ‘put on’ definitely means to dress/clothe oneself.

(11) The adverb ‘only’ has been placed improperly in the Verses 11 and 17, which may result in misinterpretation of the Message.

Muhammad Farooq-i-Azam Malik

(1) Dr. Azam substituted the Arabic word ‘Mursalīn’ by Urdu word ‘rasoools’, in Verses 3, 16 and 20, which will certainly disappoint and confuse the receptor of the Message in TL (i.e. English), because of unfamiliarity with Urdu language.

(2) Instead of parentheses the translator uses italic style for explanatory expressions, e.g. in Verse 2, ‘rasoools’ who are sent, seems quite natural in its context and definitely adds to communication and comprehension.

(3) In linguistic context, the translator regards the receptor’s expectations and his comprehension difficulties hence the
overall style is quite close to the idiom of the target language throughout the translation of the Sūrah.

(4) Punctuations have been utilized to maintain contextual spread throughout the translation of the Sūrah which meet the demand of the receptor of the Qur’ānic Message, e.g., Verse 2-6, so on and so forth.

(5) In Verse 8, the appropriate rendering, i.e. “…put yokes round their necks…” is appreciated unlike Pickthall and AJA’s use of verbal phrase ‘put on’, which is confusing.

(6) Contrary to the traditional word ‘God’, Dr. Azam uses the real name ‘Allah’ in verses 11, 15, 23, 36, 47, 51, 58 and 74, this may be appreciated by some and criticized by others in the English community. However, contextually it is quite appropriate.

(7) Repetition of pronouns and adverbs like ‘indeed’, ‘surely’, for emphasis, is a matchless style of the Qur’ān, but avoided by the translator to adapt the expression to the idiom of English unlike Dr. Zia. (See Verse 8, 9, 12, 18, 25, 41, 43 and 74).

(8) “You can only warn those who follow the Reminder and fear the Compassionate (Allah) though they cannot see Him. To such people give good news of forgiveness and a generous reward” (Verse 11). Here the pronouns ‘those’, ‘they’ and the pronominal ‘people’ (which is anaphoric in context), have been wrongly interpreted as plural. All other translators used singular pronouns according to the rendering of the Arabic text. Similar is the case in Verse 68. Such rendering denotes that Dr. Azam favours the expectations of the TL receptors with regard to cohesion and coherence of the text/Message.

(9) The Arabic word ‘Rab’ has been retained and transliterated in Verse 16, 25, 27, 46 and 51, which maintains the context but may be difficult for the TL receptor.

(10) The adverb ‘only’ has not been placed in its proper place in the translated text of the Verses 11 and 17 which may affect communication and comprehension.
(11) The translator uses capital ‘W’ in the relative pronouns ‘Who’, ‘Whom’ and ‘Whose’ in pronominal case of Allah, and it is inevitable for the sake of their distinctive use. The use of small ‘w’ in these pronouns as has been done by Arberry and Dr. Asad, may cause confusion in their semantic context, for instance see Verse 21 and 22.

(12) The translator puts an indefinite determiner ‘Another’ in the beginning of Verse 37 and 41 which is a good example of anaphoric reference.

(13) The expression ‘similar vesselss’ (verse 42), ‘further they say’ (Verse 48) and ‘In fact’ (Verse 49), are distinctive style markers with syntactic contexts.

(14) The word ‘salaam’ in Verse 58, has been retained in original and its rendering as ‘peace’ has been added in parenthesis. Similarly, the Arabic word ‘Shaitan’ (Verse 60), has been retained with transliteration without any rendering.

(a) “This is the hell, of which you were repeatedly warned” (Verse 63). Here the adverb ‘repeatedly’ is an excellent example of contextual spread throughout the Holy Qur’ān.

(b) The use of function word ‘But’ in Verse 75, is a good anaphoric reference.

(c) Dr. Azam does not use the adverb ‘instantly’ and interjection ‘behold’ unlike Dr. Zia, e.g. Verse 37, 77 and 80. He always uses the adverb ‘surely’ or ‘indeed’ to maintain the context in the idiom of TL, i.e., English.

Zafar Ishaq Ansari

(1) To maintain contextuality, punctuations have been utilized fully particularly at the end of verses using comma, colon, semi-colon and beginning the next verse with a small letter, e.g., Verse 2-6, 20, 21, 49, 50, 55-57, 60 and 61.

(2) The word ‘Messenger’ has always been used instead of pronoun ‘they’, for instance see Verse 16 and 19. This style may result in better comprehension.
(3) The word ‘Messengers’ and ‘Message’ ever begins with capital letter unlike Dr. Asad who uses small ‘m’ in the compound word ‘message-bearers’ (Verse 3 and 13), ‘message’ and ‘apostles’ Verse 14 and 30.

(4) Parenthetic explanations with regard to lexical and syntactic contexts for better comprehension, have rarely been used as in Verse 5, 14, 26, 32, 44, 45, 47-49, 52 and 69.

(5) Informal interjection ‘what,’ has been used once only in the translation of Sūrah Yāsīn, in Verse 23. This is an anaphora device to maintain coherence in the text of the Qur’ānic Message.

(6) Dr. Ansari used the word ‘Allah’ instead of ‘God’ throughout the translation of the Sūrah. This may result in better comprehension if the receptor is familiar with the word ‘Allah’ which has more divinity.

(7) The word ‘Sign’ begins with capital ‘S’ distinctively for the Qur’ānic Message throughout the translation of the Sūrah, for instance see Verse 33, 37, 41, 46.

(8) There is a unique contextuality in Verse 41 and 42 where the pronoun ‘We’ has been used once for both clauses.

(9) The phrase ‘The truth is’ (Verse 49) maintains an anaphoric reference to the question of ‘promise’ of (Resurrection) often asked by the disbelievers.

(10) “Those deities can render them no help. Yet these devotees act as though they were an army in waiting for them” (Verse 75). Here the use of the words ‘deities’ and ‘devotees’, give more comprehension in their context unlike other translators who used simple pronouns ‘they’ and ‘them’ which may cause confusion.

Muhammad Asad

(1) The distinctive substitution of the attribute of Allah (SWT) ‘Rahīm’by the phrase ‘DISPENSER OF GRACE’ has the stylistic feature of meaningfulness with a dynamic communicative dimension in its context.
The rendering ‘O THOU human being!’ (Verse 1) is also a dynamic communicative dimension with connotative appropriateness.

Double emphasizing adverbs like ‘verily’, ‘indeed’ have been used in Verse 3 and 18 as is the style of the Qur’ān, in their appropriate contexts.

The Arabic word ‘Mursalīn’ has been substituted by ‘God’s message-bearers’ and in some verses as ‘apostles’ throughout the translation of the Sūrah, e.g., Verse 3, 13, 16 and 19.

Maintains linguistic context utilizing punctuations, e.g., Verse 1-6.

Parenthetic explanations is a style-marker used freely which is also a feature of dynamic communicative dimension with better comprehension, e.g. see Verse 5-7, 13-15, and so on.

Some expressions have been given in capital letters with regard to their contextual importance, e.g. ‘O THOU’ (Verse 1), ‘AND SET FORTH’ (Verse 13), ‘OH, THE REGRETS’ (Verse 30), Verse 66, ‘NOW HAD IT BEEN’ (Verse 66), ‘AND’ (Verse 69) and ‘IS MAN’ (verse 77).

Fronting the clause, ‘around their necks’ (Verse 8) is a style-marker with regard to its importance in the verse. Similar examples may be seen in Verse 16, 25, 36, 53 and 60, in different contexts.

Forty-eight explanatory footnotes used in the translation of the Sūrah, maintain a beautiful chain of cross-references on the major subjects of Sūrah Yāsīn throughout the Holy Qur’ān.

Spliting is another style-marker, e.g.“and so, behold, I would have indeed, most obviously, lost myself in error!” (Verse 24). Here the expression ‘most obviously’ splits the first and last part of the verse but adds to the emphasis on the loss being communicated in the verse.

Passive construction is also a distinctive style-marker, for instance, see Verses 53- 55.
Shifting of prepositional clause is also a stylistic feature, e.g. “in happiness will they and their spouses on couches recline;” Verse 56.

The intradiscourse addition of the idiom in the clause, ‘…you were warned again and again’ results in a better contextual spread throughout the text of the Qur’ān with regard to the verses about hell.

The word ‘Prophet’ (Verse 69) has been used only once and that too in the parenthetic expansion, in the translated text of the Sūrah by Dr. Asad.

The use of intersentence marker, ‘however’ in Verse 76, is a useful anaphoric device to maintain contextuality.

Dr. Asad puts small ‘w’ in the relative pronouns used for Allah (SWT) in the translation of the Sūrah, e.g. Verse 79-80, which loses distinctiveness and divinity of the Message.

In the analysis Dr. Zia ul Haq’s translation has been regarded and analyzed at near kernel level. The other four translations included in the study have been analyzed at transformed and well modified terminal levels. Languages (here Arabic and English) show certain similarities, e.g. (a) similar kernel structures from which all other structures are developed by permutations, replacements, additions/syntactic and or lexical expansions (sometimes indicating ellipses), deletions/reductions (the idea is close to transformational grammar) and (b) a high degree of parallelism between formal classes of their words, e.g. nouns, verbs, adjective and relational, etc. and the basic function classes in transforms, i.e. objects (nouns), events (verbs), abstracts (adjectives/adverbs) and relationals (articles, prepositions, auxiliary verbs, punctuations, etc.). The justification of using the semantic categories is that: (i) they refers to basic semantic categories, (ii) these four categories include all semantic sub-categories of all languages, (iii) they are universal, (iv) they help in mastery of translation techniques, (v) these categories reflect as to what happens in good translation and (vi) help in analysis at kernel, near-kernel and surface levels of rendering. Nida is of the view that:
There are three practical advantages to be derived from treating transformations in terms of four basic semantic elements (i.e. object, event, abstract and relational): (1) we can often more readily see the equivalence of different formal structures possessing the same meaningful relationships, (2) we can more easily plot complex structures, without having to employ long series of related transformations from terminals back to kernels, and (3) we can more significantly highlight some of the contrasts between languages which tend to be otherwise obscured.

Moreover, three major steps in the analysis of different translations of Sūrah Yāsīn into English have been utilized, i.e. (a) determining the meaningful relationships between the words and combinations of words (syntax and linguistic meaning), (b) the referential meaning of the words and special combinations of words (idioms) and (c) the connotative meaning, i.e. how the user (receptor) of the target language reacts. Here the reader/receptor of the translations will be able to recognize two levels of linguistic meaning, i.e. (1) meaning from near kernel constructions (e.g. Dr. Zia’s rendering and (2) meaning supplied by the particular terminal construction/final expression (e.g. Dr. Azam’s running translation).

For better communication and comprehension through translation, familiarity with grammar of SL and TL is inevitable both for the translator and the receptor respectively. Grammar has some rules though are arbitrary about arrangement/syntax yet rules must be followed if a translator wants to be understood. Even a simple comparison of ‘He followed a dog’ and ‘A dog followed him’ would convince a reader that grammar has some meaning. Similarly ‘I know’ and ‘I do know’ have different meanings. Secondly, ‘referential meanings’ refer primarily to the cultural context (e.g. the noun tā’ir in classical Arabic denotes destiny or fortune) and are extralinguistic, and situational, or those generally thought of dictionary meaning but a good dictionary always provides some evidence to linguistic meanings by identifying the part of speech for each lexical unit. On the other hand ‘emotive meanings’ are also extralinguistic and behavioural. Emotive meanings relate to the responses of the participants in the communicative act. For many words, dictionaries often add useful hints as to the emotive values
by listing forms as vulgar, obscene, slang, pedantic, etc. All native speakers of a language appreciate these emotive meanings.

All five translations of Sūrah Yāsīn into English have been put together verse-wise for ‘syntactic’ and ‘lexical’ marking and further analysis but according to their levels of communication and comprehension with regard to their status of modification (for the marked translated text of the sūrah, see ‘Appendix-A’ of the thesis). Now a word about different stages of the translating, i.e. Stage-1 ‘literal transfer’, i.e. word-for-word/unit-for-unit translation with formal equivalence (FE), (useful for analysis at near kernel level) for example Dr. Zia’s rendering; stage-2 ‘minimal transfers’ (obligatory alterations) e.g. Arberry’s translation; stage-3 ‘literary transfers’ (optional modifications) for instance, Dr. Azam, Dr. Ansari and Dr. Asad’s translations who often use dynamic equivalence (DE). This approach has been diagrammed as in figure 1, figure 2, and figure 3 with brief description.

**Stage-1**

\[ \text{TL} \rightarrow \]

\[ \begin{array}{ccc}
<table>
<thead>
<tr>
<th>A</th>
<th>O</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-hakim</td>
<td>Qur‘ān</td>
<td>wal</td>
</tr>
</tbody>
</table>
\end{array} \]

\[ \Downarrow \]

\[ \begin{array}{cccc}
<table>
<thead>
<tr>
<th>O</th>
<th>R</th>
<th>O</th>
<th>R</th>
<th>R</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>By!</td>
<td>(the)</td>
<td>Qur‘ān</td>
<td>(the)</td>
<td>(all)</td>
<td>Wise</td>
</tr>
</tbody>
</table>
\end{array} \]

**Figure 1**

SL and the arrow indicates that the source language is to be read from right to left. The expression in the source language has been marked as ‘wal’ (Object), ‘Qur‘ān’ also (Object) and ‘al-hakim (Abstract/adjective). On the other hand the arrow with the TL denotes that the receptor’s language goes from left to right. The rendering into the receptor’s language (English) has been marked as indicated in the upper row of the figure. If the ‘relationals’ and ‘abstract’ shown in brackets in the lower row are dropped, then the first stage seems just a rewriting the original with corresponding lexical items from the receptor’s
language without any regard of TL syntax, e.g. Dr. Zia’s rendering of the Sūrah.

### Stage-2

![Diagram](image)

**Figure 2**

The only difference at this stage of translating is that the translator may utilize minimal inevitable optional alterations and modifications, maintaining the syntax of the receptor’s language. For example in figure 2 above the word ‘Kur’ān’ is preceded by the abstract word ‘Wise’, i.e. ‘the Wise Kur’ān’, contrary to the arrangement ‘the Qur’ān Wise’ as shown in figure 1. Arberry’s translation is a model of the translation at its second stage.

### Stage-3

![Diagram](image)

**Figure 3**

The third stage of rendering as shown in the figure is a further modification in the overall syntactic and lexical structure of the Qur’ānic Message with dynamic equivalence which is purely meant keeping in view the
receptor’s comprehension difficulties, his expectations and frustration with regard to the target language. Here the syntactic and lexical expansions include: ‘I’ (Object), ‘swear’ (Event), ‘which’ (Relational) and ‘is’ (Relational). This is also called a literary level of rendering where the ‘object’ (I) has been identified and the ‘event word’ (swear) has been added for better communication and understanding of the Message. The translations of the Qur’ān by Dr. Azam, Dr. Ansari and Dr. Asad are the best examples of its well-modified forms.

The division of the Sūrah in sections and paragraphs made by Abdullah Yusuf Ali has been maintained throughout the process of analysis to ascertain different linguistic styles (both at macrolinguistic and microlinguistic levels), pragmatic and semantic features and their communicative dimensions in the light of predetermined norms for translation of the Holy Qur’ān. A general description given at the end of each paragraph of the Sūrah, clearly indicates how different linguistic styles used by the translators affect communication and comprehension. This analysis will also be dovetailed by a stylo-behaviouristic analysis of the comprehension test developed on the translations of Sūrah Yāsīn into English (Appendix-B) and structured interviews of available translators of the Qur’ān (Appendix-C).

6.4.2 Microlinguistic analysis of the translated texts of Sūrah Yāsīn into English

The microlinguistic analysis of different translated texts of Sūrah Yāsīn into English by the translators included in the study, has been made, section-wise and paragraph-wise, yet the analysis has been divided into different sections which include: (i) 6.4.3 ‘syntactic comparison and contrasts in the translations, and comment and explanation on the syntactic stylistic features in the translations, (ii) 6.4.4 ‘lexical comparison and contrasts in the translations. Comment and explanation have also been given at the end of each section/table. (iii) 6.4.5 ‘analysis of comprehension tests on translations of Sūrah Yāsīn into English. Semantics is a major branch of linguistics devoted to the study of meaning in a language where lexical items are analyzed in terms of semantic features and sentences in terms of semantic representation. The fact is that in most instances the surrounding context either
syntactic or lexical points out exactly which of the meaning of a word is intended in the light of two different levels of interpretation, i.e. (i) ‘objective level’ which includes denotative, referential, cognitive and contextual meaning, (ii) ‘subjective level’ which refers to connotative, emotive and social (affective) meaning.

6.4.2.1 Syntactic comparison and contrasts in the translations

In order to highlight the stylistic features (form) of all five translations of Sūrah Yāsīn into English included in the study, the more important contrasts duly marked with the relevant semantic categories, have been shown against each verse. Moreover, often repeated form/stylistic features have been given only once so that the analysis may not become otiose. Now it seems very essential to explain as to what do these terms (semantic categories) mean? In the analysis this process has been shown as O (Object), E (Event), A (Abstract) and R (Relational). They encompass the following subcategories:

(1) **Object**: It refers to those semantic classes which designate things or entities that participate in events, e.g. teacher, cow, bridge, water, the moon, etc.

(2) **Event**: This semantic category includes actions, processes, happenings, e.g. observe, think, write, sleep, pray, speak, fly, die, and so on.

(3) **Abstract**: The term denotes the semantic class which includes (a) referents: qualities, quantities, and (b) degrees of objects, events and other abstracts. For example, white, quickly, always, a few, more, zero, etc.

(4) **Relational**: This encompasses a range of meaningful relations/connections between the above mentioned semantic terms. In English the most common are prepositions, conjunctions, articles, auxiliaries/modals and punctuations.

(5) **Other abbreviations** used in the marking of the translated text of the Sūrah include: O/E (Object/Event) LE (Lexical Expansion), SE (Syntactic Expansion), LE (E) (Lexical Expansion (Ellipsis)) and SE (E) (Syntactic Expansion (Ellipsis)).
### Section 1, paragraph 1 (Verses 1-6)

<table>
<thead>
<tr>
<th>Verse No</th>
<th>Structure Serial No</th>
<th>Translator</th>
<th>Syntactic structure in the translated text of Sūrah Yāsīn into English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>Syntactic structure in the translated text of Sūrah Yāsīn into English</td>
</tr>
<tr>
<td>36:2</td>
<td>1</td>
<td>Zia.</td>
<td>By! the Qur’ān the All Wise</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>By the Wise Kur’ān</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>I swear by the Qur’ān which is full of Wisdom</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>By the Wise Qur’ān</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>Consider this Qur’ān full of wisdom:</td>
</tr>
<tr>
<td>36:3</td>
<td>2</td>
<td>Zia.</td>
<td>…surely from</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>…truly among</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>…indeed one of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>…truly among</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>Verily,…indeed one of</td>
</tr>
<tr>
<td>36:4</td>
<td>3</td>
<td>Zia.</td>
<td>Upon a path one Straight</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>On a straight path;</td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>A right way.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>on a straight way</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>pursuing a straight way</td>
<td></td>
</tr>
<tr>
<td>36:6.4</td>
<td>Zia</td>
<td>Not (he) was warned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>were never warned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>were not warned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>Were not warned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>had not been warned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>…so they are ones unaware/heedless</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zia.</td>
<td>…so they are heedless.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>…hence they are unaware</td>
<td></td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>…so they are heedless.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>…so they are heedless.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>…who therefore are unaware [of the meaning of right and wrong].</td>
<td></td>
</tr>
</tbody>
</table>

**Comment and Explanation**

1. Dr. Zia’s use of exclamatory mark with the word ‘By!’ connotes eloquence, rhetorical and stylistic feature in Arabic rhetorics with a confident and forceful expression where Allah (SWT) Himself is the addressee. Then the abstract word ‘all’ indicates the degree of the
adjective (abstract) ‘wise’, i.e. that the Qur’ān is a treasure of wisdom. (Stylistic feature (SF): *Arabic rhetoric*. Communicative dimension (CD): *The Qur’ānic rhetoric*) On the other hand Dr. Asad uses ‘Consider this Qur’ān’, a ‘dynamic equivalence’ with better sense of intended meaning which invites purely to reflection. Dr. Farooqi-Azam’s rendering ‘I swear by the Qur’ān which is full of wisdom’ is so easy for comprehension and it fully regards the expectation of the TL (English) receptor. (SF: *Formal vs dynamic equivalence*. CD: *Sense of the Message*) However, Arberry puts the letter ‘K’ in the object word ‘Kur’ān’ which is not understood with reference to both Arabic and English alphabets. This may result in a confused pronunciation, e.g., if someone spells the word ‘book’ as ‘booq’ or ‘quest’ as ‘kuest’, it will certainly not be appreciated by a contemporary English reader. (SF: *Contemporary transliteration usage*. CD: *Transliteration appropriateness*)

(2) The relational ‘among’ used in the verse as ‘truly among the Envoys’ by Arberry and ‘truly among the Messengers’ (Dr. Ansari) may be misinterpreted by some biased receptor so the renderings ‘from those who are sent (Messengers)’ (Dr. Zia), ‘one of the rasools’ (Dr. Farooqi-Azam) and ‘one of God’s message-bearers’ (Dr. Asad) are more clear and appreciable because ‘content’ is more important than ‘form’. (SF: *Translationse/formal fidelity*. CD: *Literal meaning*)

(3) The abstract word ‘straight’ which is a ‘formal equivalence’ with literal meaning and used by all the translators (selected for detailed analysis in the study) except Dr. Azam, may not be understood by the receptor in TL, losing the sense of the intended meaning of the Qur’ānic Message. However, Azam Malik’s usage of dynamic equivalence, i.e., ‘a right way’, gives a true sense of the intended Message. (Stylistic feature: *Formal vs Dynamic equivalence*. CD: *Sense of the Message*)

(4) There are two abstract words (adverbs) ‘not’, used by Dr. Zia, Dr. Azam and Dr. Ansari and ‘never’, by Arberry. Here the adverb of frequency, i.e. ‘never’ is more emphatic which makes the communication more forceful as compared to the abstract word ‘not’.
Then there are passive constructions utilized by all the translators, for the same expression with the significant passive style that maintain divinity of the Message. The text in which events are expressed by verbs rather than nouns is usually both more efficient and more vivid than the one which has many events expressed by nouns, e.g. ‘Revelation of the Qur’ān’ (narration of event through the noun ‘Revelation’) and ‘Revealed Message of the Qur’ān’ (narration of event by using verb) or ‘Messengers’ (noun) vs ‘those who are sent’ (verb). (SF: Semantic categories and grammatical classification CD: Intensity and divinity of the Message, (as per norms given in 6.2 of this chapter))

(5) The abstract words (adjective) ‘unaware’ and ‘heedless’ give opposite sense of meaning whereas they have been used for the same expression in the verse, i.e. ‘they are unaware’ means that the people are innocent because they have no information/awareness as to what is right and wrong, (as given by Dr. Asad in square brackets the lexical expansion (ellipsis), i.e. [of the meaning of right and wrong], and on the contrary, the adjective ‘heedless’ indicates that the information is present but the people are so careless as they do not give due attention to that. Hence the adjective ‘unaware’ used by Dr. Zia, Dr. Azam and Dr. Asad is more appropriate in the light of the context of the Qur’ānic Message. The rendering ‘whose fathers were never warned, so they are heedless’ by Arberry is confusing one and a confused communication definitely results in a confused comprehension. Rules are given first and then punishment and not punishment first and rules later on. (SF: Semotactic appropriateness. CD: Intended meaning of the Message)

Section 1, paragraph 2 (Verses 7-10)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:7</td>
<td>6</td>
<td>Zia</td>
<td>was Haq proved true the word/saying upon/against most</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>R O E A R O R R R</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>of them</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>R O</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Zia</td>
<td>AJA</td>
<td>FA</td>
<td>ZIA</td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>-----</td>
<td>----</td>
<td>-----</td>
</tr>
<tr>
<td>36:8</td>
<td>put/placed in/on their necks collars/fetters</td>
<td>have put on their necks fetters</td>
<td>have thus put yokes round their necks</td>
<td>have put fetters around their necks</td>
</tr>
<tr>
<td>36:9</td>
<td>made from between their hands (in front of them) and</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Word has been realized against most of them,

the word has been proved true against most of them who are Arrogant;

most of them merit the decree of chastisement;

The word [of God’s condemnation] is bound to come true against most of them;

so they not they (will) believe yet they do not believe so they do not believe for they will not believe put/placed in/on their necks collars/fetters have put on their necks fetters have thus put yokes round their necks have put fetters around their necks around their necks We have put shackles
<table>
<thead>
<tr>
<th></th>
<th>wall/barrier</th>
</tr>
</thead>
<tbody>
<tr>
<td>AJA</td>
<td>have put before them a barrier</td>
</tr>
<tr>
<td>FA</td>
<td>have put a barrier in front of them</td>
</tr>
<tr>
<td>ZIA</td>
<td>have put a barrier before them</td>
</tr>
<tr>
<td>MA</td>
<td>has set a barrier before them</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Zia</td>
<td>they not they see</td>
</tr>
<tr>
<td>AJA</td>
<td>so they do not see</td>
</tr>
<tr>
<td>FA</td>
<td>so that they cannot see</td>
</tr>
<tr>
<td>ZIA</td>
<td>so they are unable to see</td>
</tr>
<tr>
<td>MA</td>
<td>so that they cannot see</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>36:10</td>
<td>And is equal/same</td>
</tr>
<tr>
<td>Zia</td>
<td></td>
</tr>
<tr>
<td>AJA</td>
<td>Alike it is</td>
</tr>
<tr>
<td>FA</td>
<td>It is the same</td>
</tr>
<tr>
<td>ZIA</td>
<td>It is all the same</td>
</tr>
<tr>
<td>MA</td>
<td>Thus, it is all one</td>
</tr>
</tbody>
</table>

Comment and Explanation
(6) The event words (verbs) ‘proved’ (Zia), ‘realized’ (AJA), ‘proven’ (FA), ‘merit’ (ZIA), and ‘bound’ (MA), have been used by translators. The comparison between these event words on the basis of translating efficiency, communicating and comprehending sense of the Message, the verb ‘merit’ and ‘bound’ seem more appropriate in the sense that ‘merit’ means that the unbelievers were destined to chastisement with full justice and then ‘bound’ further intensifies the Message that the condemnation is ineluctable because of their misdeeds. Moreover, the syntactic expansion, i.e. ‘who are arrogant’ (FA) and lexical expansion (ellipsis), i.e. [of God’s condemnation] adds to communication and comprehension. (SF: Samotactic appropriateness. CD: intensity and possible intended meaning of the Message)

(7) As translation of the Qur’ān into English (TL) is meant for the receptor of the Qur’ānic Message. The use of auxiliary ‘was’ in the first part of the verse and then the auxiliary ‘will’, in the last part of the verse by Dr. Zia is certainly confusing for the receptor as the rendering of the verse lacks cohesion. The rendering of the other translators is close to natural style of the TL. (SF: Tense equivalence. CD: Faithfulness and loyalty to the SL (which affects communication))

(8) In the syntactic context, the verbal phrase ‘put on’ in the clause ‘put on their necks fetters’ (Arberry), may be misinterpreted because of grammatical ambiguity, as in British English ‘put on’ means to dress oneself and not anyone else. However, it can be adjusted if the object word ‘fetters’ is placed after the event word ‘put’, e.g. ‘put fetters on their necks’. (SF: Grammatical construction. CD: Ambiguity/misinterpretation of the Message)

(9) The use of relational word ‘before’ with the event word ‘put’, i.e. ‘put before’, by Arberry, Dr. Ansari and Dr. Asad is inappropriate as the antonym of the relational word ‘behind’ is ‘front’ and not ‘before’. Moreover, ‘before’ also relates to time and can be an adverb. Then the object word ‘saddan’ (a wall/barrier) is a figurative use to inculcate disbelievers’ inability to move forward or backward because of their stubbornness. It gives connotative meaning that should preferably be explained through lexical expansion or explanatory notes for better
comprehension of the intended meaning of the Message. (SF: Semotactic/Grammatical inappropriateness. CD: Ambiguity and misinterpretation of the Message)

(10) The sentence ‘they do not see’ (Arberry), is a bit confusing as if the disbelievers avoid seeing intentionally. When they are covered and enshrouded, how can they see. The fact is they cannot see even if they want to do so. However, ‘they cannot see’ (Dr. Azam and Dr. Asad) and ‘they are unable to see’ (Dr. Ansari) are appropriate renderings in the linguistic context which maintain cohesion. (SF: Natural grammatical construction. CD: Clear meaning)

(11) Arberry, Dr. Azam and Dr. Ansari omitted the relational word in the beginning of the (translated) verse, may be to regard the receptor’s expectations as usually after a full stop, a sentence does not begin with the conjunction ‘and’ as compared to Arabic which is paratactic in its structure. (SF: Grammatical construction. CD: TL expectation)

Section 1, paragraph 3 (Verses 11-12)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:11</td>
<td>12</td>
<td>Zia</td>
<td>You (can) warn whom (he)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>Thou only warnest him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>You can only warn those</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>You can warn only him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>Thou canst [truly] warn only him</td>
</tr>
<tr>
<td>13</td>
<td>Zia</td>
<td>with/about the unseen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>in the unseen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>though they cannot see Him</td>
<td></td>
</tr>
<tr>
<td>36:12</td>
<td>Zia</td>
<td>Indeed We (definitely) We We... give life to the ones dead</td>
<td>O R R O A A O S E O E O R R O A</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>----------------------------------------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>Surely it We who... bring the dead to life...</td>
<td>A O O O E R A R O</td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>Surely, We ... resurrect the dead, ...</td>
<td>A O E R A</td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>We shall surely... raise the dead to life ...</td>
<td>O R A E R A R O</td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>Verily, We shall indeed... bring the dead back to life; ...</td>
<td>A O R A E R A R R O</td>
</tr>
<tr>
<td>15</td>
<td>Zia</td>
<td>...and their traces</td>
<td>R O O</td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>...and what they have left behind;</td>
<td>R O O R E R</td>
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<tr>
<td></td>
<td>FA</td>
<td>...and that they are leaving behind:</td>
<td>R O O R E R</td>
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<tr>
<td></td>
<td>ZIA</td>
<td>...and the traces of their deeds that they have left behind.</td>
<td>R R O R O O O O R E R</td>
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<tr>
<td></td>
<td>MA</td>
<td>...and the traces [of good and evil] which they have left behind:</td>
<td>R R O L E (E) R O E</td>
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**Comment and Explanation**

(12) The usage of plural object words, i.e. ‘those’, ‘they’ and ‘people’, by Dr. Azam, is not understood whether it is an oversight or intentional rendering as in the Arabic text, the object (pronoun) is singular. Anyhow, the Message is not distorted by this translation. But if one
refers back to verse 10 where the object (pronoun) is in plural, may be the
translator, for the sake of maintaining anaphoric (syntactic/grammatical) context, has used the object (pronouns) in plural. This style is significant and distinctive as compared to other translators’ rendering. Similar is the case in verse 68, rendered by the translator. (SF: *Idiomatic rendering*. CD: *TL expectations*)

(13) The concept of the belief in the ‘unseen’ has been communicated by Dr. Asad in an effective dynamic rendering, i.e. ‘although He is beyond the human perception’ which is really easy to comprehend even by an average receptor. (SF: *Semantic simplicity*. CD: *Sense of the possible intended meaning*)

(14) (a) The rendered expressions ‘Indeed We (definitely) We We (Dr. Zia) and ‘Surely it is We who’ (AJA) and ‘Verily, We shall indeed’ (Dr. Asad), maintain intensity of the Qur’anic Message that it is only Allah (SWT) Who knows the secrets of the phenomena of life and death and maintains an impeccable account of man’s deeds. Dr. Zia used five words in the expression where there are two emphatic adverbs (i.e. indeed and definitely) and the pronoun ‘We’ has been repeated three times. So all of the five words are a model of eloquence and Arabic rhetoric. The rendering of the other translators lacks intensity. (b) Dr. Asad’s rendering ‘We shall indeed bring the dead back to life’ has a grammatical ambiguity hence confusing for an average reader, i.e. whether it is the dead back (the back which is dead) will be brought to life or dead person is resurrected. However, adjustment of a simple comma between the abstract word ‘dead’ and the relational word ‘back’, can remove this ambiguity. Macmillan comments about the similar style that it is quite possible to speak or write according to the grammatical rules of standard English and yet produce language which is unclear or difficult to follow. (SF: *Arabic rhetoric*. CD: *Intensity of the Message*)

(15) Dr. Zia’s rendering as ‘and their traces’ bears more communication load as compared to other translations, e.g. ‘and what they have left’ (AJA), ‘and that they are leaving behind’ (Dr. Azam), ‘and the traces of their deeds that they have left behind’ (Dr. Ansari) and ‘and the traces
[of good and evil] which they have left behind’. One common stylistic feature in these renderings is that the event is being narrated by the use of verb ‘leave’ in present participle and present perfect, which guarantees more vivid and efficient communication and comprehension. (SF: *Events through verbs in semantic categories*. CD: *Efficient communication*)

**Section 2, paragraph 1 (Verses 13-32)**

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<tr>
<td>36:14</td>
<td>16</td>
<td>Zia</td>
<td>When We sent…</td>
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<td></td>
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<td>R O E</td>
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<td>AJA</td>
<td>When We sent…</td>
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<td>R O E</td>
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<td>FA</td>
<td>At first, We sent…</td>
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<td>R O E</td>
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<td>ZIA</td>
<td>We sent…</td>
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<td>O E</td>
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<td></td>
<td>MA</td>
<td>Lo! We sent</td>
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<td>R O E</td>
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<td></td>
<td>17</td>
<td>Indeed We (only) to you (all) are ones sent/messengers</td>
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<td>A O A R O S E R O E O</td>
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<td></td>
<td></td>
<td>AJA</td>
<td>‘We are assuredly Envoys unto you’…</td>
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<td></td>
<td>O R A O R O</td>
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<td></td>
<td></td>
<td>FA</td>
<td>“Surely we have been sent to you as rasools.”</td>
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<td>A O R E R O R O</td>
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<td>ZIA</td>
<td>“We have been sent to you as Messengers.”</td>
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<td>O R E R O R O</td>
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<td>MA</td>
<td>“Behold, we have been sent to you [by God]</td>
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<td>A O R E R O S E</td>
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<td>36:16</td>
<td>18</td>
<td>Zia</td>
<td>They said</td>
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<td>O E</td>
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<td>AJA</td>
<td>They said:</td>
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<td>O E</td>
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<td>FA</td>
<td>They said:</td>
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<td>36:17</td>
<td>19</td>
<td>O E The Messengers said: Said [the apostles]:</td>
<td>And not (is) upon us except the conveying the one Clear/explicit and it is only for us to deliver the manifest Message. “And our duty is to convey the message plainly.” and we our duty is no more than to clearly convey the message but we are not bound to do more than clearly deliver the message [entrusted to us].” Painful … … (will) stone you (all) and…torment/punishment one … will stone you and…painful chastisement.” …either stone you or…painful punishment.” … will stone you or grievous chastisement….” …will surely stone you and grievous suffering…!”</td>
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<td>36:19</td>
<td>Zia</td>
<td>“…your (evil) omen (is) with you (all)…”</td>
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<td></td>
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<td><strong>O LE O SE R O LE</strong></td>
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<td></td>
<td>AJA</td>
<td>“…your augury is with you:”</td>
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<td></td>
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<td><strong>O O R R O</strong></td>
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<td></td>
<td>FA</td>
<td>“Your evil omens be within you.”</td>
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<td><strong>O A O R R O</strong></td>
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<td></td>
<td>ZIA</td>
<td>“…Your augury is with you.”</td>
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<td><strong>O O R R O</strong></td>
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<td></td>
<td>MA</td>
<td>“…Your destiny, good or evil, is [bound up] with Yourselves!”</td>
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<td><strong>O O A A A R S E R</strong></td>
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| 36:20 | Zia | “…O my people/nation (you all) follow! those who are sent (Messengers)” |
|       |     | **R O O S E E O O R** |
|       | AJA | “…my people, follow the Envoys!” |
|       |     | **O O E R O** |
|       | FA  | “O my people! follow the rasools.” |
|       |     | **R O O E R O** |
|       | ZIA | “My people, follow the Messengers:” |
|       |     | **O O E R O** |
|       | MA  | “…O my people! Follow these message-bearers!” |
|       |     | **R O O E O O** |

| 36:22 | Zia | “And what (is) for me not I (will) worship/obey/serve who (He) … to Him you (all) are (will be) returned” |
|       |     | **R O R R O A O S E E O** |
|       | AJA | “And why should I not serve Him … unto whom you shall” |
|       |     | **R A R O A E O R O O R** |
| 36:25 | Zia | Indeed I, I believed in/with your Rabb/Sustainer … |
| 24    | AJA | Behold, I believe in your Lord; … |
|       | FA  | Surely, I believe in your Rabb, … |
|       | ZIA | I believe in your Lord; … |
|       | MA  | “Verily, [O my people,] in the Sustainer of you all I have come to believe: … |
|       |     | “[As for me,] why should I not serve Him … to Whom all of you shall be brought back? |
|       |     | Why should I not serve the One Who … to Whom you shall be brought back. |
|       |     | It would not be justifiable on my part if I do not worship Him … to Whom you shall be brought back. |

Verily, [O my people,] in the Sustainer of you all I have come to believe: …

… so you (all) listen (to) me

… therefore, hear me!’

… so listen to me.”
<p>| 36:26 | 26 | Zia | (It) was said (you) enter! the Jannah/Paradise … |
|       |    | AJA | It was said, ‘Enter Paradise!’ … |
|       |    | FA  | Consequently they killed that man and it was said to him: |
|       |    | ZIA | “Enter Paradise.” |
|       |    | MA  | Eventually they killed him and he was told): “Enter Paradise |
| 36:27 | 27 | Zia | With what (He) forgave me my Rabb/Sustainer … |
|       |    | AJA | that my Lord has forgiven me … |
|       |    | FA  | How my Rabb has granted me forgiveness … |
|       |    | ZIA | for what reason Allah had forgiven me … |
|       |    | MA  | how my Sustainer has forgiven me … |
| 36:28 | 28 | Zia | And not We sent down upon his people/nation from after |
|       |    |     | (of) him from any recruit/army/host … |</p>
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<tr>
<td>AJA</td>
<td>And We sent not down upon his people, after him any host</td>
</tr>
<tr>
<td>FA</td>
<td>After him We did not send any army against his people</td>
</tr>
<tr>
<td>ZIA</td>
<td>After him, We did not send down any hosts from heaven;</td>
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<tr>
<td>MA</td>
<td>And after that, no host out of heaven did We send down against his people, …</td>
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<th></th>
<th>36:31 29 Zia</th>
<th>… indeed they to them (do) not they return</th>
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<tbody>
<tr>
<td>AJA</td>
<td>… it is not unto them that they return?</td>
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<tr>
<td>FA</td>
<td>… who will never return to them?</td>
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<tr>
<td>ZIA</td>
<td>… they never came back to them.</td>
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<tr>
<td>MA</td>
<td>… those [that have perished] will never return to them,</td>
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<tr>
<th></th>
<th>36:32 30 Zia</th>
<th>And not all/each (of them) (are) except all (together) near of Us (are) ones to be presented</th>
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<tbody>
<tr>
<td>AJA</td>
<td>They shall everyone of them be arraigned before Us.</td>
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<tr>
<td>FA</td>
<td>While each of them will be brought before Us on the day of judgment.</td>
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<tr>
<td>ZIA</td>
<td>All of them (one day) be gathered before Us</td>
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</table>
And [that] all of them, all together, will [in the end] before Us be arraigned?

**Comment and Explanation**

(16) The relational word ‘when’ a discourse marker like the adverb ‘once’, put in the beginning by Dr. Zia and Arberry, indicates the narrative sequence of the story and at the same time it denotes that something has already happened and its details are being narrated later on. Similarly, the idiom ‘at first’, inserted in the beginning of the rendered verse, by Dr. Azam, gives the same clues to the story of the companions of the so called city of Antioch. On the contrary, the rendering ‘We sent’ (Dr. Ansari) and ‘Lo! We sent’ by Dr. Asad, have no such identification of the narratives. (SF: *Inter clause/inter discourse marker*, CD: *Narratives quality*)

(17) (a) An accepted reality is that Arabic is a comprehensive language which fully enjoys the inflectional forms of words that represent several morphological oppositions, e.g. inflection for tenses, pronouns (singular/plural), gender (masculine/feminine), voice (active/passive), and so on. Whereas other mundane languages lack this merit. For example, the second person pronoun ‘you’ as has been employed in translating the verse under discussion, by all the translators except Dr. Zia, does not specify whether it is singular or plural. However, Dr. Zia’s syntactic expansion in parenthesis, e.g. “you (all) or (you all)” solves the problem but there is no one word substitution for such classes of words. (b) Another ambiguity is found in Dr. Asad’s syntactic expansion for ellipsis, i.e. “Behold, we have been sent unto you [by God]!” , which may be misinterpreted as it is ambiguous, either the expression [by God] is for ‘swearing’ or it is identification of the ‘Agent of the goal.’ Such ambiguities may be removed through contextual analysis on the part of the translator. This is how the application of linguistics to the most complex process of translations of
the Qur’ān may prove helpful and fruitful. (SF: Syntactic/lexical appropriateness. CD: Effective Message)

(18) Identification of participants in the discourse counts a lot towards comprehension of the Message and this has been done by Dr. Ansari and Dr. Asad in their rendering of the verse, i.e. ‘The Messengers said: and ‘Said [the apostles]’ respectively. Only the expression ‘They said’ lacks anaphoric and cataphoric references, and it gives no clear identification of the agent (means whereby a particular action came about) of the goal (entity which is affected by the action of the verb). (SF: Syntactic expansion. CD: Participants’ identification)

(19) Grammar/syntax has meaning, e.g. ‘despatch the file safely’ and ‘despatch the safe file’. In the former case, what seems important is to send the file but safe and sound, whereas in the latter expression, the task is just to dispatch the safe file and nothing more or less. The similar syntactic ambiguity exists in the rendering of the verse, e.g., ‘conveying the one clear/explicit’ (Dr. Zia) and ‘deliver the manifest Message’ (Arberry). Here the translators emphasize that the Message is clear. On the other hand, there are translations which stress that the Message is to be delivered clearly, e.g., ‘convey the message plainly’ (Dr. Azam), ‘clearly convey the Message’ (Dr. Ansari) and ‘clearly deliver the message’ [entrusted to us]’ (Dr. Asad). However, the former rendering is more appropriate as compared to the latter one. (SF: Grammatical or structural ambiguity. CD: Ambiguous Message)

(20) Again the comparison of different translations of the verse under comment results in structural ambiguity where the rendering by Dr. Zia, Arberry and Dr. Asad, show two punishments by using the conjunction ‘and’, i.e. of ‘stoning’ and ‘painful chastisement’ but on the other hand, Dr. Azam and Dr. Ansari use the structure of indefinite adverb, e.g. ‘either stoning or painful chastisement’. The former rendering seems more appropriate. (SF: Structural ambiguity. CD: Ambiguous Message)

(21) Maximum communication load ultimately results in maximum difficulties for the receptor and minimum comprehension. Different rendered expression, e.g. ‘your (evil) omen’ (Dr. Zia and Dr. Azam),
then ‘your augury’ by Arberry and Dr. Ansari, are not so clear as is needed by an average receptor of the Message. This is because of adherence to the formal equivalence. An important point to note is that ‘content’ is more important than ‘form’. If a translator maintains content of the Message through dynamic equivalence, there is no harm with it. For example, Dr. Asad’s rendering of the same expression is closer to dynamic equivalence, i.e. “Your destiny, good or evil, is [bound up] with yourselves!” This gives to some extent a better sense of the Message as compared to simple object ‘omen’ or ‘evil omen’. The Qur’ān is self explanatory, the same thing has been made more clear in Sūrah AL-Isra Verse 13, “And every human being’s destiny have We tied to his neck”…(17:13). Dr. Nida concludes that a translator who produces strictly ‘formal equivalence’, his rendering is in fact not conscious of the distortions in the apparently faithful rewriting of the SL Message. However, extreme both in FE (formal equivalence) and DE (dynamic equivalence) is to be avoided. (SF: Formal vs Dynamic equivalence. CD: Possibly better sense of the Message)

(22) The exclamatory utterance ‘O’, e.g. ‘ O my people’ (Dr. Zia, Dr. Azam and Dr. Asad), is in fact not appreciated in contemporary English. Probably for this very reason, Arberry and Dr. Ansari rendered it simply as ‘My people, follow the Envoys/Messengers.’ Secondly, the Qur’ān is in spoken style so it is essential to give it an acceptable garb of written text while translating into TL otherwise there will be confused communication and similarly confused comprehension. For example, if someone reads the translated text for some people, i.e., ‘My people, follow the Envoys/Messengers’, he will not read as ‘ My people (comma) follow the Envoys/Messengers. There will be a confusion either the man is giving a neutral statement that his people follow the Envoys or advising them to follow the Envoys. (SF: Contemporary usage. CD: Semantic simplification)

(23) The contrasting use of the pronouns, ‘I’ and ‘you’, occurred only once in the Qur’ān in Sūrah Yāsīn verse 22. It is purely a matter of style and wisdom that was/is employed in preaching where the addressee
‘you’ is more important than ‘I’ or ‘we’, for the reason that the use of ‘you’ is to develop addressee’s confidence in what is being communicated. Other similar shifts (iltifat), e.g. in ‘person’, ‘tense’ and ‘addressee’ are common particularly in Makkan Sūrah’s but are not appreciated in TL. However, change from second to first person does not occur in the Holy Qur’an. Ibn al-Athir regards these shifts as the essence of ‘ilm al-bayan’ and the basis of ‘balagha.’ This unique style of the Qur’an needs to be explained in footnotes etc. for better comprehension. (SF: *Linguistic style in the Qur’an*. CD: *Wisdom in preaching Islam*).

(24) In verse 25 of the Sūrah, the similar style of shift occurs, i.e. ‘I believe in your Lord’ (Dr. Ansari) which intends to make the addressee feel confident that Allah (SWT) is not only my Rabb/Sustainer but also yours. Moreover, a reduction of abstract word (adverb) has been made by the translator which affects intensity of the Message. (SF: *Linguistic style of the Qur’an*. CD: *Wisdom in Islamic preaching*)

(25) Arberry’s rendering, ‘therefore hear me’ is not an efficient communication. Firstly, the event word ‘hear’ is inappropriate in the context, as it means to hear certain utterances/sounds but without due attention, the way students in a class hear chirping birds, running vehicles, flying aeroplanes but they pay no attention to all that instead they listen to what their teacher says. Secondly, the construction ‘hear me’ may be interpreted as hear my personal views whereas the structure, ‘hear to me or ‘listen to me’ means listen to what the speaker says, i.e. the Message which is being communicated. (SF: *Semotactic and syntactic inappropriateness*. CD: *Ineffective communication*)

(26) Lack of identification of participants in a discourse adds to the communication load (the more complex/ambiguous expression, the more communication load). Arberry’s simple rendering, i.e. ‘It was said, Enter Paradise!’, also lacks identification of a particular participant which definitely adds to the comprehension difficulties. All other translators identified the participant, e.g. ‘It was said (you) enter! the Jannah/Paradise’ (Dr. Zia), ‘consequently they killed that man and it was said to him: “Enter Paradise”’ (Dr. Azam), ‘(Eventually
they killed him and he was told): “Enter Paradise” (Dr. Ansari) where the translator added the syntactic expansion (ellipsis) before the verb ‘Enter’. Here Dr. Asad’s rendering is with the least communication load, ‘[And] he was told, “[Thou shalt] enter paradise!” (SF: Identification of participants. CD: Communication of ellipses)

(27) The overall rendering of Verse 27 maintains intensity of the Message, using the relational words (interjection), for instance, ‘With what (He) forgave me my Rabb/Sustainer’ (Dr. Zia), ‘How my Rabb has granted me forgiveness’ (Dr. Azam), ‘for what reason Allah had forgiven me’ (Dr. Ansari) and ‘how my Sustainer has forgiven me’ (Dr. Asad). All the underlined words add to the intensity of the Message. Whereas Arberry’s translation, i.e. ‘that my Lord has forgiven me’ is quite neutral in its style. (SF: Syntactic appropriateness. CD: Intensity of the Message)

(28) In Verse 28, there is fronting of the prepositional phrase, ‘after him’ realizing importance and status of the pious man, by Dr. Azam and Dr. Ansari (wherein Dr. Ansari omitted the prepositional clause ‘against his people’, may be due to an oversight). Then Dr. Asad used a dynamic equivalence, i.e. ‘after that’ instead of ‘after him’ in the beginning of the verse. The use of the relational (demonstrative pronoun) ‘that’ flashes back to the whole story of the companion of the Antioch city. Delaying the subject and verb by the phrase, ‘no host out of heaven’, is another stylistic feature used by the translator (Dr. Asad) but such delaying sometimes affects natural flow of ideas towards comprehension. (SF: Dynamism in translating. CD: Faithfulness to the content of the Message)

(29) The word-for-word rendering (stage-1) by Dr. Zia, i.e. ‘indeed they to them (do) not they return’ and translating the same expression at (stage-2) with minimal/obligatory alterations, i.e. ‘it is not unto them that they return’ by Arberry, both seem loose rendering when seen on the touchstone of the idiom of TL. Dr. Zia’s rendered expression, ‘(do) not they return’, denotes that if they want they may return so the perished people are not coming back intentionally. Arberry also communicates the similar sense of the meaning. Whereas ‘(can) not
they return’ seems more appropriate. On the other hand, Dr. Azam, Dr. Ansari and Dr. Asad’s rendering becomes so intense and crucial just by adjusting the abstract (adverb) ‘never’ before the event word ‘return’/come back, e.g. ‘who will never return to them’, i.e. they are unable to return for good and this gives the better possible sense of the intended meaning. (SF: Dynamic equivalence. CD: Better sense of the meaning)

(30) A significant style of delaying the verb in the rendering of verse 32, ‘They shall every one of them be arraigned before Us’ (Arberry) and ‘All of them shall (one day) be gathered before Us’ (Dr Ansari) and ‘and [that] all of them, all together, will [in the end] before us be arraigned’ (Dr. Asad), gives a dimension of preference to certain words/phrases in the structure of the verse. But the most distinctive style of relegating the verb in the verse goes to Dr. Asad where the verb has been relegated three times and it found its place at the end of the sentence which is so tortuous and full of twists. However, either it is verb relegation or other twisted inversion of word-order, all this often results in displeasing effect on the average slow receptor of the Message. (SF: Unnatural grammatical construction. CD: Displeasing effect).

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<td>36:33</td>
<td>31 Zia</td>
<td>And (is) an Aya/Sign for them the earth the dead …</td>
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<td>R R R O R O R O R A</td>
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<td></td>
<td>AJA</td>
<td>And a sign for them is the dead land, …</td>
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<td>R O R O R A O</td>
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<td>FA</td>
<td>The dead land may serve as a sign for them; …</td>
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<td></td>
<td>ZIA</td>
<td>Let the dead earth be a Sign for them.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E R A O R R O R O</td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>And [yet] they have a sign [of Our power to create and to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>R A O R R O SE (E)</td>
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<tr>
<td>Line</td>
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<td>Text</td>
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<tr>
<td>--------</td>
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</tr>
<tr>
<td>36:34</td>
<td>32</td>
<td>Zia: And We made in it gardens …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA: And We made therein gardens …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA: We also produce from it gardens …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA: We made in it gardens …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA: and [how] We make gardens … thereon …</td>
</tr>
<tr>
<td>36:35</td>
<td>33</td>
<td>Zia: … and not (it/she) did it their hands …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA: … and their hand’s labour. …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA: … it was their hands that made all this; …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA: … It was not their hands that made them. …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA: … though it was not their hands that made it …</td>
</tr>
<tr>
<td>36:36</td>
<td>34</td>
<td>Zia: … and from themselves …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA: … and of themselves …</td>
</tr>
</tbody>
</table>
(31) (a) Dr. Azam has fronted the phrase, ‘dead land’ because of its importance and preference as a sign of creation, death and resurrection. In the expression, ‘the dead land may serve as a sign for them;’ the word ‘sign’ is not important instead the sign, ‘dead land’ itself is important, so a better construction and communication. (SF: Syntactic style. CD: Communication of significant information) (b) The syntactic expansion for filling out ellipsis, i.e. ‘a sign [of Our power to create and to resurrect]’ by Dr. Asad, really communicates the better sense of the Qur’anic Message which certainly adds to the comprehension even of an average receptor. (SF: Syntactic Expansion. CD: Ellipsis)

(32) The constituent ‘how’ which is a relational in the syntactic context, i.e. ‘and [how] We make gardens thereon…’, used by Dr. Asad as a syntactic expansion is a significant style which prompts the receptor’s reflection. Other renderings of the same expression are simply neutral. (SF: Syntactic expansion. CD: Reflection on natural phenomenon)

(33) The clause ‘it was not their hands that made all this;’ (Dr. Azam) has semantic simplicity. Other translations of the same clause are quite similar in expression except that of Arberry, which is ambiguous and communicates some different sense of the meaning. The expression, ‘their hand’s labour’ means that they enjoy fruits and other products, wherein different fruits are used as ingredients. But this interpretation is quite contradictory to the renderings given by other translators. The translation of the verse (36:35) by Arberry is incomplete as he has totally omitted the translation of ‘wama amilathu aedīhim’. (SF:
Semantic simplicity vs ambiguity. CD: Effective vs ineffective Message)

(34) The renderings, ‘and from themselves’ (Dr. Zia) and ‘of themselves’ (Arberry and Dr. Ansari), give no specific identification hence confusing and complex communication. On the other hand, Dr. Azam and Dr. Asad’s renderings, i.e. ‘mankind themselves’ and ‘and in men’s own selves’, give better sense of the intended meaning. The reflexive pronoun ‘themselves’ in itself is no clear identification of the participants. SF: Identification of participants. CD: Better sense of the meaning)

Section 3, paragraph 2 (Verses 37-40)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:37</td>
<td>Zia</td>
<td>And (is) an Aya/Sign for them the night We draw/pull out from it the day…</td>
<td>R R R O R O O O E</td>
</tr>
<tr>
<td>AJA</td>
<td>And a sign for them is the night; We strip it of the day …</td>
<td>R O R O R O R O E O R R O</td>
<td></td>
</tr>
<tr>
<td>FA</td>
<td>Another sign for them is the night; when We withdraw the day-light from it, …</td>
<td>R O R O R O R O E R</td>
<td></td>
</tr>
<tr>
<td>ZIA</td>
<td>And the night is another sign for them. We lift the day from it …</td>
<td>O/LE R O</td>
<td></td>
</tr>
<tr>
<td>MA</td>
<td>And [of Our sway over all that exist] they have a sign in the night: We withdraw from it the [light of] day - …</td>
<td>R O O E R O R SE O</td>
<td></td>
</tr>
<tr>
<td>36:38</td>
<td>Zia</td>
<td>…a fixed course /destination …</td>
<td>R A O</td>
</tr>
<tr>
<td>AJA</td>
<td>… a fixed resting-place; …</td>
<td>R O O E R O R SE O</td>
<td></td>
</tr>
</tbody>
</table>
Comment and Explanation

(35) (a) The use of the relational word ‘and’ in the beginning of the verse by Dr. Zia, Arberry, and Dr. Asad, is just translationese (strictly formal). However, Dr. Azam’s usage of an indefinite determiner (relational) ‘another’ is better rendering which maintains syntactic contextuality through an anaphoric reference, e.g. this ‘sign’ is the next one in addition to the details that have already been given. Dr. Ansari uses both discourse transition markers, i.e. ‘And the night is another sign’ but this seems less effective in communication because of redundancy, as compared to Dr. Azam’s adjustment of the relational word. Moreover, Dr. Ansari’s use of the phrase, ‘lift the day’ is informal and inappropriate. (SF: Discourse transition marker. CD: Interwoven information).

(b) There is a lexical expansion to the object word ‘day’, i.e. ‘day-light’ (Dr. Azam) and ‘[light of] day’ by Dr. Asad. This expansion may save the receptor from ambiguity as it is the day-light which is withdrawn and not the day of the week (here it should not be confused with passing of time of a day/week, and so on). (SF: Lexical expansion. CD: Easier decodability).

(36) The expressions, ‘a fixed course/destination’ (Dr. Zia), ‘a fixed resting place’ (Arberry), ‘this course is predetermined’ (Dr. Azam) and ‘its appointed place’ (Dr. Ansari), no doubt give information about the destination of the sun but is not so clear. Whereas Dr. Asad’s rendering, i.e. ‘in an orbit of its own – [and] that is laid down’, gives better sense of the meaning. In fact, the object word ‘orbit’ has been used appropriately in the context that adds to the meaning. (SF: Semotactic appropriateness. CD: Better sense of the meaning).
### Section 3, paragraph 3 (Verses 41-44)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translator</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:41</td>
<td>Zia</td>
<td>… indeed We We carried their offspring …</td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>… We carried their seed …</td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>… how We carried their race …</td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>… We carried all their offspring …</td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>… We bear their offspring [over the sea]…</td>
</tr>
<tr>
<td>36:42</td>
<td>Zia</td>
<td>And We created for them from its like …</td>
</tr>
<tr>
<td></td>
<td>AJA</td>
<td>and We have created for them the like of it …</td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td>And similar vessels We have made for them …</td>
</tr>
<tr>
<td></td>
<td>ZIA</td>
<td>and then created for them other vessels like those …</td>
</tr>
<tr>
<td></td>
<td>MA</td>
<td>and [that] We created for them things of similar kind, …</td>
</tr>
</tbody>
</table>

#### Comment and Explanation

(37) (a) The emphatic adverb has been dropped by all translators except Dr. Zia, and it affects the intensity of the Message. (b) The relational word ‘how’ adjusted by Dr. Azam, prompts the receptor’s reflection. (c) In Dr. Ansari’s rendering of the clause, i.e. ‘We carried all their offspring’, the relational word ‘all’ adds to the scope of meaning which may include all coming offspring. (d) Similarly the syntactic expansion for ellipsis also makes the sense of the meaning (in the context) more clear. (SF: Restructuring through expansion. CD: Better sense of the meaning)
(38) In the first part of the verse, two styles are significant that is, ‘And similar vessels We have made’ (‘fronting’ of ‘similar vessels’, a stylistic feature, used by Dr. Azam) and reduction of the pronoun ‘We’ by Dr. Ansari, where he begins the sentence with small letter in the relational word, ‘and’, which is a distinctive discourse transition marker. In the former case, ‘similar vessels’ have been made distinctively important and in the latter one, Dr. Ansari connects both verses, i.e. Verse 41 and Verse 42 by an inter-discourse transition marker. (SF: Fronting and discourse transition marker. CD: Preferred and interwoven information)

Section 3, paragraph 4 (Verses 45-50)

<p>| | | | |</p>
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<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
| 36:45 | 39 | Zia | ... perhaps/so that you (all) (may) receive mercy
AJA | ... haply you will find mercy –
FA | ... so that you may receive mercy” they pay no heed.
ZIA | ... that mercy be shown to you” (they pay scant heed to it).
MA | ... so that you might be graced with His mercy”, [most men choose to remain deaf;]

<p>| | | | |</p>
<table>
<thead>
<tr>
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</thead>
</table>
| 36:46 | 40 | Zia | And not (it/she) comes (to) them from any Aya/Sign …
AJA | except … turn away/are avers
Yet never any sign of the signs of their Lord comes to them
but they are turning away from it.
<table>
<thead>
<tr>
<th>FA</th>
<th>Whenever any sign from the revelations of their Rabb comes to them, they turn away from it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZIA</td>
<td>Never does any Sign of their Lord comes to them but they turn away from it.</td>
</tr>
<tr>
<td>MA</td>
<td>and no message of their Sustainer’s messages ever reaches them without their turning away from it.</td>
</tr>
</tbody>
</table>

36:49

<table>
<thead>
<tr>
<th>41 Zia</th>
<th>Not they await except a shout/cry one …</th>
</tr>
</thead>
<tbody>
<tr>
<td>AJA</td>
<td>They are awaiting only for one Cry …</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FA</th>
<th>In fact, what they are waiting for is a single blast, - …</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZIA</td>
<td>The truth is that they are waiting for nothing but a mighty cry</td>
</tr>
<tr>
<td>MA</td>
<td>[And they are unaware that] nothing awaits them beyond a blast [of God’s punishment].</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>42 Zia</th>
<th>… while they are (will be) disputing</th>
</tr>
</thead>
<tbody>
<tr>
<td>AJA</td>
<td>… while they are yet disputing,</td>
</tr>
<tr>
<td>FA</td>
<td>… while they are yet disputing among themselves in their worldly affairs.</td>
</tr>
</tbody>
</table>
… while they are disputing (in their worldly affairs),

\text{R O R E SE (E)}

… while they are still arguing [against resurrection]:

\text{R O R A E SE (E)}

**Comment and explanation**

(39) In Verse 45, the syntactic expansion for filling out of ellipsis, i.e. ‘they pay no heed’ (Dr. Azam), ‘they pay scant heed to it’ (Dr. Ansari) and ‘most men choose to remain deaf’ (Dr. Asad), is significant stylistic feature. Such expansions, either syntactic or lexical, add to the comprehension but while doing this, the translator has to remain faithful to the SL Message. Another distinctive style often employed by Dr. Asad is that he uses verbs instead of objects (nouns) for narratives, e.g. in this verse, he does not use the object word ‘mercy’ only instead explained it for better communication and comprehension on the part of the receptor, by using the verb, i.e. ‘so that you might be graced with His mercy’. In this way even an average receptor may easily understand as to Who is the agent of mercy and at the same time who is the goal of mercy. (SF: Syntactic expansion and narrative through verbs vs objects. CD: Efficient, vivid and effective Message)

(40) The structure, ‘never---but’, used in the literal translation of the verse by Arberry and Dr. Ansari, seems stilted (unnatural) in the contemporary usage. Then Dr. Ansari also omitted the object word ‘Signs/Aya’, in his rendering, i.e. ‘Never does any Sign of their Lord comes to them but they turn away from it’. The correct rendering is, ‘Sign of their Lord’s Signs’. Other translations of the verse are quite simple yet more effective. (SF: Unnatural grammatical construction. CD: Confused information)

(41) The dynamism (dynamic equivalence), remaining faithful to the Message in SL, results in semantic simplicity which is essential for
better comprehension. For instance the expression, ‘In fact’ (Dr. Azam), ‘The truth is’ (Dr. Ansari), and ‘[and they are unaware that]’ by Dr. Asad, maintain anaphoric and cataphoric references and prove a great linkage of clauses. The expressions, ‘In fact’ and ‘the truth is’, indicate that there has been a long discussion and now the factual position and concluding remarks are to be passed on to the receptor. Dr. Asad’s syntactic expansion, i.e. ‘[and they are unaware that]’, gives a nice clue to the receptor that the disbelievers are arguing a lot to support their false ideas but they are unaware of their inevitable destiny. (SF: Dynamic equivalence vs formal equivalence. CD: Better sense of the Message)

(42) In this verse two contradictory syntactic expansions to fill in ellipsis may make the Message confusing. The expansion, ‘disputing in their worldly affairs’ by Dr. Ansari, does not match the foregoing context of ‘Resurrection’, whereas Dr. Asad’s expansion, i.e. ‘arguing against resurrection’, seems more accurate in the relevant context. (SF: Appropriate expansion. CD: Better sense of the message)

Section 4, paragraph 1 (Verses 51-54)

<table>
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<tr>
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<th>1</th>
<th>2</th>
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<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:53</td>
<td>Zia</td>
<td>43</td>
<td>Not (it/she) was except a saihah/shout/cry one so behold!</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>A O R R R O O R R instantly they (are) all (together) near (of) Us (are) ones to be</td>
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<td></td>
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<td></td>
<td>R O O R R O R O O presented</td>
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<td>E</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>It was only one Cry; then behold, they are all arraigned before</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>O R A O A R O R R E R Us</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>O</td>
<td></td>
</tr>
<tr>
<td></td>
<td>FA</td>
<td></td>
<td>It will be no more than a single blast, and then they will all be</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>O R R A R R R O R A O R R gathered before Us.</td>
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</tbody>
</table>
Then there will simply be one single Cry, and all will have gathered before Us. Nothing will there have been but one single blast – and lo! before Us will all of them be arraigned [and be told]:

36:54 44 Zia So today not (it/she) is (will be) wronged any soul …

So today no soul shall be wronged …

On that day no soul will suffer …

Today no one shall suffer …

“Today, then, no human being shall be wronged …

Comment and Explanation

In literal rendering of Verse 53, i.e. ‘Not (it/she) was except … they (are) all …’ (Dr. Zia) and ‘It was only one Cry … they are all arraigned …’, there is nothing wrong with the use of past and present tense as it is the style of the Qur’an but the verb ‘was/were’, in English are used for past narratives, it seems strange for an English reader when he comes across its use in the expressions about Resurrection or the Day of Judgment, hence confusing for the TL, (English) receptor. All this and particularly style of the Qur’an should be explained in explanatory notes. However, the other translations of the verse are quite natural for the receptor of the Message (in TL), e.g. ‘It will be no more than a single blast, and then they will all be gathered before Us’ (Dr. Azam).
(SF: Formal equivalence vs dynamic equivalence. CD: Displeasing vs pleasing effect)

(44) (a) So far as the style of the Holy Qur'an is concerned, there is nothing wrong with the usage of the adverb, ‘today’ about the Resurrection/the Day of Judgment but this may be confusing for the receptor of the Message in TL where this adverb is commonly used for present time. On the other hand, the rendering of the same expression by Dr. Azam is quite natural in the TL and fulfils the receptor’s expectation, i.e. ‘On that day no soul will suffer’. However ‘that day’ may be used both for past and future and gives the sense of some distant time. (b) Moreover, the use of the object word, ‘soul’, gives certain connotative meaning, e.g. soul means (i) the soul of man (15:29), (ii) Gabriel (the angel of Revelation) (2:87 and 2:253), (iii) Revelation/inspiration/the Qur’an (16:2, 40:15, 42:52), (iv) a living soul (2:48, 3:25, 12:53, 59:9, 75:1-2, 89: 27-28), (v) a person (4:1, 3:145, 3:185, 5:45, 50:21, 31:28, 85:4, 6:151), (vi) self (4:79, 12:53, 7:205) (vii) soul in the sense of one’s inner desire or feeling (12:68 and 50:16), (viii) soul when used as an adverb, e.g. ‘willingly’ (But if they, on their own good pleasure remit any part of it to you (4:4). So the object word ‘soul’ needs to be used and explained as the context demands. In the present case Dr. Ansari and Dr. Asad have used the object words, no ‘one’ and ‘human being’ respectively where Dr. Asad’s rendering (identification of participants) seems quite appropriate but Dr. Ansari’s usage of the emphasizing determiner, ‘no one’ does not specify only human being which may be confused as to which one soul, out of the connotation given as above. (SF: (a) SL vs TL idiom, (b) Semotactic appropriateness. CD: (a) Confused meaning) (b) Better sense of the message)
### 36:57 45 Zia
(Are) for them in it fruits …

<table>
<thead>
<tr>
<th>AJA</th>
<th>Therein they have fruits, …</th>
</tr>
</thead>
<tbody>
<tr>
<td>FA</td>
<td>They will have all kinds of fruit …</td>
</tr>
<tr>
<td>ZIA</td>
<td>Therein there will be all kinds of fruits to eat, …</td>
</tr>
<tr>
<td>MA</td>
<td>[only] delight will there be for them, …</td>
</tr>
</tbody>
</table>

### 36:58 46 Zia
A (complete) salam/peace a word from Rabb/Sustainer One

<table>
<thead>
<tr>
<th>AJA</th>
<th>A (complete) salam/peace a word from Rabb/Sustainer One</th>
</tr>
</thead>
<tbody>
<tr>
<td>FA</td>
<td>‘Peace’! – such is the greeting, from a Lord All-compassionate</td>
</tr>
<tr>
<td>ZIA</td>
<td>‘Peace’ shall be the word conveyed to them from their Compassionate Lord.</td>
</tr>
<tr>
<td>MA</td>
<td>peace and fulfilment through the word of a Sustainer who dispenses all grace.</td>
</tr>
</tbody>
</table>

**Comment and Explanation**
(45) The dynamic equivalence ‘[only] delights’ instead of ‘all kinds of fruit’ is a distinctive stylistic feature used by Dr. Asad in Verse 57. Other translators rendered the same expression into simple English with easier decodability. Here Dr. Asad’s style is quite free whereas a balanced approach between formal and dynamic equivalence is inevitable. The componential analysis makes it clear that object word ‘delights’, substituted for the word ‘fruits’ does not fall in the word-family of fruits, hence may be misinterpreted by average receptor of the Message. However, connotatively, delights may be regarded as the reward of man’s good deeds but inappropriate connotative equivalence may further confuse the situation. (SF: Extreme in formal and dynamic equivalence. CD: semantic ambiguity vs semantic simplicity)

(46) The renderings of Verse 58 by four translators show that the greeting with the word ‘salaam (peace)’ from Allah (SWT) may be a direct or indirect communication. But Dr. Ansari’s balanced style of rendering of the same verse, i.e. ‘Peace’ shall be the word conveyed to them from their Compassionate Lord’ is really appreciable wherein the syntactic expansion (ellipsis) ‘conveyed to them’, indicates that this greeting will be an ‘indirect salaam’ from Allah Almighty. (SF: Syntactic expansion (ellipsis). CD: Divinity of the Message)

Section 4, paragraph 3 (Verses 59-64)

<table>
<thead>
<tr>
<th>1</th>
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</thead>
<tbody>
<tr>
<td>36:59</td>
<td>Zia</td>
<td>And (you all) get apart!/distinguished! Today O (you) those who are Criminals</td>
<td></td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>SE</td>
<td>E</td>
</tr>
<tr>
<td>47</td>
<td>AJA</td>
<td>‘Now keep yourselves apart, you sinners, upon this day!’</td>
<td></td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>A A</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>FA</td>
<td>While to the sinners, He will say: “Get aside today, you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A E O</td>
<td>A O O R O O</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>ZIA</td>
<td>Criminals, separate yourselves from others today!</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SE (E)</td>
<td>E A O</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A E O</td>
<td>R O O</td>
<td></td>
</tr>
<tr>
<td>MA</td>
<td>“But stand aside today, O You who were lost in sin! O R E R O R E R O</td>
<td></td>
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<td>----</td>
<td>---------------------------------------------------</td>
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<tr>
<td>36:61</td>
<td>48</td>
<td>Zia</td>
<td>And that (you all) worship! Obey! Me … R R S E E E O</td>
</tr>
<tr>
<td>AJA</td>
<td>and that you should serve Me? … R R O R E O</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FA</td>
<td>And that you should worship Me, … R R O R E O</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ZIA</td>
<td>and serve Me alone: R E O A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MA</td>
<td>and that you should worship Me [alone]? … R R O R E O S E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 36:62 | 49  | Zia   | And certainly (he) led astray … R A S E E A |
| AJA | He led astray … O E A |
| FA  | Yet, in spite of this, he (shaitan) has led … astray … A R R O S E R E A |
| ZIA | Still, he misguided … A O E |
| MA  | And [as for Satan] he had already led astray … R S E O R A E A |

| 36:63 | 50  | Zia   | … You (all) were you (all) promised/threatened with O S E R O S E E R |
| AJA | … you were promised: O E E |
| FA  | … you were repeatedly warned. O E A E |
| ZIA | … you were warned: O R E |
| MA  | … you were warned again and again: O R E A |
... what you (all) were used to you (all) deny

... you were unbelievers!

... you persistently rejected the truth.”

... on account of your disbelieving.

... your persistent denial of the truth!”

Comment and Explanation

(47) (a) In Verse 59, the vocative particle ‘O’ formally substituted for ‘ya’ by Dr. Zia and Dr. Asad is usually reduced in contemporary English and the same reduction has been made by other translators. (b) Arberry uses the imperative ‘Now keep yourselves apart’, seems inappropriate in the context as ‘keep apart’ means that the sinners have already been separated and now they have to maintain that separation. Other renderings such as ‘get apart’ (Dr. Zia), ‘get aside’ (Dr. Azam), ‘separate yourselves’ (Dr. Ansari) and ‘stand aside’ by Dr. Asad, are appropriate and maintain intensity of the Message. (c) Then the abstract word ‘criminals’ used by Dr. Zia, Dr. Azam and Dr. Ansari, is a formal equivalence with worldly attributes which lacks divinity. Whereas the words ‘sinners’ (Arberry) and ‘who were lost in sin’ (Dr. Asad) are appropriate in their lexical context and maintain divinity. If one has to put both these words under relevant columns, i.e. words with worldly attributes and words with religious attributes, one will never put the word criminals in the column of words with religious attributes and vice versa. SF: Formal equivalence vs dynamic equivalence. CD: Divinity of the Message)

(48) The sentences with the function of order/command, suggestions, request, etc. have their peculiar structure which need to be constructed and expressed in their specific tone otherwise they may be misinterpreted. In Verse 61, the modal verb ‘should’ has been used in
different translations, i.e. ‘you should serve Me’ (Arberry), ‘you should worship Me’ (Dr. Azam) and ‘you should worship Me [alone]?’ seems a loose rendering showing some sort of moral obligation and not religious duty as both these terms have certain connotative meaning, e.g. moral obligation is limited to the ‘behaviour of right and wrong’ whereas religious duty is imperative and a matter of ‘faith and particular system of praising/obeying/serving of Allah Almighty. So the modal verb ‘should’ lacks intensity of the Message. On the contrary, the same expression has been constructed as, ‘(you all) worship! Obey! Me (Zia) and ‘serve Me alone’ (Ansari), appropriately in the form of an imperative where there is no second option. (SF: Natural and appropriate grammatical constructions. CD: Effective Message)

(49) In Verse 62, Arberry’s reduction of the relational word (conjunction) and the abstract word (adverb) is not appreciated as unnecessary reductions loses something more or less whereas reasonable expansion always adds to the meaning. Then the syntactic expansion (ellipsis), i.e. ‘Yet, in spite of this, he (shaitan) has led a great number of you astray.’ (Dr. Azam) and ‘And [as for Satan] he had already led astray a great many of you:’ (Dr. Asad), adds to the meaning and comprehension of the Message. Both the expansions refer back to Verse 61 wherein Allah (SWT) enjoins His praise/obedience and service. (SF: Reduction vs Expansion. CD: Neutral vs intensive Message)

(50) The event word ‘promised/threatened’ (Dr. Zia) and ‘promised’ by Arberry, may pose a difficulty of semotactic appropriateness for the receptor of the Qur’anic Message in the TL (English), in the sense that the word ‘promise’ suggests something valuable and the ‘hell’, for the people destined to it is not valuable for them though this is a unique style of the Qur’ān. For example, the word wa’dā (promise) has frequently been used in the Qur’ān both for believers’ reward and disbelievers’ punishment, e.g., (i) “Allah has promised those who believe and do good deeds, theirs will be forgiveness and immense reward” (al-Qur’ān 5:9). (ii) “Allah promises the hypocrites, both men
and women, and the disbelievers Fire of Hell for the abode” (al-Qur’ān 9:68). It seems that the use of the word *wa’dā* (promise) with the unpleasant things, is a warning in satirical style in the Holy Qur’ān wherein disbelievers’ foolish and wicked behaviour is attacked by making fun of it. For example, “The Fire, Allah has promised it for those who disbelieve, a hapless journey’s end (al-Qur’ān 22:72). Similarly, the event word ‘threatened’, also seems inappropriate, for, the threat may or may not be realized whereas the people who have earned hell because of their misdeeds, will definitely enter it, hence simply, this is not a ‘threat’ rather a ‘fact’. However, the event word ‘warn’ substituted for in other renderings, i.e. ‘you were repeatedly warned’ (Dr. Azam), ‘you were warned’ (Dr. Ansari) and ‘you were warned again and again’ by Dr. Asad, is appropriate as the narratives in the Qur’ān prove that warning precedes punishment. (SF: *Semotactic appropriateness*. CD: *Clear sense of the message*)

**Section 4, paragraph 4 (Verses 65-67)**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:66</td>
<td>51</td>
<td>Zia</td>
<td>And if We will …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>Did We will, …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>Had it been Our will …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>Did We so will …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>NOW HAD IT BEEN Our will [that men should not be able to</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A R O R O O</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>SE (E)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>discern between right and wrong],</td>
</tr>
<tr>
<td>36:67</td>
<td>52</td>
<td>Zia</td>
<td>… disfigure/transform them upon their place …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>… changed them where they were …</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>E O R O E</td>
</tr>
</tbody>
</table>
… nailed them to the ground …

... have transformed them where they were ...

... have given them a different nature [and created them as being rooted] in their places. ...

**Comment and Explanation**

(51) In verse 66, the lexical expansion (ellipsis), i.e. ‘Now had it been Our will [that men should not be able to discern between right and wrong]’, by Asad, is a distinctive style for possibly maximum communication and better comprehension of the Message. In fact Dr. Asad tends to give figurative meaning of the object word ‘eyes’ and substitutes it by the word ‘sight’, in other words ‘insight’ and ‘discernment’. (SF: *Dynamic equivalence/Lexical expansion (ellipsis)*. CD: *Figurative meaning*)

(52) Again Dr. Asad’s rendering bears semantic simplicity and that too through lexical expansion, i.e. ‘have given them a different nature [and created them as being rooted] in their places’, e.g., something inanimate like a rock. Other renderings like ‘disfigure/transform them’ (Zia), ‘changed them’ (Arberry) and ‘nailed them to the ground’ by Dr. Azam, have certain connotative meaning hence not easy to understand the sense of the Message. (SF: *Lexical expansion*. CD: *Simple meaning*)

### Section 5, paragraph 1 (Verse 68)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:68</td>
<td>53</td>
<td>Zia</td>
<td>And whom We grant long life/age (to) him We revert him in the creation …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>And whomsoever We give long life, We bend him over in</td>
</tr>
</tbody>
</table>
Those to whom We grant long life, We reverse their nature.

Whomsoever We grant long life, We reverse him in his constitution.

But [let them always remember that] if We lengthened a being’s days, We also cause him to decline in his powers when he grows old:

Comment and Explanation

(a) In verse 68, the usage of indefinite pronoun ‘whomsoever’, by Arberry and Dr. Asad is quite formal which is not appreciated in contemporary English. (b) Dr. Azam uses plural pronouns, i.e. ‘those’ and ‘their’ quite contrary to the Arabic text of Sūrah Yāsīn wherein the pronoun is in singular. This cannot be an oversight as a similar style has already been found in Verse 11 (see structure serial no. 12). Presumably, Dr. Azam is employing this style to maintain the context (as in Verse 67, the addressees are in plural), with regard to the expectations of the receptor of the Message in target language. (c) The syntactic and lexical expansion by Dr. Asad, adds to comprehension.

Section 5, paragraph 2 (Verses 69-76)

So (that) (he) warns who (he) was alive/living …

that he may warn whosoever is living, …
To warn those who are alive …

that he may warn him who is alive …

to the end that it may warn every one who is alive [of Heart],…

… We We created cattle which are under their …

donation

… We created cattle …

… it is for them that We have created, … domestic animals

… and they for them (are) hosts/troops ones (to be)

… though they be hosts made ready for them.

… yet, their worshippers stand like warrior ready to defend
…Yet these devotees act as though they were an army in for them.
… even though to them they may [appear to] be hosts Drawn up [for succour].

[Verse 36:76] 57

… whatever they conceal/keep secret and whatever they announce/declare/reveal
… what they keep secret and what they publish.
… all that they conceal and all that they reveal.
… things about them, the hidden and the known.
… all that they keep secret as well as all that they bring into the open.

Comment and Explanation

(54) (a) With reference to Dr. Azam’s rendering of Verse 70, the meaning is clear even after reduction of pronoun, ‘he’ or ‘it’ by the translator in conjunction with the last sentence of Verse 69. However, the translators who use the pronoun ‘he’ (the Prophet Muhammad (SAW)), maintain an anaphoric reference to the first part of Verse 69. On the contrary, Dr. Asad uses the pronoun, ‘it’ (the reminder and a [divine] discourse’, which refers to the second part of the same verse. (b) The word ‘alive/living’ is confusing but Dr. Asad makes it clear through lexical
expansion, i.e. alive [of heart]. (SF: (a) Pronominal appropriateness, (b) lexical expansion. CD: Informative)

(55) In Verse 71, the repetition of the pronoun ‘We We’, rendered formally by Dr. Zia, shows intensity and emphasis upon the Creator (Agent of the goal). This intensity is lost on reduction of one pronoun (which is inevitable for its acceptance in the TL), by all the other translators included in the study. Then Dr. Asad’s syntactic expansion and its fronting, i.e. ‘it is for them that We have created domestic animals’, shows the importance given to the human being for whom Allah (SWT) creates everything. (SF: Formal equivalence and fronting. CD: Intensity of the Message)

(56) Identification of participants is essential for better communication and comprehension on the part of the translator and the receptor respectively. Pronominal cases are to be dealt with utmost care otherwise ambiguity is certain. For example, (a) ‘They cannot help them, though they be hosts made ready for them’ (Arberry), (b) ‘even though to them they may [appear to] be hosts drawn up [for succour]. The underlined pronouns may be understood but with some communication load which affects comprehension. Comparatively Dr. Azam’s rendering seems better, i.e. ‘they (deities) do not have the ability to help them (devotees), yet, their worshippers stand like warrior ready to defend them (deities). The object words in brackets have been inserted by the researcher. A simple series of pronouns without any specific identification may prove problematic. (SF: Pronominal reference and identification. CD: Better sense of the message)

(57) The expression, i.e. ‘We know things about them, the hidden and the known’, used in rendering the last part of Verse 76, by Dr. Ansari, is ambiguous. The other translations of the same text are quite clear, for instance, ‘We know all that they keep secret and all that they reveal’ (FA). In this sentence the event word ‘keep’ indicates that Allah Almighty knows what the disbelievers deliberately keep secret and what they reveal. Whereas Dr. Ansari’s rendering means firstly, that the disbelievers themselves do not keep anything secret and reveal the others; secondly, Allah (SWT) knows the hidden and known things
about them but they themselves may not know anything. (SF: *Syntactic and lexical appropriateness/inappropriateness*. CD: *Clear/ambiguous meaning*)

Section 5, paragraph 3 (Verses 77-83)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>36:77</td>
<td>58</td>
<td>Zia</td>
<td>Did? and not (he) sees the mankind indeed We We created him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>Has not man regarded how that We created him …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>Does not man see that We have created him …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>Does man not see that We created him …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>Is man, then, not aware that it is We who create him …</td>
</tr>
<tr>
<td>36:79</td>
<td>59</td>
<td>Zia</td>
<td>… He with all/every (of) creation (is) always all knower</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>… He knows all creation.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>… He is well-versed in every kind of creation.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZIA</td>
<td>… He knows well about every kind of creation;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MA</td>
<td>… He has full knowledge of every act of creation:</td>
</tr>
<tr>
<td>36:83</td>
<td>60</td>
<td>Zia</td>
<td>… in His hands/dominion/kingship (of) all/every thing(s)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AJA</td>
<td>… in whose hand is the dominion of every thing, …</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FA</td>
<td>… in whose hands is the kingdom of all things; …</td>
</tr>
</tbody>
</table>
Comment and Explanation

(58) The renderings, ‘Does not man see that We created him’ (Dr. Azam) and ‘Does man not see that We created him’ (Dr. Ansari), lack the intensity as is found in other translations, i.e. ‘Did? and not (he) sees the mankind indeed We We created him’ (Dr. Zia), ‘Has not man regarded how that We created him’ (Arberry) and ‘Is man, then, not aware that it is We who created him’ (Dr. Asad). The underlined words, ‘We We’ (only Allah Almighty), ‘how’ (complex and beyond human perception) and ‘it is We’ (again no other power but Allah (SWT)) add to the intensity of the Message. (SF: SL Grammatical construction. CD: Intensity of the Message)

(59) The simple object word ‘creation’, used in the rendering of Verse 79 by all translators, has certain connotative meaning particularly when ‘creation’ is meant as ‘all created things’, this indicates that Allah Almighty knows all created things. However, Dr. Asad’s rendering is the best of all which leaves no chance of lexical ambiguity, i.e. ‘He has full knowledge of every act of creation’ where the expression ‘act of creation’ (in conjunction with the first part of the verse), clearly denotes that the art of all creation lies with Allah Almighty. Then Dr. Azam’s rendering seems second to that of Dr. Asad, where the translator uses the expression, ‘well-versed (skilled) in every kind of creation’. (SF: Semotactic appropriateness. CD: Better sense of the message)

(60) A grammatical ambiguity may arise while having a comparative study of different translations of the clause, ‘bi-yadihī malakūtu kuli shai-in, Verse 83, e.g. ‘in whose hand is the dominion of everything’ (Arberry) and ‘in whose hand rests the mighty dominion over all things’ (Dr.
Asad). In the former case, this may be interpreted as Allah (SWT) is the dispender of the dominion of everything but in the latter rendering, a very clear interpretation is that Allah Almighty Himself has dominion over all things so Dr. Asad’s translation of the clause bears a better possible sense of the meaning of the intended Message. (SF: Appropriateness of grammatical construction. CD: Intended meaning/true sense of the message)

6.4.2.2 Lexical comparison and contrasts in the translations

The lexical stylistic analysis of the translations of Sūrah Yāsīn into English (included in the study to help find out significant differences in the level of vocabulary, e.g. archaic, modern/contemporary, formal, informal, and jocular. This has been further illustrated by the selected series of words with certain stylistic features used in the translated text of the Sūrah. The contrasting lexis/terms have been shown in parallel columns of the chart developed by the researcher, with necessary comment and explanation at the end of the chart as follows:

**Chart showing lexical comparison**

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Verse No.</th>
<th>Zia</th>
<th>AJA</th>
<th>FA</th>
<th>ZIA</th>
<th>MA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>36:3</td>
<td>Who are sent (Messengers)</td>
<td>Envoys</td>
<td>Rasools who are sent</td>
<td>Messengers</td>
<td>God’s message-bearers</td>
</tr>
<tr>
<td>2</td>
<td>36:5</td>
<td>The Always All Merciful</td>
<td>the all Wise</td>
<td>the Merciful</td>
<td>the Most Compassionate</td>
<td>the Dispenser of Grace</td>
</tr>
<tr>
<td>3</td>
<td>36:6</td>
<td>unaware/heedless</td>
<td>heedless</td>
<td>unaware</td>
<td>heedless</td>
<td>unaware [of the meaning of right and wrong]</td>
</tr>
<tr>
<td>4</td>
<td>36:8</td>
<td>collars/fetters</td>
<td>fetters</td>
<td>yokes</td>
<td>fetters</td>
<td>shackles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wage/reward</td>
<td>wage</td>
<td>reward</td>
<td>reward</td>
<td>reward</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
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<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>5</td>
<td>36:11</td>
<td>Book clear open/explicit</td>
<td>clear register</td>
<td>open ledger</td>
<td>Clear Book</td>
<td>record clear</td>
</tr>
<tr>
<td>7</td>
<td>36:13</td>
<td>example</td>
<td>similitude</td>
<td>example</td>
<td>story</td>
<td>parable[the story of how]</td>
</tr>
<tr>
<td>8</td>
<td>36:15</td>
<td>telling lies</td>
<td>speaking only lies</td>
<td>lying</td>
<td>in lying</td>
<td>lie</td>
</tr>
<tr>
<td>9</td>
<td>36:16</td>
<td>Rabb/ Sustainer</td>
<td>Lord</td>
<td>Rabb</td>
<td>Lord</td>
<td>Sustainer</td>
</tr>
<tr>
<td>10</td>
<td>36:19</td>
<td>one who exceeds/ transgress</td>
<td>prodigal transgressor</td>
<td>people who exceed all bounds</td>
<td>people who have Wasted Their own selves</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>36:25</td>
<td>Listened (to)</td>
<td>hear me</td>
<td>listen to me</td>
<td>listen to me</td>
<td>listen to me</td>
</tr>
<tr>
<td>12</td>
<td>36:29</td>
<td>extinguished</td>
<td>silent and still</td>
<td>extinct</td>
<td>silent and still</td>
<td>still and silent as ashes</td>
</tr>
<tr>
<td>13</td>
<td>36:37</td>
<td>day</td>
<td>day</td>
<td>day</td>
<td>[light of] day</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>36:52</td>
<td>place of sleep</td>
<td>sleeping-place</td>
<td>graves</td>
<td>sleeping-place</td>
<td>sleep[of death]</td>
</tr>
<tr>
<td>15</td>
<td>36:59</td>
<td>criminals</td>
<td>sinners</td>
<td>criminals</td>
<td>criminals</td>
<td>who were lost in sin</td>
</tr>
<tr>
<td>16</td>
<td>36:60</td>
<td>Pact/promise</td>
<td>covenant</td>
<td>enjoin</td>
<td>command</td>
<td>enjoin</td>
</tr>
<tr>
<td>17</td>
<td>36:61</td>
<td>path one straight</td>
<td>straight path</td>
<td>right way</td>
<td>straight way</td>
<td>a straight way</td>
</tr>
<tr>
<td>18</td>
<td>36:63</td>
<td>hell…promised/ threatened</td>
<td>Gehenna… promised</td>
<td>hell… repeatedly</td>
<td>Hell… warned</td>
<td>hell… warned</td>
</tr>
</tbody>
</table>
warned again and again what they had been doing whatever they have earned

wiped out obliterated blotted out put out deprived them of their sight

suitable/possible/befitting for him seemly for him behoove him nor would [poetry] have suited this [message]

alive/living living alive alive alive [of heart]

Comment and explanation on semotactic appropriateness

(1) Dr. Zia’s rendering of the word ‘mursālim’ (Verse 36:3), i.e. ‘who are sent (messengers), is justified as his attempt is to give word-for-word meaning. But the letter ‘M’ in the word ‘messenger’ should be capital to distinguish it from general messengers with worldly attributes. On the other hand Arberry’s choice of ‘Envoys’ also flashes to mind with worldly attributes, though he used capital ‘E’ in the word to make it distinctive of ordinary envoys of a state. Then ‘rasools who are sent’ by Dr. Azam, may also be confusing for the receptor who is not familiar with the word ‘rasools’ although he has explained it through lexical expansion ‘who are sent’. Transliteration is never appreciated by the TL receptor except in rare cases where equivalence either formal or dynamic is not found in the TL. However, Dr. Asad’s style of dynamic equivalence is distinctive one, i.e. ‘God’s message-bearers’.

(2) The renderings of the word ‘Rahīm’ (Verse 36:5), i.e. ‘the Always All Merciful’ (Zia) and ‘the Most Compassionate’ (Dr. Ansari), are appropriate as they show intensity in the Message that Allah is limitless Merciful. Arberry’s translation of the same attribute of Allah (SWT), is
quite wrong, i.e., the All-wise which may be due to an oversight. Another dynamic equivalent of the attribute ‘Rahîm’, i.e. ‘the Dispenser of Grace’, given by Dr. Asad, has not been appreciated by the readers in the comprehension test on translations of Sūrah Yāsîn into English.

(3) The word ‘ghafîlûn’ (36:6), has been rendered by Arberry and Dr. Ansari as ‘heedless’ which seems inappropriate for the reason that it denotes that the disbelievers have already got the Message but they are inattentive and this lexical choice goes contrary to the meaning of the verse itself. Hence the word ‘unaware’ used by Dr. Zia, D. Azam and Dr. Asad (including his lexical expansion, i.e. ‘unaware [of the meaning of right and wrong?’), is semotactically appropriate in the context.

(4) The lexical choices like ‘fetters’ and ‘shackles’ (Verse 36:8), are formal equivalents which give connotative meanings with worldly attributes as they are used for fastening a prisoner’s wrists and/or ankles together and such things are never placed on neck(s). Such equivalence may be justified in word-for-word translation which is regarded by linguists as rewriting the original with corresponding lexical items from the receptor’s language and this is no translation in any sense. So the receptor may be confused or frustrated. In the Arabic text, the word ‘aghîlân’, has a symbolic use and needs to be rendered accordingly for better effect of the Message. If it is not possible then the possible sense of the Message should be made clear through explanatory notes as has been done by Abdullah Yusuf Ali and Dr. Asad but they are lengthy one. However, lexical expansion in parenthesis seems a better possible solution of the problem.

(5) The rendering of the word ‘ajr’ (Verse 36:11), as ‘wage’ gives a limited sense of the earning on daily basis which affects divinity of the Message. However, the equivalent ‘reward’ seems more appropriate as it will be as long as is the life after death and its scope is not limited to daily wages.

(6) The equivalent ‘clear register’ (Verse 36:12), given by Arberry, has connotative meanings and bears worldly attributes. Such lexical choices affect divinity of the Arabic text. However, the choices like ‘book clear/explicit/open’and ‘record clear’, seem more appropriate.
(7) The words ‘similitude’ and ‘parable’ (Verse 36:13) are not common in contemporary usage. In other words such lexical items prove archaic for the younger receptor of the Message whereas the choices like ‘example’ and ‘story’ are appreciated.

(8) In verse 36:15, Arberry’s choice of lexical item ‘speaking only lies’ seems strange as this is not common in the contemporary usage. Presumably this may be an oversight as this is quite unnatural lexical choice. In the TL the appropriate use is, ‘telling lies’ and ‘speaking truth’.

(9) Dr. Zia and Dr. Asad’s renderings ‘Rabb/Sustainer’ (Verse 36:16), are better one and more appropriate as compared to the lexical choice ‘Lord’ by Arberry. The word ‘Lord’ has worldly attributes whereas the word ‘Sustainer’ maintains divinity.

(10) Arberry’s choice of the word ‘prodigal’ (Verse 36:19), is inappropriate as it is generally used in money matters particularly its spending too freely whereas in the context the word ‘musrifūn’ communicates the limits of their behaviour/speech pertaining to the Message. However, the formal equivalent ‘transgress’ (Dr. Zia) and dynamic equivalent ‘people who have wasted their own selves’ (Dr. Asad), are more appropriate in the context of the Message.

(11) Arberry’s choice ‘hear’ (Verse 36:25), semotactically is inappropriate as it means, the speaker himself is saying ‘just hear inattentively’ which may distort the sense of the Message. Then ‘hear me’ may be misinterpreted as the addressee is to hear speaker’s personal opinion. On the other hand the rendering, i.e. ‘listen (to) me’ by Dr. Zia and other translators, is quite appropriate which means (i) listen to me attentively, (ii) listen to what I say, i.e. the Message.

(12) In verse 36:29, the formal equivalence used by different translators, i.e. ‘extinguished’ (Dr. Zia), ‘silent and still’ (Arberry and Dr. Ansari), ‘extinct’ (Dr. Azam) and ‘still and silent as ashes’ (Dr. Asad), all may be a bit skewing and confusing for the receptor as the things which are extinguished/extinct/ashes, may or may not again revive sooner or later. The sense of the Message is that the disbelievers became ‘lifeless’. The
word ‘lifeless’ used by N.J. Dawood, in the same verse seems more appropriate.

(13) The formal equivalent ‘day’ (Dr. Zia, Arberry and Dr. Ansari), and with lexical expansion ‘day-light’ (Dr. Azam) and ‘[light of] day’ (Dr. Asad) (Verse 36:37), have been used distinctively. In the former case, the day may be misinterpreted, i.e. ‘24 hours day’ but in the latter rendering, the chance of confusion is removed through binary opposition that is ‘darkness of night’ vs ‘light of day’.

(14) The lexical morphemic construction, i.e. ‘sleeping-place’ (Arberry) or lexical expansion that is ‘place of sleep’ (Dr. Zia) and ‘sleep [of death]’ (Dr. Asad), (Verse 36:52), have been used euphemistically but Dr. Asad adds the word ‘death’ and Dr. Azam uses the word ‘grave’ directly. However, Dr. Asad communicates both aspects that is of ‘sleep’ and ‘death’ simultaneously.

(15) The words ‘criminals’ (Dr. Zia) and ‘sinners’ (Arberry), used in the rendering of Verse 36:59, are quite different in semotactic contexts. The former word is loaded with worldly attributes and loses divinity of the Qur’ānic Message whereas the latter case has religious attributes and maintains divinity. The fact is that words are seen in their context for their true meanings.

(16) The equivalents ‘pact’ (Dr. Zia) and ‘covenant’ (Arberry), bear worldly attributes. The lexical choice that seems better is ‘enjoin’ with imperative tone where Allah (SWT) has warned that man must not worship the satan.

(17) There is nothing wrong with the equivalent of ‘sirāt al-mustaqīm’(36:4) as ‘straight path’ or ‘straight way’ but it has certain connotative meanings and may not communicate the intended meaning of the Message in the TL. Dr. Azam’s rendering, i.e. ‘right way’, communicates, to some extent the sense of the Message but it may give better sense of the meaning if this is rendered with lexical expansion as ‘right way (to eternal success)’.

(18) The semotactic appropriateness of the lexical items, i.e. ‘threat’, ‘promise’ and ‘warning’ (Verse 36:63), may become more clear if they
are seen through binary opposition, e.g. ‘Heaven … Hell’ and ‘promise … warning/threat’ (though the word ‘warning’ and ‘threat’ are not exact antonyms of ‘promise’). So the better lexical choice in the TL that suits to ‘Hell’ is ‘warning’ and similarly the word ‘promise’ is appropriate for ‘Heaven’ as the word ‘promise’ is used in some pleasant sense in the TL. However, this ambiguity may be overcome through explanatory notes on the satirical style of the Qur‘ān in such cases (also see section 6.4.2.1, structure serial 50 of this chapter). Then the word ‘threat’ as used by Dr. Zia, does not seem appropriate for the reason that ‘threat’ is used just to get influencing effect, which may or may not be realized but the ‘Hell’ is an inevitable fact. The choice ‘warning’ is better as it is used to realize someone his obligations and if he mends his ways, he is rewarded otherwise punished. Moreover, ‘threat’ often remains simply a threat and is communicated for some unjustifiable goal but ‘warning’, may be first, second, third, and so on, and ultimately it works as it is based on a justifiable cause.

(19) The lexical choice ‘misdeeds’ (Verse 36:65), used by Dr. Azam, is quite distinctive of the choices of other translators. The other renderings, i.e. ‘what they earn’ (Dr. Zia), ‘earning’ (Arberry), ‘what they had been earning’ (Dr. Ansari) and ‘whatever they have earned’ (Dr. Asad), the expressions mean ‘earning’ and earning may include good as well as bad deeds. A comparative study of different translations may cause confusion for the receptor. Probably Dr. Azam’s choice speaks about the contextual spread including both anaphoric and cataphoric reference where the disbelievers are being discussed.

(20) In verse 36:66, all renderings, i.e. ‘wiped out’ (Zia), ‘obliterated’ (Arberry), ‘blotted out’ (Dr. Azam), ‘put out’ (Dr. Ansari), are quite formal or literal equivalents. The Arabic word, ‘la’tamasna’ suggests symbolic/metaphoric meaning that their eyes would have been made worthless/useless. Dr. Asad’s choice seems close to figurative rendering, i.e. ‘deprived them of their sight’ (discernment). Either it is eyes, ears, tongue or other organs/systems of human body, are capable to function only because Allah (SWT) makes them to function. Some
people have ear but they cannot hear, the others have tongue but cannot speak. Imagery is frequently used in the Qur’an so it is to be explained in explanatory notes in case of literal translation for better comprehension of the Qur’anic Message in the target language.

Dr. Asad’s rendering of verse 36:69, is quite different from all other translators, i.e. ‘nor would [poetry] have suited this [message]’ which refers to the Holy Qur’an whereas the other translations refer to the Holy Prophet (SAW), e.g. ‘not suitable/possible/befitting for him’ (Dr. Zia), ‘not seemly for him’ (Arberry), ‘nor it behoove him’ (Dr. Azam), ‘not behove him’ (Dr. Ansari). The important point is that an average receptor would be confused either poetry does not behoove to the Prophet (SAW) or to the Holy Qur’an itself.

In verse 36:70, the clause ‘to warn those who are alive/living’, may prove a bit confusing for a young receptor or may be misinterpreted. However, Dr. Asad’s rendering makes it clear through lexical expansion, i.e. ‘alive [of heart]’.

6.4.3 Analysis of comprehension tests on translated text of Sūrah Yāsīn

The analysis of comprehension tests includes all seven translations of Sūrah Yāsīn into English. The researcher developed two comprehension tests separately, one on literal, word-for-word and running translations (appendix B.1) and the other on translations with explanatory notes/parenthetical explanations (appendix B.2). The sample of determined population, for each test includes one hundred Muslim and non-Muslim English readers where non-Muslims were given more preference to see the level of comprehension of the translations, their difficulties and possible solution to the problems experienced by them. The results of the analysis are promising towards further modification of the Qur’anic translation, keeping in view the receptor of the Message in TL. The response of the readers varies in both comprehension tests, i.e. 68% (literal translations) to 82% (translations with explanatory notes). Both comprehension tests have been analyzed separately to ascertain the scope of acceptability of different translations.

6.4.3.1 Literal, running and word-for-word translations

The translators include Zia ul Haq, Marmaduke Pickthall, Arthur John Arberry, and Mohammad Farooq-i-Azam Malik. Although Azam Malik’s
style is quite distinctive in literal/running translations yet he has been included in this category as his running translation was found adjusted in the word-for-word rendering by Dr. Zia ul Haq. The communication and comprehension test cum questionnaire on the translations of Sūrah Yāsīn into English, by the translators mentioned above, was developed by the researcher. The test was administered personally at: (i) Government College, Attock, (ii) Fatima Jinnah (Women) University, Rawalpindi, (iii) Christian Study Centre, Rawalpindi, (iv) The Bible Society, Lahore,(v) International Islamic University, Islamabad and (vi) NUML, Islamabad. The ratio of attempted tests is 68% and 32% remained partially or fully unattempted. The test comprises 19 questions wherein question no. 17 is to seek reader’s opinion on different aspects of translation of Sūrah Yāsīn into English. The last two questions are on the reader’s comprehension difficulties and his suggestions. The comprehension test has been analyzed minutely and table-1 (question 1-16) and table-2 (question 17(a)-(e) have been developed showing responses to each question for all the four translations separately. Then pie chart-1 (question 1-16) and pie chart-2 (question 17(a)-(e)) have been created which further illustrate overall percentages of appropriateness and acceptability of each translation. A brief description of the distinctive ratios of acceptability of different translations shown in the tables and pie charts has also been given.

Table-1: Distinctive ratios of acceptability of literal, running and word-for-word translations

<table>
<thead>
<tr>
<th>Question No.</th>
<th>Translators with %ages of marked choices</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Zia %age</td>
</tr>
<tr>
<td>1</td>
<td>20/64</td>
</tr>
<tr>
<td>2</td>
<td>14/64</td>
</tr>
<tr>
<td>4</td>
<td>16/60</td>
</tr>
<tr>
<td>5</td>
<td>18/62</td>
</tr>
<tr>
<td>6</td>
<td>32/32</td>
</tr>
<tr>
<td>7</td>
<td>332/634</td>
</tr>
<tr>
<td>8</td>
<td>134/296</td>
</tr>
<tr>
<td>9</td>
<td>182/542</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>10</td>
<td>168/504</td>
</tr>
<tr>
<td>11</td>
<td>346/1188</td>
</tr>
<tr>
<td>12</td>
<td>50/540</td>
</tr>
<tr>
<td>13</td>
<td>16/60</td>
</tr>
<tr>
<td>14</td>
<td>52/168</td>
</tr>
<tr>
<td>15</td>
<td>22/116</td>
</tr>
<tr>
<td>16</td>
<td>28/160</td>
</tr>
<tr>
<td>Overall %ages</td>
<td>35%</td>
</tr>
</tbody>
</table>

**Description table-1**

**Note:** Questions 07-12 and 14-16 have a couple of verses hence the more verses the more total of ticks that expands from 116 to 1188.

1. Question 1 is about the attributes of Allah (SWT) in ‘Bismillahir-Rahmanir-Rahīm’, wherein Pickthall got 56% acceptance with an edge on other translators. The non-Muslim readers overall preferred Pickthall’s rendering, may be because of his biblical style of translating.

2. In question 2, Pickthall is again leading with 41% marked choices and Dr. Azam is following him with 38% acceptance by the Muslim and non-Muslim readers equally. Dr. Zia got only 22% acceptability because of his word-for-word rendering which has not been appreciated by the receptor of the Qur’ānic Message in the TL (English).

3. Question 3 is about the level of divinity maintained in lexical choice. Here Dr. Zia’s choice of equivalence has been preferred to others and Arberry is lagging far behind with an acceptance of only 10% because of his choice of the word, ‘the Envoys’ which has not been appreciated by the majority of readers.

4. In the rendering of adjective clause ‘sirāt-i-mustaqīm’ (question 4), Pickthall has got 63% acceptance for giving the most appropriate equivalence whereas Dr. Azam got the least, i.e. 10% for its substituting by the clause ‘a right way’.

5. Arberry’s rendering of the word, ‘tanzīl’(question 5) as ‘the sending down’ has got the least response with the ratio of only 5% whereas Dr.
Azam’s rendering, i.e. ‘This Qur’ān is revealed’ has been marked by 42% readers.

(6) Question six on the use of archaic by Pickthall and contemporary lexical items (Dr. Zia), is a comparison between both the translators where Dr. Zia’s lexical equivalents have been appreciated through marking the choice by 100% Muslim and non-Muslim readers.

(7) The more/most appropriate lexical substitutions were to be marked in question 7 that includes significant words chosen out of eleven verses, where the leading translator is Dr. Zia.

(8) The sense of the Message through the choice of words by the translators was asked in question 8. Dr. Zia’s rendering has earned more acceptance with the ratio of 45% as compared to other translators who have been marked by 20/23% readers.

(9) In question 11, Azam Malik’s choice of personal and impersonal nouns/pronouns have got a ratio of 10% for the reason that his rendering was included only in a few verses being too equal in style to that of Pickthall and Arberry, otherwise he might have earned the similar ratio. There is no remarkable difference in the acceptance of translations by the readers though this question comprises the selection of important pronominal cases out of 22 verses.

(10) Surprisingly Dr. Zia got only 9.3% responses to question 12 because of his word-for-word rendering of different kinds of sentences, e.g. assertions, suggestions, questions, commands, and so on. However, the readers accepted equally all other translations for their modified form as compared to Dr. Zia’s purely rewriting the original with corresponding lexical items from the target language, e.g. object for object and event for event.

(11) The marking of question 13 on the heavy use of adjectives which affect communication resulted in maximum acceptability of Dr. Azam’s rendering, leaving Pickthall and Arberry far behind.

(12) The use of verb/tense by Dr. Zia and Pickthall (question 14), confuses the receptor of the Message in TL, simply because of their word-for-word (formal style) rendering where the receptor is disappointed and frustrated due to unnatural (TL) grammatical construction.
A pie-chart has also been created by the researcher to show an average of all %ages of questions 1-16 to see an overall appropriateness and acceptability of translations done by Dr. Zia, Pickthall, Arberry and Dr. Azam Malik, and for having a quick idea about the level of comprehensibility of the translation.

**Pie Chart - 1**

![Pie Chart - 1](image)

**Description Pie chart-1:** Apparently it seems quite strange that Dr. Zia’s word-for-word rendering has not been appreciated by the majority of English readers as it lacks the natural flow of the grammatical constructions of target language but with regard to an overall %age of marked choices, gives him an edge on other translators. All this is because of his appropriateness in lexical choice. Pickthall follows Dr. Zia, for, his style has been appreciated by the readers both Muslim and non-Muslim whereas Arberry and Dr. Azam has no remarkable difference in their style with the only exception that Dr. Azam’s translating style is more modified one where he often uses lexical and syntactic expansions adapting to the local language of North America.

**Table-2: Readers’ responses to questionnaire**

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>%age</th>
<th>No</th>
<th>%age</th>
<th>To some extent</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>17(a)</td>
<td>6/52</td>
<td>12</td>
<td>8/52</td>
<td>15</td>
<td>38/52</td>
<td>73</td>
</tr>
<tr>
<td>(b)</td>
<td>6/50</td>
<td>11.5</td>
<td>18/50</td>
<td>36</td>
<td>26/50</td>
<td>52</td>
</tr>
<tr>
<td>(c)</td>
<td>22/48</td>
<td>46</td>
<td>16/48</td>
<td>33</td>
<td>10/48</td>
<td>21</td>
</tr>
<tr>
<td>(d)</td>
<td>36/48</td>
<td>75</td>
<td>2/48</td>
<td>4.2</td>
<td>10/48</td>
<td>21</td>
</tr>
<tr>
<td>(e)</td>
<td>32/52</td>
<td>62</td>
<td>2/52</td>
<td>4</td>
<td>18/52</td>
<td>34.6</td>
</tr>
<tr>
<td>Average %</td>
<td>41%</td>
<td>18%</td>
<td>40%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The readers’ opinion on question 17(a)-(e) is further illustrated through pie chart-2 as follows for having a quick idea about the questionnaire.

**Pie Chart - 2**

![Pie Chart Image](image)

**Description of table-2 and pie chart-2**

1. In question 17(a) the readers were asked if they knew the style of the Qur’ān but the response to this question as ‘yes’ is only 12% which indicates that a few people (including Muslim readers) know the style of the Qur’ān to some extent which is the main problem for understanding the Qur’ānic Message.

2. Similar is the position of familiarity with the Qur’ānic terminologies as the readers have responded to question 17(b) where only 11% receptors may identify the terminologies.

3. Then majority of the readers support the idea that literal translation (question 17(c)) sometimes if not often causes difficulties in understanding the Qur’ānic Message.

4. In response to question 17(d), 75% of the readers appreciate that explanation in parenthesis to fill up the gap/ellipsis minimizes communication load, for better comprehension.

5. The division of the Qur’ānic verses (here Sūrah Yāsīn) in sections and paragraphs has been favoured by 62% readers and 34% are of the view
that this division may be helpful to better understanding of the Message
to some extent and the people who oppose it are only 4%.
(6) The pie chart-2 indicates that 42% readers admit the overall problems
relating to the comprehension of translation marking ‘yes’ in the
opinionnaire, 18% do not agree to the things pointed out and then 40%
accept the problems to some extent.

For the readers responses to question 18-19 (literal/word-for-word and running
translations) and 17-18, (translations with explanatory notes) wherein
comprehension difficulties and suggestions have been sought on both
categories of translations. (see appendix ‘D’)

Textual analysis of question 18-19

In response to question 18, ‘what are the difficulties that you face in
comprehension of the English translations of Sūrah Yāsīn?’, different English
readers commented according to their approach. The most common views are:

(1) Sometimes literal translation is baffling and confusing.
(2) Linguistic difficulties cause comprehension problems.
(3) Difficult/archaic vocabulary is a major problem particularly for
a young reader.
(4) The style of lengthy expression makes comprehension difficult.
(5) Sometimes the absence of Arabic text from the translation
results in difficulty.
(6) Unfamiliarity with Arabic language and casual study of the
Qur’ānic translation hamper progress in comprehension of the
Message.
(7) When certain expressions in translation seem unfamiliar,
comprehension is affected.
(8) Only one English reader comments that there is no difficulty
and it is all very well translated.
(9) Translation of Sūrah Yāsīn is in old English.
(10) The Qur’ānic translation into English is not easy to understand
for a common reader.
(11) One of the non-Muslim English reader comments that the
translation is without any religious feeling. This idea is
according to his own approach and level of understanding the translated text of the Qur’ān.

The other question is, ‘what would you suggest to minimize these difficulties?’ In response to this question, the suggestion that came to light are:

(1) Everyday English has been suggested for the Qur’ānic translations.
(2) Arabic text and English translation should be arranged in parallel columns as has been done by Pickthall, Abdullah Yusuf Ali and Dr. Asad, for better understanding of the Message.
(3) Religious scholars should be consulted in case one comes across some comprehension problems.
(4) The translator should use simple English language.
(5) The reader should preferably major in Arabic and English language.
(6) The translator should conform the translated text to the modern English.
(7) The style and standard of the Qur’ānic translation into English need to be improved.

6.4.3.2 Translations with explanatory notes

The translations with explanatory notes/short notes include Abdullah Yusuf Ali, Dr. Zafar Isahq Ansari and Dr. Muhammad Asad. The comprehension test cum questionnaire/opinionnaire on the translations of Sūrah Yāsīn into English, by the translators mentioned above, was developed by the researcher. The test was administered personally at: (i) Government College, Attock, (ii) Fatima Jinnah (Women) Universtiy, Rawalpindi, (iii) Christian Study Centre, Rawalpindi, (iv) The Bible Society, Lahore, (v) International Islamic University, Islamabad, (vi) National University of Modern Languages, Islamabad. Some general English readers from Peshawar were also given the test with good response. The ratio of attempted test is 82% and 18% test remained fully or partially unattempted. The test comprises 18 questions in total and question 16 is to seek reader’s opinion on different aspects of translation of Sūrah Yāsīn into English. The last two questions are on the reader’s comprehension difficulties and his suggestions. The comprehension test has been analyzed minutely and table-1 (questions 1-15) and table-2 (question 16(a)-(g)) have been created showing responses to each question for all the three translators separately. Then column
graph-1 (questions 1-15) and column graph-2 (question 16 (a)-(g)) have been prepared for further illustration of an average of all %ages of questions 1-15, to see an overall appropriateness and acceptability of the translations. A brief description of the distinctive ratios of acceptability of different translations shown in the tables and bar-graphs, has also been given.

**Table-3: Distinctive ratios of acceptability of translations with explanatory notes**

<table>
<thead>
<tr>
<th>Question No.</th>
<th>Translators with ratio of marked choices</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>YA %age</td>
</tr>
<tr>
<td>1</td>
<td>20/60</td>
</tr>
<tr>
<td>2</td>
<td>34/68</td>
</tr>
<tr>
<td>3</td>
<td>22/72</td>
</tr>
<tr>
<td>4</td>
<td>44/66</td>
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<tr>
<td>5</td>
<td>20/64</td>
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<td>6</td>
<td>260/574</td>
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<td>7</td>
<td>90/244</td>
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<td>8</td>
<td>242/638</td>
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<td>9</td>
<td>144/448</td>
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<td>10</td>
<td>376/1124</td>
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<td>11</td>
<td>106/576</td>
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<td>12</td>
<td>22/64</td>
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<tr>
<td>13</td>
<td>68/180</td>
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<tr>
<td>14</td>
<td>32/124</td>
</tr>
<tr>
<td>15</td>
<td>72/190</td>
</tr>
<tr>
<td><strong>Average %ages</strong></td>
<td>31%</td>
</tr>
</tbody>
</table>

**Description table-1**

1. The first question is about the attributes of Allah (SWT) in ‘Bismillahir-Rahmānir-Rahīm’ where Dr. Ansari has got 56% acceptability by the readers but surprisingly Asad’s dynamic style has been accepted by only 6% receptors.

2. The graph of acceptability of Dr. Asad’s dynamic rendering style in question 2 is again disappointing where only 8.8% receptors marked his
dynamic equivalence, i.e. ‘consider the Qur’an full of wisdom’. However, Yusuf Ali and Dr. Ansari’s rendering, approximately has been appreciated equally.

(3) In question 3, the readers were to mark the choice where divinity was maintained in rendering of the word, ‘Mursalin’, where Yusuf Ali’s choice has been accepted by 31% readers, Dr. Ansari follows him and Dr. Asad is lagging far behind.

(4) The choice of equivalence, i.e. ‘On a straight way’ (question 4), by Yusuf Ali has been marked by 61% readers certainly because of his formal style of rendering. On the other hand Dr. Asad substituted the word ‘alā’ by a dynamic equivalent, ‘pursuing’ instead of ‘on’ a relative word, and may be because of this dynamism his style has been appreciated by 39% receptors.

(5) Yusuf Ali’s choice of lexical substitution (question 6) has been found appropriate by 45% receptors of the Message whereas Dr. Ansari and Dr. Asad are second to him with equal appreciation.

(6) In question 7, the readers were asked to tick the choices of lexical items which give sense of the Message in a better way, Dr. Asad has an edge on the other translators with a ratio of 40% against 36.8 and 23% respectively. The fact is that Dr. Asad prefers the style of ‘dynamic equivalence’ just to communicate better sense of the Message with minimum communication load.

(7) In the choice of formal items of vocabulary (question 8), Yusuf Ali has been appreciated by 38% readers whereas Dr. Ansari could win the favour of only 23% because of his (though rarely and not often) informal choices of vocabulary, e.g. ‘a fire to light your stove’ (Verse 36:80), ‘criminals’ (36:59) here the words ‘stove’ and ‘criminals’ are quite informal and which definitely affect divinity of the Message.

(8) Dr. Ansari’s choice of words with denotative meaning earned him acceptability of 40% readers in response to question 9, whereas Dr. Asad’s choice has been marked by only 28% receptors because he always uses vocabulary loaded with connotative meanings which may result in misinterpretation and confusion.
(9) In question 11, the style of translation of ‘assertion’, ‘question’, ‘command’, and so on, by Dr. Ansari has been accepted by the readers with a majority of 56%. On the other hand, Yusuf Ali shot down to only 18% acceptability of his translation and Dr. Asad is between the two extreme.

(10) Ansari’s style of translation of figurative language, has been appreciated by the readers with a distinctive majority of 54.8% where Asad could win only 19% of the sample population. Moreover, Dr. Ansari’s sound patterns, produced in translation of Surah Yasin into English have been marked by 46% and preference in Dr. Asad’s case is only 16%.

In addition to this, a column graph has been created by the researcher to show an average of all %ages of question 1-15, to see an overall appropriateness and acceptability of the translations done by Yusuf Ali, Dr. Ansari and Dr. Asad, and for having a quick idea about the level of comprehensibility of the translations.

**Column graph -1**

![Column Graph](image)

**Description column graph-1**

A comparison of the %ages of acceptability of different aspects of translations revealed through question 1-15 (table-1) and the average of overall level of acceptability shown in the column graph-1, are self evident that the graphs of high %ages of Yusuf Ali and Dr. Ansari that appear in case of individual questions have come down to 31 and 35% respectively whereas Dr. Asad’s graph of overall appreciation does not show any remarkable change.
Table-4: Readers’ responses to questionnaire on translation with explanatory notes

<table>
<thead>
<tr>
<th>Question No</th>
<th>Yes %age</th>
<th>No %age</th>
<th>To some extent %age</th>
</tr>
</thead>
<tbody>
<tr>
<td>16(a)</td>
<td>8/58 14</td>
<td>18/58 31</td>
<td>32/58 55</td>
</tr>
<tr>
<td>(b)</td>
<td>6/56 11</td>
<td>16/56 29</td>
<td>34/56 61</td>
</tr>
<tr>
<td>(c)</td>
<td>42/60 70</td>
<td>8/60 13</td>
<td>10/60 16.6</td>
</tr>
<tr>
<td>(d)</td>
<td>32/58 55</td>
<td>10/58 17</td>
<td>16/58 28</td>
</tr>
<tr>
<td>(e)</td>
<td>42/56 75</td>
<td>4/56 7</td>
<td>10/56 18</td>
</tr>
<tr>
<td>(f)</td>
<td>52/60 86.6</td>
<td>0</td>
<td>8/60 13</td>
</tr>
<tr>
<td>(g)</td>
<td>38/58 66</td>
<td>2/58 3</td>
<td>18/58 31</td>
</tr>
<tr>
<td>Overall %age</td>
<td>54%</td>
<td>14%</td>
<td>32%</td>
</tr>
</tbody>
</table>

The readers’ opinion on question 16(a)-(g) is further illustrated through column graph-2, to give a quick idea of the opinionnaire.

**Column Graph-2**

**Description Table-2 and column graph-2**

1) The responses to question 16(a), reveal that only 14% readers know the style of the Qur‘ān whereas 31% are totally unfamiliar and 55% know the style to some extent. It means that about 86% readers cannot comprehend the Message effectively.

2) There is the similar position of the knowledge of terminologies (question 16(b)). Only 11% receptors are familiar with the Qur‘ānic terms which are crucial and affect comprehension of the Qur‘ānic translation.
(3) Explanatory notes (16(c)) has been favoured by 70% readers while 13% oppose this addition to the translation.

(4) Literal translation (16(d)) has been opposed by 55% receptors as this style may cause certain comprehension problems whereas only 17% readers are of the view that literal translation has no problem at all.

(5) In response to question 16(e) 75% English readers agree to the explanation in parenthesis to fill up the gap/ellipsis as it makes the things clear and a negligible ratio, i.e. only 7% disagree to the filling up of ellipsis.

(6) Majority of the readers (that is 86.6%) appreciate division of the verses in section and paragraphs for better communication and comprehension where opposing %age is zero in response to 16 (f).

(7) Only 3% readers oppose cross-references throughout the Qur’ān and 97% accept this idea for better communication and comprehension of a subject from different aspects and in a variety of styles.

(8) The average of the overall %ages shown in column graph-2, have no drastic changes in the ratio of responses as indicated in table-2. Except the first two questions, i.e. 16(a) and 16(b), (whether the readers are familiar with the style of the Holy Qur’ān and the Qur’ānic terminologies or not), all responses are positive. A majority of the people does not know both these crucial aspects of comprehension. However, positive responses are about 54%+32% =86% and negative one are only 14% as shown in the graph.

Textual analysis of question 17-18

The readers responded to question 17, ‘what are the difficulties that you face in comprehension of English translations of Sūrah Yāsīn with explanatory notes?’, with the following comments:

(1) One of the readers feels his comprehension difficulties because of his poor Islamic education and then highly formal style of the translation of the Qur’ānic verses.

(2) When different translators give though slightly varying interpretations of the same verse, this style results in confusion and misunderstanding of the translated text.
Lexical, figurative and stylistic difficulties also affect communication of the Qur’ānic Message through its English translation.

Literal translation and then old English are two major problems towards comprehension of the translated text.

In comprehension of the Qur’ānic translations, a non-Muslim English reader faces more difficulties than a Muslim.

One of the readers realizes that his poor knowledge of English language is the difficulty in comprehension.

The use of unfamiliar style by different translators, is another difficulty in understanding the Qur’ānic Message through English translation.

A reader comments that though he faces a few difficulties in comprehension yet he finds that the Qur’ānic translations into English are a beautiful combination of old and modern English.

The anaphoric/cataphoric chain-work in translation of the Qur’ān, communicates the Message in a better way.

For the suggestions sought through question 18, ‘what would you suggest to minimize these difficulties?’, the readers comment:

1. The English reader should be well equipped with the Qur’ānic knowledge. Secondly, Middle English and quite formal style is to be replaced by simple and comprehensible style of the Qur’ānic translation.

2. Sound knowledge of Arabic eloquence, rhetoric and stylistic approaches being used in Arabic classical literature is essential for better comprehension.

3. Idiomatic translation is appreciated as compared to literal and word-for-word rendering of the Qur’ānic verses.

4. The reader of the Qur’ānic translation should not be confused and frustrated.

5. A regular study of English and Arabic language may minimize the comprehension difficulties.
Another reader comments that the comprehension difficulties may be overcome to some extent if an Arabic Muslim scholar better equipped with English language translates the Qurʾān into English.

6.4.4 Analysis of the translators’ interviews

Four available translators of the Qurʾān were approached for structured interview: (i) Dr. Zafar Ishaq Ansari, Islamabad, (ii) Dr. Zia ul Haq, Islamabad, (iii) Professor (Rtd.) Muhammad Rafique Chaudhary (an Urdu translator of the Qurʾān, included only for interview), Lahore and (iv) Professor (Rtd.) Muhammad Yasin, Lahore. Basically this interview was meant to ascertain the difficulties of the translators which they have experienced in translating the Holy Qurʾān and a few other relevant aspects of the Qurʾānic translations. The original manuscripts of the answers to various questions sent by Professor Muhammad Yasin and Professor Muhammad Rafique Chaudhary have been included in Appendix ‘E’. However, some important points given by the four available translators in response to different questions posed in the interview include:

Table 5: Translators’ comments

<table>
<thead>
<tr>
<th>Q No.</th>
<th>Translators</th>
<th>ZIA</th>
<th>Zia</th>
<th>M. Yasin</th>
<th>M. Rafique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asked by some friends</td>
<td>For the students of Arabic lang.</td>
<td>To render in modern English</td>
<td>Urge to have a better translation</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Contemporary English usage</td>
<td>Word-for-word translation</td>
<td>Related the Surahs thematically</td>
<td>Idiomatic but close to Arabic text</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Untranslatable quibbling</td>
<td>Lexical, figu-rative and style</td>
<td>Conflicts in SL and TL</td>
<td>Cultural gap/lexical equivalence</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Sense of the Message is un-translatable</td>
<td>Yes, but with modification</td>
<td>Can be communicated effectively</td>
<td>It is quite possible</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>To a great extent</td>
<td>Distortion is</td>
<td>It does lose</td>
<td>It loses</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>It is inevitable</td>
<td>Essential for better comm.</td>
<td>Language keeps on changing</td>
<td>It must change</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Except laymen</td>
<td>Except TL receptor</td>
<td>Yes if they know English language</td>
<td>Not for all but for majority</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Has been appreciated</td>
<td>Arabic scholars appreciated</td>
<td>Yes, with good remarks</td>
<td>Not much...lack of marketing</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Definitely style affect communication</td>
<td>Effect is sought through style</td>
<td>Yes, different styles result in different effects</td>
<td>After all it affects negatively</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Yes, if subjectivity is avoided</td>
<td>Helpful for an average reader</td>
<td>(i) Not studied Asad, no comment (ii) Does not believe what Yusuf Ali writes</td>
<td>Differs both of these translators</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Content of the message with regard to SL&amp;TL</td>
<td>Literal meaning of the Message</td>
<td>Maximum what the Qur’an, SL &amp; TL demand</td>
<td>Only true sense of the Qur’anic Message</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Confused comprehension</td>
<td>Receptor feels Unnatural flow of Message</td>
<td>Reader sees what is communicated, does not care the Qur’anic style</td>
<td>Always complains Lack of cohesion and coherence</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Unfamiliarity with major subjects of the Qur’an</td>
<td>SL &amp; TL cultural differences</td>
<td>The way the Qur’an presents its Message</td>
<td>Lack of background knowledge</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>At least during</td>
<td>Unlearning</td>
<td>Acceptance of</td>
<td>Introduction to</td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td>Statement</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>---</td>
<td>-----------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>15</td>
<td>Yes, one word substitution for Allah, Salah, Iman, Islam, and so on, is not possible</td>
<td>Yes, one word substitution for Allah, Salah, Iman, Islam, and so on, is not possible</td>
<td>Yes but terms can be explained</td>
<td>Yes, the terms are to be explained</td>
<td>The Qur’anic terms are untranslatable</td>
</tr>
<tr>
<td>16</td>
<td>Not fully</td>
<td>Not fully</td>
<td>Never</td>
<td>Unattempted</td>
<td>Their explanation is necessary</td>
</tr>
<tr>
<td>17</td>
<td>Yes, agrees</td>
<td>Yes, agrees</td>
<td>Agrees</td>
<td>Unattempted</td>
<td>Fully agrees</td>
</tr>
<tr>
<td>18</td>
<td>The Message is communicated in Receptor’s language</td>
<td>The Message is communicated in Receptor’s language</td>
<td>(i) Receptor of the Message (ii) Confusion/disappointment</td>
<td>Unattempted</td>
<td>(i) Translation is meant for the receptor (ii) Message may be ineffective</td>
</tr>
<tr>
<td>19</td>
<td>See question 9</td>
<td>See question 9</td>
<td>See question 9</td>
<td>See question 9</td>
<td>See question 9</td>
</tr>
<tr>
<td>20</td>
<td>Deeply affect translation</td>
<td>Deeply affect translation</td>
<td>To a great extent</td>
<td>Unattempted</td>
<td>Otherwise justice is difficult</td>
</tr>
<tr>
<td>21</td>
<td>Quite opposite</td>
<td>Quite opposite</td>
<td>Two opposite extremes</td>
<td>Unattempted</td>
<td>Much difference</td>
</tr>
<tr>
<td>22</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, but needs more research</td>
<td>Unattempted</td>
<td>Yes, it is so</td>
</tr>
</tbody>
</table>
Although the translators’ responses to the questions were expected much more than what they have provided yet certain quibbles have become crystal clear through the terse and concise answers. The disadvantage of the structured interview is that a number of things that may be got more clear through face to face interaction, remain unattended. Some questions have been responded simply in ‘yes’ or ‘no’ whereas they also need more detail on a specific aspect of the Qur’anic translation. Professor Muhammad Yasin left a few questions unattempted, however his detailed answers to questions 1-15 are really very informative and appreciable. Some important responses/comment given by the translators are further elaborated as follows:

**Question 1:** In response to question 1 of the interview, Dr. Ansari says that he was motivated by his colleagues working in different professional associations to attempt a running translation of the Qur’an into modern English. On the other hand Dr. Zia’s word-for-word rendering is purely for the students of the Qur’an. Professor Yasin is a self-directed translator of the Qur’an into modern and idiomatic English whereas Professor Rafique was urged to have a better translation of the Qur’an into Urdu for better comprehension.

**Question 2:** Dr. Ansari’s purpose was to translate the Qur’an into contemporary English usage and Professor Yasin possibly related all the Sūrah thematically.

**Question 3:** Some untranslatable minor quibbling is the problem that has been faced by Dr. Ansari. Dr. Zia points out that lexical, figurative and stylistic difficulties (with reference to the style of the Qur’an) are common in the Qur’anic translations. Conflicts in SL and TL pose a great difficulty in translation of the Qur’an into English. Similarly, Professor Rafique comments that cultural gap and lexical equivalence are the problems of translation and comprehension.

**Question 4:** Dr. Ansari comments that true sense of the Qur’anic Message is not possible through translation but Dr. Zia, Professor Yasin and Professor Rafique are of the view that the sense of the Message to some extent though with certain hurdles and modification, can be communicated.

**Question 5:** All of the translators agree that translation from translation may result in distortion of the meaning and resultanty loses the intensity of the Message.
**Question 6:** The translators’ opinion is that language of the Qur’ānic translation must change with the passage of time adapting itself to the contemporary usage, for better communication/comprehension of the Message.

**Question 7:** Dr. Ansari, and Professor Rafique comment that their translations have comprehensibility for common English/Urdu readers.

**Question 8:** Dr. Ansari says that his recent translation of the Qur’ān into English has been highly appreciated by his friends and common English readers over the phone and in writing.

**Question 9:** Different styles of translations of the Qur’ān, more or less affect the communication of its meanings.

**Question 10:** Dr. Ansari and Dr. Zia comment that cross-references given in translations of the Qur’ān through explanatory notes add to communication and comprehension of the Qur’ānic Message from different angles/aspects.

**Question 11:** Dr. Ansari and Professor Yasin are of the view that content of the Qur’ānic Message with regard to SL and TL, have been focused in their translations. Dr. Zia communicates word-for-word meanings of the content of the Holy Qur’ān while professor Rafique claims that his rendering into Urdu is meant to communicate true sense of the Qur’ānic Message.

**Question 12:** In response to this question, the translators feel that unfamiliarity with the style of the Arabic text of the Qur’ān, may result in confused comprehension where an English reader finds unnatural flow of expression and may also complain lack of linguistic cohesion and coherence in the TL. But Professor Yasin’s view is that a reader sees what is communicated and he does not care for the style of the Qur’ān. The learned translator misunderstood the question 11 wherein it was sought whether unfamiliarity with the style of the Qur’ān cause comprehension problems or otherwise.

**Question 13:** The other things that cause difficulties in comprehension of the Qur’ānic translation are: unfamiliarity with the major subjects of the Qur’ān, i.e. Oneness of Allah, the Prophethood of Muhammad (may peace be upon him) and Resurrection/the Day of Judgement; source language and target language cultural differences, the way the Qur’ān presents its Message (unfamiliarity with the styles of the Qur’ān) and lack of knowledge of Hadith and Sunnah.
**Question 14:** For effective comprehension of the translation/Message of the Qur’ān, unlearning of the reader before learning and accepting the Qur’ān as a universal Message for all nations and for all times, is essential. A non-Muslim is to believe, (during the course of study of the Qur’ānic translation, in the least) that the Message is absolutely true.

**Question 15:** All translators comment that one word substitution of the Qur’ānic terms like Allah, Īman, Islam, Zakah, is not possible in English rendering. However, as a resort, their explanation in the TL is the only solution.

**Question 16:** Mutashabīhāt do not need to be discussed or explicated unnecessarily as their knowledge lies with Allah (SWT) only.

**Question 17:** The translators accept the fact that one word substitution of the Qur’ānic terms is not possible and their literal translation may also confuse an English reader. However, the terms should be explained in explanatory notes as a resort.

**Question 18:** As translation of the Qur’ān into English is simply meant to communicate the Qur’ānic Message in the receptor’s language so he should be preferred remaining faithful to the SL text/content.

**Question 19:** Different styles of translation definitely result in different communicative dimensions, e.g., divinity, sense of the Message, literal meaning, surface structure, and so on.

**Question 20:** The translators comment that religious conviction of a translator deeply affects translation of the Holy Qur’ān.

**Question 21:** Interpretation of the Qur’ānic translation by the two readers, For example, ‘A’ is studying for guidance and ‘B’s’ reading is without any such intention, may go to the opposite extremes.

**Question 22:** All the interviewees comment, though there is a gradual improvement in the translations of the Qur’ān into English yet needs further research for worldwide better communication of the Qur’ānic Message.
References/End notes


2 Lawrence Venuti, ed. “The Translation Studies Reader” London and New York (Routledge, 2003) P 199. Venuti quotes Gideon Toury where he comments on the importance of norms in his essay on ‘The Nature and Role of Norms in Translation’ that norms and criteria can be used interchangeably and are essential for analysis of SL and TL text. Moreover, during the process of translating a balanced approach to norms of SL and TL, may result in acceptability of the translation.

3 ibid, P 208.

4 ibid, P 201.

5 ibid, P 25. Venuti quotes Walter Benjamin where he argues in his essay on ‘The Task of the Translator’ that the freedom ever demanded by the translation theorists is that spirit of the text has more value than its letters. It advocates dynamism in translation but in the Qur’anic rendering this freedom is not possible.

6 Enkvist, P 39.


8 ibid, P 71.


10 Enkvist, P 28.

11 ibid, P 28.

12 ibid, P 30.

The four basic semantic categories, i.e., Object (O), Event (E), Abstract (A) and Relational (R), include all semantic sub-categories of all languages. The use of these semantic categories makes the process of analysis/ transformation easy for the translator where he can easily plot complex structures without employing long series of related transformations from terminals back to kernels level.
CHAPTER 7

SUMMARY, CONCLUSION AND
RECOMMENDATIONS

7.1 Summary
In this section the entire study has been recapitulated. Though the summary is brief yet possibly it is a true representative of the research in hand. The researcher explored only what comes within the purview of the present study and the tunnel vision precluded the grasp of the wider implications, otherwise the area of the research is multidimensional and multi-productive. The summary includes – (i) research problem, (ii) research method, (iii) findings, as follows:

7.1.1 Research problem
The converging point of the problem is that different styles of translation of the Qur’ān into English may be interpreted by different English readers in their own ways (as it is the reader who gives meaning to a translated text according to his own approach) which sometimes results in distortion of the Message. In other words the focal point is, how can a translator communicate the Qur’ānic Message in an effective way with wider acceptance and at the same time making comprehension easier for an average receptor of the Message in TL. What makes all this process problematic, its possible solutions, and other similar questions have been dealt with in the study. The possible answer to these questions is that either it is rendering of the Qur’ān or comprehension of the translated text of the Message, the problems that crop up, are that of linguistic, temporal, spatial and cultural differences, for,: (i) only rewriting the original with the corresponding lexical items from the receptor’s language does not work, instead the translator has to regard the TL and the receptor’s expectations, (ii) similarly, the receptor has to be flexible with regard to two very distinctive cultural barriers.

Ontological reality is that the Holy Qur’ān is a universal Message with eternal realities. Then the form of the Qur’ānic knowledge, access to the knowledge of the Message and ways of acquiring the knowledge of the Qur’ān, are epistemological issues that have been touched upon throughout this study. Translating the Qur’ān into English and other languages, is a way to communicate (on the part of the translator) and comprehend (on the part of the receptor) the knowledge of the Qur’ān. No doubt,
the intensity of the Message and rhyme and rhythm usually found at the end of the verses loaded with miraculous and extraordinary range of emotions\textsuperscript{1}, all are lost through the process of translating but the question arises, what else is possible, when it is obligatory to spread the Message of the Qur’ān throughout the world irrespective of man made cultural, spatial and temporal boundaries. Nevertheless, the Holy Qur’ān inevitably needs to be translated in the light of historical, cultural and linguistic milieu for effective communication and comprehension.

7.1.2 Research method

The present research is descriptive and not prescriptive. The study is neither purely deductive (for, there were no clear assumptions and previous knowledge with the researcher to understand the problems of the Qur’ānic translation, e.g. varying levels of communication and comprehension of the Message) nor inductive (as no research is possible without some initial ideas). Instead this is a retroductive approach where there is an inter-play between both the theories. Similarly, there is a triangulation\textsuperscript{2} in the use of research methods, i.e. both qualitative and quantitative methods overlap each other.

7.1.3 Findings

The findings in response to the main research question and subsidiary research questions (see 1.6, chapter one of this thesis), obtained from the analysis of different translations of Sūrah Yāsīn into English (included in this study), comprehension tests and interviews of the available translators of the Holy Qur’ān, are as follows.

7.1.3.1 Main research question and subsidiary question 1 (see 1.6, chapter 1 of this thesis)

“How different styles of translations of Sūrah Yāsīn into English affect communication of the Qur’ānic Message?”

Different syntactic and lexical styles of translations of Sūrah Yāsīn into English affect the communication of the Qur’ānic Message at varying degrees:

(1) Literal translation has not been appreciated as it does not communicate the sense of the meaning because of unnatural grammatical construction in the receptor’s language. Faroo-i-Azam\textsuperscript{3} comments on literal translation that: “It may appear to be a group of lifeless sentences without any correlation to each other”. However, literal rendering has an edge on dynamic equivalence with regard to semotactic appropriateness, e.g. Dr. Zia’s word-for-word translation.
(2) Running translation has been favoured for communication of better sense of the Message but at the same time this style lacks lexical appropriateness, e.g. Dr. Asad’s rendering with dynamic lexical and syntactic expansion. Extreme both in literal and dynamic rendering is not appreciated by the readers instead a balanced approach is favoured.

(3) The application of Arabic rhetoric maintains intensity and divinity of the Message. For example, the use of double emphasizing adverbs – ‘verily’ and ‘indeed’ in English rendering (Zia, 36:3 and 36:8). Similarly, repetition of the agent of action – We We, used for Allah (SWT) in verses 36:8, 12, 18, 41, 43, 71, 76 and 77, rendered literally by Zia without dropping one or the other.

(4) Dynamic equivalence simplifies the sense of the Qur’anic Message. Farooq-i-Azam used a balanced approach and deliberately avoided extreme in dynamism.

(5) Translationese and formal fidelity communicates literal meaning of the SL text. But interlinear/word-for-word rendering is difficult to comprehend in TL.

(6) Narration of events through verbs communicates vivid and efficient Message of the Qur’ân. This stylistic device has been employed by Asad, e.g., “AND SET FORTH unto them a parable – [the story of how] the people of a township [behaved] when [Our] message-bearers came unto them”. Here the verb ‘behaved’ makes the meaning easy to understand as compared to other translators’ rendering.

(7) Semotactic appropriateness communicates possible intended meaning of the Qur’anic Message. Zia’s word-for-word translation is remarkable for its lexical appropriateness.

(8) Grammatical ambiguity results in misinterpretation of the translated text of the Qur’ân with displeasing effect. For example, where different expressions are splitted or action verb is delayed or sometimes natural flow in the idiom of TL is absent, the reader may get confused.

(9) Natural grammatical construction of the receptor’s language adds to the communication and comprehension with pleasing effect.
(10) Idiomatic rendering fulfils the receptor’s expectations of TL which results in better communication and comprehension on the part of the translator and the reader respectively.

(11) Semotactic simplicity gives easier decodability but archaic and old English lexical items cause difficulty especially for young receptor of the Qur’ānic Message.

(12) Interclause/interdiscourse transition markers guarantee the narrative quality with interwoven information. This stylistic device has been used by Farooq-i-Azam, Asad and Ansari. The use of contextually bound linguistic items maintains anaphora/cataphora references and gives better comprehension.

(13) Identification of participants through syntactic expansion communicates better sense of the Message. Asad and Farooq-i-Azam beautifully employed this feature, making clear certain confusions on the part of the reader.

(14) Contemporary usage results in semantic simplicity. The modern usage has preferably been used by Farooq-i-Azam, particularly for young English readers of North America.

(15) Expansions either syntactic or lexical to fill up ellipsis reduce communication load. This approach has been utilized by Asad and Farooq-i-Azam in translation of the Qur’ān.

(16) Extreme in formal or dynamic equivalence may result in distortion of the Message.

(17) Expansion is better than reduction as the latter spoils certain stylistic features of Arabic rhetoric and consequently intensity of the Qur’ānic Message. Asad’s rendering is appreciated for expansion but Arberry is criticized for his reduction of certain linguistic items that are very unique in Arabic rhetoric. (see serial 3 above).

(18) Rendering of metaphoric and figurative expressions of the Qur’ān through word-for-word rewriting spoils the divinity and true sense of the Message.

(19) Series of pronouns without clear identification of the participants may result in confused communication and comprehension. This difficulty is often experienced in literal translations.
7.1.3.2 Subsidiary research question 2

“What are the underlying linguistic difficulties of English translation of Sūrah Yāsīn, experienced by the translators?”

Translation of revealed Message is a challenging and complex process and it is the translator who may be well aware of the difficulties of translation as he experiences all that practically. For this very reason, the researcher ascertained some difficulties of the translation through a structured interview of the available translators of the Holy Qur’ān.

(1) Quibbles (small differences) in SL and TL. For example, punctuation used in the TL, repetition of certain grammatical items in Arabic, absence of interclause and intraclause markers in Arabic, are the most frequently discussed quibbles.

(2) Figurative style of the SL/Arabic text is difficult to render as the TL lacks equivalence and as a resort the translator paraphrases them which certainly affects divinity of the Qur’ānic Message.

(3) Cultural gap poses difficulties both of communication and comprehension. The translator is to make shifts swinging between the two extremes.

(4) Lexical equivalence/appropriateness is a constant and major problem, particularly terms of the Qur’ān has no one-word substitution. Generally no two languages have the exact equivalence with reference to their cultural and conventional norms. The lexical items with worldly attributes lose divinity and affect communication and comprehension of the true sense of the Message.

(5) True sense of the Qur’ānic Message is untranslatable. Nevertheless, possible meaning of the Message is certain through modification in literal rendering. But when figurative expressions are rendered literally, confusion and ultimately frustration is certain.

(6) Translation from translation tangibly loses the intensity of the intended meaning that may also result in misinterpretation and distortion of the sense of the Message.

(7) Archaism is a problem particularly for young receptors so contemporary usage is preferred.
Snag of subjectivity often goes unchecked in dynamism. These difficulties are often unknown hence unexpected, so they need to be attended meticulously to avoid misrepresentation of the Qur’ānic Message.

Communication of content with true sense of the Qur’ānic Message is not an easy job and it may not be possible especially through literal rendering.

One word substitution for the Qur’ānic terms, e.g. Allah, Salah, Īman, Islam, and so on, is a major problem for the translator where explication is inevitable. Moreover, the use of transliteration and/or Urdu words, e.g., ‘Rabb’, ‘Rasool’, confuses the receptor of the Message in TL that needs explication and footnotes.

The use of lexical items with connotative meaning is confusing so componential analysis is essential which is again not an easy job for the translator of the Qur’ān.

Maintaining balance between faithfulness of SL text and the TL expectations is really challenging.

Cultural, temporal and spatial differences multiply the rendering difficulties and with the passage of time, this yawning gap is difficult to bridge.

Divinity of the Qur’ānic Message is often lost while translating into mundane language, particularly when the Arabic expressions are paraphrased as a resort.

7.1.3.3 Subsidiary research question 3

“How the studies related to the Qur’ān, affect comprehension of translations of Sūrah Yāsīn into English particularly for a non-Muslim English reader with no introductory knowledge of Islam and the Qur’ān?”

As a matter of fact, translation of the Qur’ān into English is preferably meant for English readers either Muslim or non-Muslim who are quite alien to the Arabic language so their difficulties are to be given top priority in the light of their comprehension of the Message otherwise the receptors may become confused and frustrated, and ultimately an ineffective communication of the Message. Some common difficulties of comprehension of the translated text of the Qur’ānic Message
particularly for a non-Muslim English receptor due to his unfamiliarity with the related studies, e.g., Hadith, Commentary and style of the Qur’ān are:

1. Non-Muslim receptor’s unfamiliarity with the style of the Arabic text of the Qur’ān often results in confused comprehension. He feels unnatural flow in the Qur’ānic Message. Moreover, he always complains lack of cohesion and coherence in the translated text of the Qur’ān.

2. Another similar drawback with non-Muslim reader is that he is not thoroughly conversant with the Qur’ānic terms as they are interpreted by their cultural/conventional dictates.

3. The receptor is unaware of the bedrock of the major and pivotal subjects of the Holy Qur’ān, i.e. Monotheism, the Prophethood of Muhammad (SAW) and the Day of Judgement. For this very reason, a reader alien to the Arabic language in particular and its literal rendering in general where he finds certain lifeless sentences (seen in the idiom of the TL), gets confused towards comprehension of the translated text. This difficulty is purely on the part of the reader.

4. Cultural barrier both of SL and TL hampers comprehension of the Qur’ānic Message in TL.

5. Lack of introductory knowledge of Islam and the Qur’ān affects comprehension especially of non-Muslim English reader of the Qur’ānic translations.

6. Infirm belief in the Qur’ān is an unrealized hurdle in comprehension of the Message for a non-Muslim English reader. When a non-Muslim studies the translated text of the Qur’ān without seeking guidance from it, then, naturally comprehension is thwarted by this approach.

7. The backdrop of non-Muslim’s misunderstanding the Qur’ān is that he is reluctant in accepting it as the universal Message with eternal realities. To overcome this problem, unlearning is inevitable before learning.

8. Comprehension of interlinear (word-for-word) translation is difficult, for, its grammatical construction seems unnatural in the TL. Here
again the unfamiliarity with the style of the Arabic text of the Qur’ān is a problem.

(9) Unfamiliarity with the knowledge of Hadith, Sunnah (Traditions) and Commentaries on the Qur’ān, hampers understanding the Message through English rendering of the Qur’ān.

7.1.4 Implications of the subsidiary research questions

The sub-questions in a research work, prove supportive towards in depth exploring and elaborating certain dimensions. In the present study the sub-questions, i.e., 1(a)-(b), 2(a)-(b) and 3(a)-(b) (see section 1.6 of this thesis), derived from the main research question, further extended and elaborated the research plan with the following useful and the most wanted findings and implications:

7.1.4.1 Research question 1(a)

“Which is the more appreciable style of translation of the Qur’ān for better communication and comprehension of the Message?”

The answers to all subordinate questions tangibly emerged from the present research. The most wanted style is a ‘balanced style’, neither too formal nor too dynamic. Dr. Zia and Dr. Asad’s translations are the best examples of both the extremes, where Dr. Zia’s rendering seems complex being too literal which thwarts comprehension and on the contrary Dr. Asad’s dynamic rendering with abrupt turns in the form of syntactic/lexical expansions (filling up the ellipsis), has not been appreciated by the majority of the readers either Muslim or non-Muslim. Moreover, figurative/metaphoric expressions of the Qur’ān need to be rendered figuratively or reworded into non-effective metaphor with footnotes.

7.1.4.2 Research question 1(b)

“What is more important in translation of the Qur’ān, words or sense of the Message?”

Here ‘words’ mean the rewriting of Arabic lexis into the target language literally, may be with no clear sense of the Message. One thing is crystal clear that translation is meant for communication of the Qur’ānic Message and not words either jumbled or isolated. Hence in translation, communication and comprehension of possible sense of the Message is crucial and vital.

7.1.4.3 Research question 2(a)

How can familiarity with the linguistic problems both of SL and TL for the most complex process of translating the Holy Qur’ān, prove helpful?”
As translation is a comparative and applied linguistic study, the translator has to deal with two quite distinctive cultures with temporal and spatial differences. Therefore, an experienced translator may prove faithful to SL text and regard the receptor’s expectations, only when he is well-conversant with the demands of SL text and TL as well.

7.1.4.4 Research question 2(b)

“Do the comprehension difficulties of the receptor of the Qur’anic Message, cause more linguistic problems for the translator?”

The difficulties of the Qur’anic translation are already manifold but they multiply, in case the receptor is non-Muslim and quite alien to the SL text and its background, e.g. the circumstances of revelation and addressees of the Message, as all this cannot be dealt with through simple rendering. There are different categories of English readers with different backgrounds and different expectations. The translator has to face multifarious difficulties and lessen the communication load through a balanced approach. For example, the translator will essentially provide all inevitable introductory knowledge about the Qur’an and its style, in the introduction to each Sūrah or explanatory notes, to an alien receptor whenever and wherever it suits in the process of translation.

7.1.4.5 Research question 3(a)

“Do the Qur’anic translators give priority to the comprehension problems of English readers?”

The answer to this question also emerged from the foregoing study, e.g. the responses of the translators to question 18, posed in the interview, are: (i) The Message of the Qur’an is communicated in receptor’s language, hence where the translator remains faithful to the SL text, he definitely regards TL expectations to minimize the comprehension problems. (ii) Otherwise confusion and frustration may be experienced by the receptor. (iii) As the translation is meant for the TL reader, in case the reader is deliberately ignored, the communication of the Qur’anic Message will certainly be ineffective.

7.1.4.6 Research question 3(b)

Are the comprehension difficulties of the Qur’anic translations the same for a Muslim and a non-Muslim English reader?”

The analysis of the comprehension tests proved that as a non-Muslim receptor of the Qur’anic Message is quite alien to the SL text and devoid of the introductory
knowledge of Islam and the Qur’ān, his comprehension difficulties are more than a Muslim English reader. For this very reason, the non-Muslim English reader is to be given foremost priority, making his comprehension of the Message as easy as possible. (Also see the answer to the subordinate research question 2(b) given in the section 7.1.4.4 above.

7.2 Conclusion

In this section some qualified conclusions have been drawn directly from the findings given in section 7.1.3 of this dissertation. The major thrust of the study was to find out the secrets of better rendering of the Qur’ān for effective communication on the part of the translator and unambiguous comprehension of the Message by the receptor. *The conclusion includes five most vital aspects of the stylistic and communicative dimensions in translation of Sūrah Yāsīn (into English) in particular and the whole Qur’ān in general, i.e. (i) Styles of English translations of the Sūrah with negative effect on communication of the Message. (ii) Styles of English translation of the Sūrah with positive effect on communication of the Message. (iii) Linguistic problems of the translation of the Qur’ān into English. (iv) Comprehension difficulties on the part of the translator. (v) Comprehension difficulties on the part of the receptor of the Message. Some justification of each of these aspects is also given for further implications and recommendations.*

7.2.1 Styles of translations of Sūrah Yāsīn into English with negative effect on communication of the Message

Here some unwanted styles of translation are enumerated. First of all, literal translation has not been appreciated by the receptor of the Qur’ānic Message in TL. Similarly, extreme both in formal and dynamic equivalence proves displeasing and ineffective. In the former case, there emerges an ambiguous and confused communication of the sense of the Message for a receptor of the Message in TL (e.g. Dr. Zia’s rendering) and in the latter one, the Message is definitely affected by dynamic style (e.g. Dr. Asad’s syntactic and lexical expansion with extreme dynamism). However, a balanced style seems encouraging. Secondly, in the Qur’ānic translations fidelity to SL results in unnatural grammatical construction for the receptor of the Message in TL. This structural and grammatical ambiguity ultimately ends in an ambiguous/confused communication and comprehension of the Message as well. Thirdly, reduction of repetition, e.g. the words with emphasis, pronouns and conjunctions or other structural or lexical items which seems
superfluous and redundant to the receptor, affects Arabic rhetoric and intensity of the Message, rather it appears a neutral statement devoid of any effect. Fourthly, the use of a series of pronouns without any clear identification of the participants, as is the practice in interlinear (word-for-word) rendering, definitely confuses the reader. Fifthly, words are given priority over the sense of the Message but words either jumbled or in isolation give no better sense until and unless they are adjusted into some natural grammatical structure of the TL. This is a grave drawback of translating that generally goes unnoticed. Sixthly, relegation of event words to the end causes abrupt pause and an unpleasant effect. Seventhly, archaism particularly for young readers is the most unwanted lexical style.

7.2.2 Styles of translations of Sūrah Yāsīn into English with positive effect on communication of the Message

There are some of the promising styles of translations that have emerged from the analysis of this study: (i) Idiomatic and running but not subjective style of rendering has been favoured. This style fully regards the reader’s expectations where absence of subjectivity is the proviso. Dr. Azam and Dr. Ansari’s renderings are closer to this style. (ii) Preserving Arabic rhetoric in rendering the Qur’ānic Message, may guarantee two matchless stylistic features of the Qur’ān, i.e. divinity and intensity of the Message. (iii) Narration of events through verbs instead of nouns, simplify and adds to the sense of the Message, e.g. ‘revelation’ (Dr. Zia) vs ‘the Qur’ān is revealed’ (Dr. Azam) (36:5) and ‘disbelievers’ (Dr. Azam) vs ‘those who are bend on denying the truth’ (Dr. Asad) (36:47). (iv) Semotactic appropriateness with regard to lexical context also maintains divinity and possible sense of the Message, e.g. ‘reward’, ‘sinners’ instead of ‘wage’, ‘criminals’ as the latter case has worldly attributes. (v) Interdiscourse transition markers and syntactic appropriateness in syntactic context also minimizes the chances of misinterpretation. (vi) Natural grammar constructions in TL develop receptor’s interest instead of frustration towards better comprehension of the translated text. (vii) Reasonable lexical and syntactic expansion free of subjectivity, results in better communication as it fills up the ellipsis and reduces the communication load for the receptor. (viii) Contemporary usage definitely adds both to communication and comprehension of the Qur’ānic Message particularly for young receptors. (ix) Fronting of important information catches receptor’s eyes quickly and proves helpful towards easy comprehension of the most wanted meaning of the expression. (x) Identification of
participants makes the sense of the Message unambiguous and resultantly effective communication and comprehension.

7.2.3 Linguistic problems of translations of Sūrah Yāsīn into English

The linguistic problems of translation that emerged through the analysis (chapter six), are fourteen in total, where the source language problem is nil, four problems are on the part of the translators and ten problems are because of TL limitations as compared to the comprehensiveness of the SL. The researcher concluded that translation is the whole problem of TL and not SL. For instance, snag of subjectivity, imbalance between fidelity with SL text and TL expectations, losing divinity and sense of the Message are translators’ problems. For justice a translator must be well-conversant with the demands both of SL and TL. On the other hand if the receptor is totally alien to the fundamentals of Islam and the Qur’ān, the translator’s problems of translating multiplied. All other difficulties of translation found through the foregoing study, are purely TL difficulties. (For details see section 7.1.3.2 of this chapter.)

7.2.4 Comprehension difficulties on the part of the translators of Sūrah Yāsīn into English

The comprehension difficulties determined in the findings of this study (see section 7.1.3.3) are thirteen in total, where seven difficulties are on the part of the translators and other six difficulties are because of the receptor. For instance, the difficulties on the part of the translators include: (i) literal/word-for-word rendering, (ii) use of inappropriate lexical items with worldly attributes regardless of context, (iii) transliteration and use of Urdu words like ‘Rabb’ and ‘Rasools’ respectively, (iv) choice of extreme formal and dynamic equivalence, (v) words with connotative meanings, (vi) ambiguous and syntactically complex rendering and (vii) unidentified participants.

7.2.5 Comprehension difficulties on the part of the reader of the translated text of Sūrah Yāsīn into English

The comprehension difficulties of a common/casual English receptor are manifold. These difficulties are: (i) unfamiliarity with the style of the Qur’ān and terms of the Qur’ān, (ii) lack of knowledge of major subjects of the Qur’ān, i.e. Monotheism, the Prophethood of Muhammad (SAW) and the Day of Judgement, (iii) cultural differences, (iv) lack of background knowledge of Islam and the Qur’ān, (v) infirm belief in the Qur’ān, (vi) study of the translated text of the Qur’ān without
seeking guidance from it. Here the translator is helpless with regard to the receptor’s comprehension difficulties. Nevertheless, the receptor himself may improve his working knowledge to understand the Qur’anic Message through translation into English.

7.3 Recommendations

At first a few drawbacks that have been found through the analysis are recommended to be considered by the translators. (i) Arabic language of the Prophet Muhammad’s (SAW) era and contemporary usage of the TL seem best for better translation of the Holy Qur’ān. However, grave changes should be explained in marginal or explanatory notes. (ii) Division of the content of a Sūrah into verses without using conjunctions, anaphora/cataphora devices may affect continuity, chain of the narration or description may ultimately result in abrupt communication for the receptor. (iii) For worldwide better communication of the Qur’anic Message, it is suggested that the Message should preferably be translated into the relevant variety of English wherein there is maximum communication and comprehension in a particular region. (iv) A translator needs componential analysis of lexical construction both of SL and TL to fulfill the demand of the theory of appropriacy. (v) Every section/paragraph of all Sūrahs should be supported with shan-i-nuzūl (occasion of Revelation). The shan-i-nuzūl is to be determined through the text/context, circumstances and addressees of the Holy Qur’ān for universal ruling (and not for a particular incident). (vi) The translator should explain grammatical and lexical ambiguities in marginal notes for the receptor. (vii) The translator is to prefer dynamic equivalence, acceptable in SL text and TL as well. The ‘dynamic equivalence’ means where the form is restructured using different syntactic and lexical items that guarantee true sense of the Qur’anic Message.

Other recommendations cover inevitable and salient aspects of the process of translating which may certainly guarantee better communication of the Qur’anic Message and comprehension on the part of the receptor.

7.3.1 Recommendations for the translator of the Qur’ān

In this section there are a few recommendations for better translation and resultanty better comprehension of the Qur’anic Message. In other words a better translation bears intelligibility in terms of a total impact of the Message on the receptor which cannot be guaranteed by the use of only understandable isolated or jumbled words and grammatically correct constructions. All this is to be tested and
felt through a painstaking process of analysis to see different functions of the translation, e.g. whether the translation is: (i) informative (i.e. it is understandable), (ii) expressive (i.e. more intimate), (iii) imperative/giving guiding principles (i.e. the receptor can understand not merely what the Qur’ānic Message have meant to people of ancient times but also how the sense of the Message can be applied in the present day context).

(1) **Comparative analysis of SL and TL**

As translating process is a comparative study of two languages so it becomes imperative to analyze both the languages grammatically/syntactically, lexically and culturally seeking an overall acceptance of the translated text of the Qur’ānic Message by the receptor.

(a) **Grammatical analysis**

Grammatical analysis is meant to see the meaningful relationship between words and combinations of words. Sometimes grammatically natural and correct constructions cause ambiguity for the reason that the adjustment of the syntactic structures does not make the sense clear. For instance, ‘Apparently, President Bush and General Musharaf are fighting against terrorists, they need to be encouraged’. Grammatically there is nothing wrong with this sentence but the use of pronominal ‘they’ (used anaphorically for a lexical noun phrase) does not clearly indicate either the pronoun ‘they’ means President Bush and General Musharaf should be encouraged or ‘terrorists’ are to be supported. Here are only two examples from Sūrah Yāsīn, (i) “Meanwhile/in the meantime a man came running from the far side of the town, saying “My people, follow the Messengers” (Dr. Ansari) (36:20). In case of a slight oversight of the ‘comma’ by the receptor, put after ‘My people’, the expression may be misinterpreted as the man is worried, for, his people follow the Messengers. (ii) “They cannot help them, though they be hosts made ready for them” (AJA) (36:75). In this verse the pronominal ‘they’ and ‘them’ are confusing as there is no clear identification of the participants. The analysis of the SL
construction shows that there is nothing wrong with this rendering but if it is analyzed in receptor’s language, it seems ambiguous. Hence analysis both of SL and TL is inevitable. The most wanted thing is that there should be a kind of ‘fit’ between semantic categories, i.e. objects, events, abstracts, and relationals. As all languages agree more or less on the kernel or near kernel level than on the terminal level, the reduction of grammatical structure to kernel level, will make the transfer of SL structures into TL structures more readily with the least chance of distortion.

(b) Lexical Analysis

Lexical componential analysis is to determine different shades of meanings of the words or linguistic units of the SL and then appropriateness of their equivalence in the TL. This analysis is divided into two parts, i.e. (i) referential meaning and (ii) connotative meaning.

Referential meaning: The words which are used as symbols and refer to objects, events, abstracts and relations give referential meaning. Generally semantics or the science of meaning emphasizes ambivalence or different meanings of a lexical item but in actual usage (i.e. in some specific context), this ambivalence disappears, as usually the surrounding context points out quite clearly what meaning through this word is intended, e.g. see the use of word ‘present’: (i) The client is present. (ii) This is a beautiful present. (iii) They will present this present to the president. The linguistic context also has two types of marking where the translator can easily plot the SL and TL text for analysis. (i) When grammatical construction specifies particular meaning of a word, it will refer to as ‘syntactic marking’ and (ii) the intended meaning of a word marked by its interaction with the meaning of other terms in its surrounding, will be identified by ‘semotactic marking’, e.g. Dr. Zia was appointed to the chair of Arabic in National University of Modern Languages. In this way the translator
may best understand the true nature of different semantic structures.

**Connotative meaning:** The words prompting reactions of the receptor (participant) in communication refer to connotative meaning. A receptor not only comprehends referent of words but also he reacts to it emotionally. The aspect of emotional reaction, either it is weak or strong, positive or negative, is referred to as connotative meaning. The conventional connotations are socially determined, e.g. use of euphemism for the word ‘bear’ in Indo-European languages. The connotative meanings are to be given due consideration by the translator of the Qur’ān to ensure its acceptability by the receptor of the Message, for, connotative meanings have emotional association, may be personal or communal which are suggested by a lexical item. But the traditional use of connotation is quite different where the meanings involved largely correspond to the distinction between sense and reference which are concerned with the external-world status, e.g. the connotation of lexical item ‘March’ includes: ‘pleasant weather, flower-beds, tournaments and visits, in Pakistan. The connotation of words derived from usage by particular religious groups is also of great importance. For example, the term Allah, Monotheism, last Prophet, the Qur’ān, Hadith, mark particularly the Muslims’ constituencies and similarly, the blood, the cross of Jesus Christ, mark Christian constituencies. This is a common experience that the attitude to the community who uses a particular word whether positive or negative, becomes people’s attitude to that word, i.e. it becomes connotation of that lexical item.

No adequate method has so far been found to measure the connotative values of different lexical items. Nevertheless, “the least inadequate (method) developed to date is that suggested by Osgood, Suci, and Tennenbaum”6. They tested different reactions of different people to the same words, e.g.
the word ‘mother’ in English translation of the Bible (NEB) is connotatively more appropriate than ‘woman’. Similarly, the words, Messengers, Rasools, those who are sent, God’s message-bearers, have more appropriateness than the word ‘Envoys’ (Arberry). Traditionally connotative meanings have been associated only with the individual words, but in fact all levels of language form have these associative meaning, e.g. pronunciation, words (semantic units), the discourse (style of the utterance) and the theme of the message. A theme is ever interpreted in the light of values maintained by each culture or community. So the translator of the Holy Qur’ān, must realize the fact that events are never mere events and words just only words, instead they are ever coloured by connotative associations and evaluated in terms of the emotive reactions of the receptor. These recommendations are just clue to the importance of analysis either grammatical or semantic aspect of the text. The translator of the Qur’ān is expected to extend his analysis to the non-linguistic and linguistic minutiae (important small details). All this may result in effective communication of the Qur’ānic Message.

(2) Transfer of the Qur’ānic Message from SL to TL

The next stage of the translating process, after the grammatical and lexical analysis, is transferring of the Message from source language to the target language. At first, the whole transfer is in fact brainstorming exercised by the translator that may be jotted down and/or plotted separately in terms of SL and TL. There are certain problems on the part of the translator that may affect this process and to avoid skewing, the translator of the Qur’ān has to be entirely objective in translating the Message. The most common problems may include: (i) relationship of the translator to the subject matter of the Qur’ān (e.g. either he is a SL and/or TL scholar, professional translator, a Muslim or non-Muslim scholar), (ii) the receptor’s language, (iii) the nature of communication (e.g. spoken/heard or written/read), and (iv) the procedures (styles) the translator will use. The fact is that in the actual
process of translating the Qur’ān, the translator will constantly have to swing back and forth between the analytical and restructuring process by way of transferring. There is nothing like once for all or once for ever.

Some other crucial things that the translator of the Qur’ān has to keep in mind throughout the process of transferring and restructuring: (i) If he knows much about the Message of the Qur’ān and assumes that the receptor also have knowledge of the same level, he will definitely translate at a level where the Message may not be put into the reader’s head. So the translator is to prefer the receptor’s level. (ii) The translator of the Qur’ān is to avoid translationese as this is some sort of banal and artificial form of TL which fails to do justice to the natural constructions of the receptor’s language. (iii) The desire to preserve the mystery of the SL is a fact but the Message to be communicated through translation should preferably be clear for the receptor alien to the niceties of the Arabic language. (iv) When the translator ignores the nature of translation and prefers words to content, the rendering becomes quite literal (word-for-word) and usually confusing for the receptor. The translator is to focus mainly on content (as ‘content’ is primary and ‘form’ is secondary) for better communication and comprehension of the Qur’ānic Message. (v) A collaboration between an expatriate (specialist in the SL) and the national expert (with expertise in TL) in the process of translating the Qur’ān, seems encouraging towards better communication of the Message through translation. (vi) The transferring of the Qur’ānic Message from the SL to TL, in the form of a series of disconnected kernels may distort the sense. The translator is to connect the kernels into meaningful series. (vii) An utmost care by the translator is inevitable to handle the problems of transferring in the areas of idiom, figurative meanings, shifts in central components of meaning (i.e. objects, events, abstracts and relationals), generic meanings (e.g. the Qur’ānic terms) and pleonastic expressions (repetitions, e.g. ‘the tongue in my mouth speaks’ or ‘spoke by the mouth of the prophets’).
Restructuring the Qur’ānic Message from SL into TL

Restructuring means to give a final shape to the translating of the Message, expecting acceptability and effectiveness of the translated text. At this stage the translator should consider three things to handle the problem: (i) varieties of language or desirable/acceptable style, (ii) essential components of the style and (iii) how an appropriate style is produced.

Varieties of language or desirable style
As no language is perfectly homogeneous instead has certain dimensions of variations, even within a state. For a translator, life seems hard when he even thinks about these varieties and their multifarious problems. So first the translator should select a specific region for which he intends to translate the Qur’ānic Message, for, he cannot translate it into English once for all and then restructure the Message keeping in view the variety of language used in that area.

Essential components of the desired style
Every feature of language from the sounds of individual words to the entire structure of the discourse, is part of the style, whatever the style is. Then every feature of style affects more or less the efficiency of communication and its impact, (also see for detail, chapter six on analysis in this thesis). However, they are enumerated here: (i) discourse-transition markers, (ii) discourse type marker, (iii) elimination of pleonasm, (iv) intra-discourse transition, (v) dynamic equivalence, (vi) semotactic appropriateness, (vii) subordination of clauses, (viii) pronominal reference, (ix) inter-clause markers, contemporary usage, (x) connotative equivalence, (xi) tense equivalence, (xii) equivalence of idiom/imagery, (xiii) narrative progression, (xiv) natural word order, and so on. A good style consists primarily in a proper combination of linguistic units which results in efficient communication of the Message with special effects.

How an appropriate style is produced
At this stage the translator is to seek help of a first-rate stylist. It is not difficult to obtain the help of a professional stylist in case of English as this language has a long literary tradition. The stylist is to analyze the
translated text which a Muslim religious scholar has produced. This stylist (in the TL) should qualify: (i) he himself should be a distinctive writer, (ii) should not have much familiarity with the Arabic text of the Qur’ān, otherwise he is likely to be deceived by his very acquaintance with the text and thus certain unwanted things may slip unnoticed, (iii) he must be sympathetic with the Message of the Qur’ān, though not necessarily a believer in the Qur’ān, (iv) he should work only as a special consultant/assessor and may not skew the translation by his own ways. In general he is to assist the translator of the Qur’ān whether the style of rendering bears: (i) informative function (easy to understand), (ii) expressive function (more intimate), (iii) imperative function (gives guiding principles).

7.3.2 Recommendations for the receptor of the Qur’ānic Message

The problems of communication and comprehension is not the product of translator only, the receptor of the Qur’ānic Message himself has some drawbacks which prove problematic in understanding the translated text of the Qur’ān into English. The most common difficulties on the part of the receptor are:

(1) **No sympathy and empathy for the Qur’ānic Message**

A difficulty of comprehension of the Qur’ānic Message that usually goes unnoticed and unrealized is when a non-Muslim receptor studies the translated text of the Qur’ān into English without any sympathy and empathy for it. Naturally this attitude makes the study of the Message uninteresting. In such a situation all will end in smoke. It is recommended for the non-Muslim reader to believe in and accept as true what he gets out of the Message of the Qur’ān, at least during the course of its study. This may add to his comprehension of the Message.

(2) **Unfamiliarity with the style of the Qur’ān**

Unfamiliarity with the style of the Qur’ān is a major problem of comprehension of the Message through translated text both for Muslim and non-Muslim as well. These readers inevitably need to get more or less knowledge about the Qur’ānic style to avoid confusion and frustration in comprehension.
(3) **Introductory Knowledge of Islam and the Qur’ān**

When the receptor is quite alien to the fundamentals of Islam and the Qur’ān, his comprehension of the Message will end in confusion. It is a common experience that when a reader has some introductory knowledge about the subject matter, he understands the Message in a better way. Similar is the case of the reader of the Qur’ānic Message. The more knowledge of Islam and the Qur’ān guarantees the more comprehension of its translated text.

(4) **Seeking guidance from the Qur’ānic message**

The study of the translated text of the Qur’ān without seeking guidance from it may result in a futile effort. On the other hand if a receptor studies the translation of the Qur’ān only for guidance, his level of comprehension will be far better than the former case. So all the readers irrespective of Muslim or non-Muslim, must study the translation of the Qur’ān with the only motive for seeking guidance.

### 7.3.3 Test and evaluation of the translation

This step of translating process is very crucial. At this stage, both the translator and the stylist get an overall feedback of what they have produced in terms of accuracy of rendering, its intelligibility and stylistic equivalence. This testing should be meant to determine: (i) How the receptors of a translation react to it. If the readers do not respond to the translated text favourably, it means that its acceptability has definitely been questioned. No doubt different people may react differently to the themes and concepts of the Qur’ān, communicated through translation but the translator is to ensure that translation itself is not stylistically awkward, linguistically unnatural/burdensome and semantically confusing. (ii) The translator is to see either the Message conveyed in the Arabic text of the Qur’ān, has accurately and completely been communicated through translation or not. The literal translation may not pass this test because of maximum communication load where the dimension of difficulty is greater. (iii) The translator of the Qur’ān is to measure in his translation the ratio of syntactic and lexical expansions which are a vital part of dynamic equivalence to make explicit what is implicit in the Arabic text of the Qur’ān. This style of expansions certainly adds to the communication and comprehension of the Qur’ānic Message. (iv) The translator should judge: (a) the correctness with which the receptor understands the Message of the Qur’ān, (b) the ease of comprehension of the
translated text of the Qur’ān and (c) adequacy of the form of the translated text of the Message.

7.4 Organisation of the Qur’ānic translations in Pakistan

When communication of the Qur’ānic Message throughout the world is obligatory then the establishment of a well-organized system of translation is inevitable. In the light of the difficulties that have been experienced by the translators of the Qur’ān, the researcher concluded that translating the Holy Qur’ān needs expertise both in the SL and TL and then an organization which may handle all the processes of translations of the universal Message into different languages and their varieties but so far there is no remarkable move towards this destination in Pakistan. No doubt there are some translators of the Qur’ān with scholarly gifts and their renderings are appreciable but these works might have been further polished through a team approach. The single scholar (may be a bilingual) production is common. This is recommended that some organization/committee of scholars with specialized knowledge, should be constituted to manage the most complicated and crucial process of translations of the Holy Qur’ān in an organized manner in Pakistan.

7.4 A suggested comprehensive model of translation

In the light of findings obtained from comprehension tests, opinionnaire and interviews, it is felt that neither formal nor dynamic equivalence could earn a qualified yes, i.e. acceptability instead there are mixed-feelings where no single style has fully been appreciated by the receptors. Secondly, some translators of the Qur’ān though not included in the study, e.g. Dr. Muhammad Abdel Haleem and N.J. Dawood, in their translations of the Qur’ān, have totally dropped the Arabic text, (may be thinking that the receptor may not study/understand SL text so it is of no use to add it to the translation). Thirdly, one of the most miraculous features of the Arabic text of the Qur’ān, i.e. rhyme/rhythm is absolutely lost in the Qur’ānic translations. Here the question arises as to what is a comprehensive/balanced style which may have maximum acceptability? The answer to this question is a proposed model of translation of the Qur’ān that probably responds to all the three questions of formalism, dynamism and an ornament of the Qur’ān rhyme/rhythm, in translations of the Qur’ān into English. The decision of its merits and demerits lies with the readers. Nevertheless, the present situation is self-evident that translation of the Qur’ān demands an organized and regular research.
## Proposed Model

<table>
<thead>
<tr>
<th>Arabic Script</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yāsīn (1) walqur'ān-il-Hakīmi (2) innaka laminal mursalīna (3) alā sirāt-im-mustaqīmin (4) tanzīlal Azīz-ir-Rahīmi (5)</td>
<td>Yāsīn (1) By! (the) Qur’ān which is full of wisdom that you are indeed one of the Rasools who are sent on a right way. This Qur’ān is revealed by the Almighty, the Merciful.</td>
</tr>
</tbody>
</table>

### Description of the proposed model of the Qur’ānic translation

1. In the first row there is Arabic script to depict beauty of the Divine Word and its prosodic and acoustic features.

2. In the second row the transliteration maintains (though not fully) rhyme/rhythm of the Arabic text of the Holy Qur’ān. This seems useful for the receptor who is quite alien to the Arabic alphabet. For correct pronunciation some symbols have been used:
   - (a)  ā, ī (strong vowels, verses 1-5),
   - (b)  nn (double sound of the letter ‘n’/long nasal sound, verse 3). A similar sound is uttered in English words like, ‘innate’, ‘cannot’, and so on. The translator will have to develop a transliteration table as required for the text.

3. The third row is just rewriting of the original with corresponding lexical items from the receptor’s language, e.g. object for object and event for event. This fulfills the demand of fidelity to the SL.

4. The fourth row gives dynamic equivalence and natural construction of syntactic structures of the TL which meets the expectations of the receptor of the Qur’ānic Message. In a nutshell, a balanced translation emerges through this model.
References/End notes:

1. Rhyme and rhythm with a range of emotions is the matchless and miraculous style of the Qurʾān. This feature is also called an ornament of the Holy Qurʾān. In a widely quoted hadith, the Prophet enjoined the Muslims, “Adorn the Qurʾān with your voices!” (Ibn Kathir, VII, p.481). However, those who preferred a simple mode of recitation have turned this injunction to read, “Adorn your voices with the Qurʾān” (Qurtubi, I, pp11-12).

2. Triangulation is a unique practice where more than one research methods are used for utilization of a variety of data sources. Through this method cross-check of the collected data is possible which also adds to the validity and reliability of the findings.


4. Farahi H.D. “Renaissance – Occasion of Revelation”, Al-mawrid, Lahore, 2007, pp.5-9. It is the most well grounded fact that the occasion of revelation is not just a narration of a particular incident instead it becomes a universal ruling about similar circumstances for the coming ages. According to Suyuti, Zarkashi writes in al-Burḥān: “It is evident from the convention followed by the Companions and the Successors that when they say that such and such verse was revealed about such and such incident, they mean that the verse embodies a ruling about that issue (i.e. similar issues in future).” These comments show that generally the ‘occasion of revelation’ is reduced simply to that particular incident, addressees whereas it encompasses all such matters once for all and once for ever.

5. As translation of the Holy Qurʾān is meant for the receptor of the Message in TL hence the better style of translating is through dynamic acceptable equivalence which regard the receptor’s expectation, remaining faithful to the Arabic text of the Qurʾān.
The findings of the present study makes the idea more clear that literal (word-for-word) rendering is problematic for a reader alien to the Message of the Qurʾān.

⁶Nida A. Eugene and Taber R. Charles, “The Theory and Practice of Translation”, E.J.Brill, Leiden, 1969, pp.94-95. The measurement of connotative values of words is not as easy as is in suggestion. However, all possible efforts should be made to ensure the best choice of a lexical item with the most appropriate connotative meaning as emotionally it greatly affects the receptor of the Qurʾānic Message.
Appendix-A

The objective of highlighting the syntactic and lexical contrasts in the translated text of Sūrah Yāsīn into English (included in the study), is to determine the variety of semantic structures, underpinning further stylistic analysis and comment thereon. It is also a ready reference for the whole of the study.

Section 1, Para 1 (Verses 1-6)

Bismillahir-Rahmānir-Rahīm

V-1: Zia, AJA, FA and ZIA. Yāsīn

MA. O THOU human being!

V-2: Zia. BY! THE QUR’ĀN THE ALL-WISE

AJA. By the Wise Kur’an.

FA. I swear by the Qur’an which is full of wisdom

ZIA. By the Wise Qur’an

MA. Consider this Qur’an full of wisdom:

V-3: Zia. INDEED YOU (ARE) SURELY FROM THOSE WHO ARE SENT (MESSENTERS)

AJA. thou are truly among the Envoys

FA. That you are indeed one of the rasools who are sent

ZIA. you are truly among the Messengers,

MA. verily, thou art indeed one of God’s message-bearers,

V-4: Zia. UPON A PATH ONE STRAIGHT

AJA. On a straight path;
FA. A right way

ZIA. on a straight way.

MA. pursuing a straight way

V-5: Zia. A REVELATION/SENDING DOWN (OF) THE ALWAYS ALL MIGHTY THE ALWAYS ALL MERCIFUL

AJA. the sending down of the All-mighty, the All-wise,

FA. This Qur’ān is revealed by the Almighty, the Merciful.

ZIA. (and this Qur’ān) is revelation from the Most Mighty, the Most Compassionate

MA. by [virtue of] what is being bestowed from on high by the Almighty.
   the Dispenser of Grace.

V-6: Zia. SO (THAT) YOU (MAY) WARN A PEOPLE/NATION NOT (HE) WAS WARNED THEIR FATHERS/FOREFATHERS SO THEY ARE ONES UNAWARE/HEEDLESS

AJA. that thou mayest warn a people whose fathers were never warned, so they are heedless.

FA. So that you may warn a people whose forefathers were not warned, hence they are unaware

ZIA. that you may warn a people whose ancestors were not warned before and so they are heedless.
MA. [bestowed upon thee] so that thou mayest warn people whose forefathers had not been warned, and who therefore are unaware [of the meaning of right and wrong].

Section 1, paragraph 2 (Verses 7-10)

V-7: Zia. CERTAINLY (IT) WAS HAQ/PROVED TRUE THE WORD/SAYING UPON/AGAINST MOST (OF) THEM SO THEY NOT THEY (WILL) BELIEVE

AJA. The Word has been realized against most of them, yet they do not believe.

FA. In fact the word has been proven true against most of them who are arrogant; so they do not believe.

ZIA. Surely most of them merit the decree of chastisement; so they do not believe.

MA. Indeed, the word [of God’s condemnation] is bound to come true against most of them: for they will not believe.

V-8: Zia. INDEED WE WE PUT/PLACED IN/ON THEIR NECKS COLLARS/FETTERS SO IT (THEY) (ARE) TO THE CHINS THEN THEY (ARE) ONES WITH (HEADS) FORCED UP (STIFF NECKED)

AJA. Surely We have put on their necks fetters up to their chin, so their heads are raised.

FA. Since they have chosen to neglect Our revelations; We have thus put yokes round their necks right up to their chins so their heads are raised up,

ZIA. We have put fetters around their necks which reach up to their chins, so that they are standing with their heads upright,

MA. Behold, around their necks We have put shackles, reaching up to their
chins, so that their heads are forced up;

V-9: Zia. AND WE MADE FROM BETWEEN THEIR HANDS (IN FRONT OF THEM) A WALL/BARRIER AND FROM BEHIND (OF) THEM A WALL/BARRIER SO WE COVERED THEM THEN THEY NOT THEY SEE

AJA. and We have put before them a barrier and behind them a barrier; and We have covered them, so they do not see.

FA. And We have put a barrier in front of them, and a barrier behind them then We have covered them over so that they cannot see.

ZIA. and We have put a barrier before them and a barrier behind them, and have covered them up, so they are unable to see.

MA. and We have set a barrier before them and a barrier behind them, and We have enshrouded them in veils so that they cannot see:

V-10: Zia. AND (IS) EQUAL/SAME UPON THEM WHETHER YOU WARNED OR DID NOT YOU WARN THEM NOT THEY (WILL) BELIEVE

AJA. Alike it is to them whether thou hast warned them or thou hast not warned them, they do not believe.

FA. It is the same for them whether you warn them or warn them not, they will not believe.

ZIA. It is all the same for them whether you warn them or do not warn them for they shall not believe.

MA. thus, it is all one to them whether you warnest them or dost not warn them; they will not believe.

Section 1, paragraph 3 (Verses 11-12)

V-11: Zia. INDEED (NOT BUT) YOU (CAN) WARN WHOM (HE) FOLLOWED COMPLETELY THE REMINDER AND (HE)
FEARED THE RAHMÂN MOST MERCIFUL WITH/ABOUT THE
UNSEEN SO (YOU) GIVE GOOD NEWS! (TO HIM OF/WITH
EXTREME FORGIVENESS AND A WAGE/REWARD
GENEROUS HONOURABLE

AJA. Thou only warnest him who follows the Remembrance and who fears
the All-merciful in the unseen: so give him the good tidings of
forgiveness and a generous wage.

FA. You can only warn those who follow the Reminder and fear the
Compassionate (Allah), though they cannot see Him. To such people
give good news of forgiveness and a generous reward.

ZIA. You can warn only him who follows the Admonition and fears the
Merciful Lord without seeing Him. Give such a one good tidings of
forgiveness and a generous reward.

MA. Thou canst [truly] warn only him who is willing to take the reminder
to heart, and who stands in awe of the Most Gracious although He is
beyond the human perception: unto such, then, give the glad tiding of
[God’s] forgiveness and of a most excellent reward!

V-12 Zia. INDEED WE (DEFINITELY) WE WE GIVE LIFE TO THE ONES
DEAD AND WE WRITE/RECORD WHAT THEY SENT AHEAD
AND THEIR TRACES AND EVERY ALL (OF) THING(S) WE
CALCULATED/RECORDED IT IN A BOOK/ONE THAT LEADS
ONE OPEN/CLEAR/EXPLICIT

AJA. Surely it is We who bring the dead to life and write down what they
have forwarded and what they have left behind; everything We have
numbered in a clear register.

FA. Surely, We shall resurrect the dead, We are recording all that they are
sending ahead and that they are leaving behind: We have recorded every thing in an open ledger.

ZIA. We shall surely raise the dead to life and We record what they did and the traces of their deeds that they have left behind. We have encompassed that in a Clear Book.

MA. Verily, We shall indeed bring the dead back to life; and We shall record whatever [deeds] they have sent ahead, and the traces [of good and evil] which they have left behind: for all things do We take account in a record clear.

Section 2, paragraph 1 (Verses 13-32)

V-13: Zia. AND (YOU) STRIKE/PUT FORTH! FOR THEM AN EXAMPLE COMPANION OF THE TOWN/DWELLING WHEN (HE) CAME (TO) IT (HER/THEM) THOSE WHO ARE SENT (MESSENGERS)

AJA. Strike for them a similitude – the inhabitants of the city, when the Envoys came to it;

FA. Narrate to them the example of the people of a certain town to whom the rasools came.

ZIA. Recite to them, as a case in point, the story of the town when the Messengers came to it.

MA. AND SET FORTH unto them a parable- [the story of how] the people of a township [behaved] when [Our] message-bearers came unto them.

V-14: Zia. WHEN WE SENT TO THEM TWO THEN THEY BELIED THEM (TWO) SO WE EMPOWERED/STRENGTHENED/REINFORCED WITH A THIRD THEN THEY SAID INDEED WE (ONLY) TO YOU (ALL) (ARE) ONES SENT/MESSENGERS

AJA. When We sent unto them two men, but they cried them lies, so We
sent a third as reinforcement. They said, ‘we are assuredly Envoys unto you.’

FA. At first, We sent to them two rasools, but when they rejected both, We strengthened them with a third and they all said: ‘Surely, we have been sent to you as rasools.’

ZIA. We sent to them two Messengers and they rejected both of them as liars. Then We strengthened them with a third [Messenger]. They said: “We have been sent to you as Messengers.”

MA. Lo! We sent unto them two [apostles], and they gave the lie to both; and so We strengthened [the two] with a third; and thereupon they said: “Behold, we have been sent to you [by God]!

V-15: Zia. THEY SAID NOT YOU (ALL) (ARE) EXCEPT MEN/HUMANS LIKE (OF) US AND NOT (HE) SENT DOWN THE RAHMĀN/MOST MERCIFUL FROM/ANY THING NOT YOU (ALL) (ARE) EXCEPT YOU (ALL) ARE TELLING LIES

AJA. They said, ‘you are naught but mortals like us; the All-merciful has not sent down anything. You are speaking only lies’.

FA. They replied: “You are but humans like us. The Compassionate (Allah) has revealed nothing: you are surely lying.”

ZIA. The people of the town said: “You are only human beings like ourselves, and the Merciful One has revealed nothing. You are simply in lying.”

MA. [The others] answered: “You are nothing but mortal men like ourselves; moreover, the Most Gracious has never bestowed aught [of revelation] from on high. You do nothing but lie!”

V-16: Zia. THEY SAID OUR RABB/SUSTAINER HE KNOWS INDEED WE (ONLY) TO YOU (ALL) (ARE) SURELY ONES SENT/
MESSENGERS

AJA. They said: ‘our Lord knows we are Envoys unto you;

FA. They said: “Our Rabb knows that we have indeed been sent as rasools towards you.”

ZIA. The Messengers said: “Our Lord knows that we have indeed been sent to you

MA. Said [the apostles]: “Our Sustainer knows that we have indeed been sent unto you;

V-17: Zia. AND NOT (IS) UPON US EXCEPT THE CONVEYING THE ONE CLEAR/EXPLICIT

AJA. and it is only for us to deliver the manifest Message,

FA. And our only duty is to convey this message plainly."

ZIA. and we our duty is no more than to clearly convey the Message.

MA. But we are not bound to do more than clearly deliver the

message[entrusted to us].”

V-18: Zia. THEY SAID INDEED WE WE SAW AN (EVIL) OMEN WITH YOU (ALL) SURELY IF DID NOT YOU (ALL) CEASE SURELY WE (WILL) DEFINITELY STONE YOU (ALL) AND SURELY (IT) (WILL) DEFINITELY TOUCH YOU (ALL) FROM US A TORMENT/PUNISHMENT ONE PAINFUL

AJA. They said ‘we augur ill of you. If you give not over, we will stone you and there shall visit you from us a painful chastisement.’

FA. They replied: “We regard you as an evil omen for us. If you do not stop, we either stone you or you will receive from us a painful punishment.”

ZIA. The people of the town said: “We believe you augur ill for us. If you do not desist, we will stone you or you will receive a grievous chastisement from us.”

MA. Said [the others]: “Truly, we augur evil from you! Indeed, if you desist not, we will surely stone you, and grievous suffering is bound to befall you at our hands!”
V-19: Zia. THEY SAID YOUR (EVIL) OMEN (IS) WITH YOU (ALL) IS? (THAT) INDEED YOU (ALL) ARE REMINDED/ADVISED NAY/RATHER YOU (ALL) (ARE) NATION/PEOPLE ONES WHO EXCEED/TRANSgress

AJA. They said, ‘your augury is with you; if you are reminded? But you are a prodigal people.’

FA. They said: “Your evil omens be within you. Do you call it. Because you are being admonished? Indeed you are a nation of transgressors.”

ZIA. The Messengers replied: “Your augury is with you. (Are you saying this) because you were asked to take heed? The truth is that you are a people who exceeded all bounds.

MA. [The apostles] replied: “Your destiny, good or evil, is [bound up] with yourselves! [Does it seem evil to you] if you are told to take [the truth] to heart? Nay, but you are people who have wasted their own selves!”

V-20: Zia. AND (HE) CAME FROM (THE) FARTHEST (PART) (OF) THE CITY A MAN (AS) (HE) IS RUNNING (HE) SAID O MY PEOPLE/NATION YOU (ALL) FOLLOW! THOSE WHO ARE SENT (MESSENGERS)

AJA. Then came a man from the farthest part of the city, running, “he said, ‘my people, follow the Envoys!

FA. In the meantime, a man came running from the remote part of the city and said: “O My people! follow the rasools.

ZIA. Meanwhile/in the meantime a man came running from the far side of the town, saying: “My people, follow the Messengers;

MA. At that, a man came running from the farthest part of the city, [and] exclaimed: “O my people! Follow these message-bearers!

V-21: Zia. (YOU ALL) FOLLOW! WHO NOT (HE) ASKS YOU (ALL) ANY REWARD WHILE THEY (ARE) ONES RIGHTLY GUIDED/OBTAIN/RECEIVE GUIDANCE

AJA. Follow those who ask no wage of you, that are right-guided.

FA. Follow the ones who ask no reward of you and are rightly guided.”

ZIA. follow those who do not ask any recompense from you and are rightly-guided.

MA. Follow those who ask no reward of you, and themselves are rightly guided!
AND WHAT (IS) FOR ME NOT I (WILL) WORSHIP/OBEY/SERVE WHO (HE) CREATED ME AND TO WHOM YOU (ALL) ARE (WILL BE) RETURNED

AJA. And why should I not serve Him who originated me, and unto whom you shall be returned?

FA. It would not be justifiable on my part if I do not worship Him who has created me and to Whom you shall be brought back.

ZIA. Why should I not serve the One Who created me and to Whom all of you shall be sent back?

MA. “[As for me,] why should I not worship Him who originated me, and unto whom you shall be brought back?

DO? I TAKE FROM OTHER THAN/BESIDES OF HIM ALIHAH/DEITIES/GODS IF HE INTENDS/WANTS ME THE RAHMĀN MOST MERCIFUL WITH ANY HARM NOT (IT/SHE) (WILL) AVAIL(S) BENEFIT FOR/FROM THEIR INTERCESSION ANYTHING AND NOR THEY (CAN) TAKE OUT/SAVE ME

AJA. What, shall I take, apart from Him, gods whose intercession, if the All-merciful desires affliction for me, shall not avail me anything, and who will never deliver me?

FA. Should I take other gods besides Him? If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me.

ZIA. What, shall I take any deities apart from Him whose intercession will not avail me the least if the Merciful One were to bring any harm upon me, nor will they be able to rescue me?

MA. Should I take to worshipping [other] deities beside Him? [But then,] if the Most Gracious should will that harm befall me, their intercession could not in the least avail me, nor could they save me:

INDEED I THEN (AM) SURELY IN A STRAYING/ERROR ONE OPEN/EXPLICIT

AJA. Surely in that case I should be in manifest error.

FA. If I do so, I would indeed be in manifest error.

ZIA. Surely in that case I should indeed be in evident error.

MA. and so, behold, I would have indeed, most obviously, lost myself in error!

INDEED I I BELIEVED IN/WITH YOUR RABB/SUSTAINER SO YOU (ALL) LISTEN! (TO) ME

AJA. Behold, I believe in your Lord; therefore, hear me!
FA. Surely, I believe in your Rabb so listen to me.”

ZIA. I believe in your Lord; so listen to me.”

MA. “Verily, [O my people,] in the Sustainer of you all I have come to believe; listen, then, to me”.

V-26: Zia. (IT) WAS SAID (YOU) ENTER! THE JANNAH/PARADISE (HE) SAID O/WISH! WOULD THAT! MY NATION/PEOPLE THEY KNOW

AJA. It was said, ‘Enter Paradise!’ He said, Ah, would that my people had knowledge.

FA. Consequently they killed that man and it was said to him: “Enter Paradise.” He exclaimed: “Would that my people knew that what I know!

ZIA. (Eventually they killed him and he was told): “Enter Paradise.” The man exclaimed: “Would that my people knew

MA. [And] he was told, “[Thou shalt] enter paradise!” – [whereupon he exclaimed: “Would that my people knew

V-27: Zia. WITH WHAT (HE) FORGAVE ME MY RABB/SUSTAINER AND (HE) MADE ME FROM THOSE WHO ARE HONOURED

AJA. that my Lord has forgiven me and that He has placed me among the honoured.’

FA. How my Rabb has granted me forgiveness and included me among the honoured ones.”

ZIA. for what reason Allah had forgiven me and placed among the honoured ones.”

MA. how my Sustainer has forgiven me [the sins of my past], and has placed me among the honoured ones!”

V-28: Zia. AND NOT WE SENT DOWN UPON HIS PEOPLE/NATION FROM AFTER (OF) HIM FROM ANY RECRUIT/ARMY/HOST FROM THE HEAVEN/SKY/HEIGHT AND NOT WE WERE ONES TO SEND DOWN

AJA. And We sent not down upon his people, after him, any host out of heaven; neither would We send any down.

FA. After him We did not send any army against his people from heaven, nor was it necessary to do so.

ZIA. After him. We did not send down any hosts from heaven; We stood in no need to send down any host.
MA. And after that, no host out of heaven did We send down against his people, nor did We need to send down any:

V-29: Zia. **NOT (IT/SHE) WAS EXCEPT A SAIHAH/CRY/SHOUT ONE THEN BEHOLD INSTANTLY THEY (ARE) ONES SILENCED/EXTINGUISHED**

AJA. It was only one Cry and lo! they were silent and still.

FA. It was nothing but a single blast and they all became extinct.

ZIA. There was but a single cry and suddenly they became silent and stil.

MA. nothing was [needed] but one single blast [of our punishment] – and lo! they became as still and silent as ashes.

V-30: Zia. **O/ALAS!/REGRETS! UPON THE SERVANTS NOT (HE) COMES (TO) THEM FROM ANY RASUL/MESSENGER EXCEPT THEY WERE AT/WITH HIM THEY MOCK**

AJA. Ah, woe for those servants! Never comes unto them a Messenger, but they mock at him.

FA. Alas! bondsmen! Whenever there came to them a rasool they mocked at him.

ZIA. Alas for My servants! Never does a Messenger come to them but they mock at him,

MA. OH, THE REGRETS that [most] human beings will have to bear! Never has an apostle come to them without their deriding him!

V-31: Zia. **DID? NOT THEY SEE HOW MANY WE DESTROYED BEFORE (OF) THEM FROM THE GENERATIONS/CENTURIES INDEED THEY TO THEM (DO) NOT THEY RETURN**

AJA. What, have they not seen how many generations We have destroyed before them, and that it is not unto them that they return?

FA. Do they not see how many generations We have destroyed before them who will never return to them?

ZIA. Have they not seen how many nations before them did We destroy. Thereafter they never came back to them.

MA. Are they not aware of how many a generation We have destroyed before their time [and] that those [that have perished] will never return to them.

V-32: Zia. **AND NOT ALL/EACH (OF THEM) (ARE) EXCEPT ALL (TOGETHER) NEAR OF US (ARE) ONES TO BE PRESENTED**
AJA. They shall every one of them be arraigned before Us.

FA. While each one of them will be brought before Us on the day of judgment.

ZIA. All of them shall (one day) be gathered before Us.

MA. and [that] all of them, all together, will [in the end] before Us be arraigned?

Section 3, paragraph 1 (Verses 33-36)

V-33: Zia. AND (IS) AN AYAH/SIGN FOR THEM THE EARTH THE DEAD WE GAVE LIFE (TO) IT AND WE TOOK OUT/EXTRACTED FROM IT SEEDS/GRAINS SO FROM IT THEY EAT

AJA. And a sign for them is the dead land, that We quickened and brought forth from it grain, whereof they eat;

FA. The dead land may serve as a sign for them: We given it life and produce from it grain for them, which they eat.

ZIA. Let the dead earth be a Sign for them. We gave it life and produced from it grain whereof they eat.

MA. And [yet,] they have a sign [of Our power to create and to resurrect] in the lifeless earth which We make alive, and out of which We bring forth grain, whereof they may eat;

V-34: Zia. AND WE MADE IN IT GARDENS FROM DATES AND GRAPES AND WE CAUSED TO GUSH FORTH/FLOW OUT IN IT FROM THE SPRINGS

AJA. and We made therein gardens of palms and vines, and therein We caused fountain to gush forth,

FA. We also produce from it gardens with date-palms and vines, and We cause springs to gush forth from it,

ZIA. We made in it gardens of date-palms and vines, and We cause springs to gush forth

MA. and [how] We make gardens of date-palms and vines [grow] therein, and cause springs to gush [forth] within it,

V-35: Zia. SO (THAT) THEY EAT FROM ITS FRUIT(S)/PROVISION AND NOT (IT/SHE) DID IT THEIR HANDS. DO? THEN NOT THEY GIVE THANKS/ARE GRATEFUL?

AJA. that they might eat of its fruits and their hand’s labour. What, will they not be thankful?

FA. So that they may enjoy the fruits thereof, it was not their hands that made all this; should they not then give thanks?
ZIA. that they might eat of its fruits.  It was not their hands that made
them. Will they not, then, give thanks?

MA. so that they may eat the fruits thereof, though it was not their hands
that made it. Will they not, then, be grateful?

V-36: Zia. GLORY (PROCLAIM/FLAWLESSNESS) (OF) WHO (HE)
CREATED THE PAIRS ALL (OF) IT (HER/THEM) FROM WHAT
(IT/SHE) GROWS THE EARTH/LAND AND FROM
THEMSELVES AND FROM WHAT (DO) NOT THEY KNOW

AJA. Glory be to Him, who created all the pairs of what the earth produces,
and of themselves, and of what they know not.

FA. Glory be to Allah Who created all things in pairs: the plants of the
earth, mankind themselves and other living things which they do not
know.

ZIA. Holy is He Who created all things in pairs, whether it be of what the
earth produces, and of themselves, and of what they do not know.

MA. Limitless in His glory is He who has created opposites  in whatever
the earth produces, and in men’s own selves, and in that of which [as
yet] they have no knowledge.

Section 3, paragraph 2 (Verses 37-40)

V-37: Zia. AND (IS) AN AYAH/SIGN FOR THEM THE NIGHT WE
DRAW/PULL OUT FROM IT THE DAY THEN
BEHOLD/INSTANDLY! THEY (ARE) ONES IN DARKNESS

AJA. And a sign for them is the night; We strip it of the day and lo! they
are in darkness.

FA. Another sign for them is the night; when We withdraw the day-light
from it, and behold they are in darkness.

ZIA. And the night is another Sign for them. We lift the day from it and
they become plunged in darkness.

MA. And [of Our sway over all that exists] they have a sign in the night:
We withdraw from it the [light of] day – and lo! they are in darkness.

V-38: Zia. AND THE SUN (IT/SHE) RUNS/FLOWS FOR A FIXED
COURSE/DESTINATION FOR IT THAT (IS) (THE)
MEASURE/DECREE (OF) THE ALWAYS ALL MIGHTY THE
ALWAYS ALL KNOWER

AJA. And the sun – it runs to a fixed resting-place; that is the ordaining of
the All-mighty, the All-knowing.
FA. The sun runs its course, this course is pre-determined for it by the Almighty, the All-knowing.

ZIA. The sun is running its course to its appointed place. That is the ordaining of the All-Mighty, the All-Knowing.

MA. And [they have a sign in] the sun: it runs in an orbit of its own that is laid down by the will of the Almighty, the All-Knowing.

V-39: Zia. AND THE MOON WE MEASURED/DETERMINED (FOR) IT STAGES/POSITIONS UNTIL (IT) RETURNED LIKE THE STALK BENT/WITHERED THE OLD

AJA. And the moon – We have determined it by stations, till it returns like an aged palm-bough.

FA. As for the moon, We have designed phases for it till it again becomes like an old dried curved date stalk.

ZIA. We have appointed stages for the moon till it returns in shape of a dry old branch of palm-tree.

MA. And [in] the moon, for which We have determined phases [which it must traverse] till it becomes like an old date-stalk, dried up and curved:

V-40: Zia. NOR THE SUN (IT) IS POSSIBLE/BEFITTING FOR IT THAT (IT/SHE) OVERTAKES THE MOON AND NOR THE NIGHT (IS) ONE TO OUTSTRIP THE DAY AND ALL/EACH (OF THEM) (ARE) IN AN ORBIT (AS ) THEY SWIM/FLOAT

AJA. It behooves not the sun to overtake the moon, neither does the night outstrip the day, each swimming in a sky.

FA. Neither it is possible for the sun to overtake the moon, nor for the night to outstrip the day; each floats along in its own orbit.

ZIA. Neither does it lie in the sun’s power to overtake the moon nor can the night outstrip the day. All glide along, each in its own orbit.

MA. [and] neither may the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space [in accordance with Our laws].

Section 3, paragraph 3 (Verses 41-44)

V-41: Zia. AND (IS) A SIGN FOR THEM INDEED WE WE CARRIED THEIR OFFSPRING IN THE SHIP THE ONE LADEN

AJA. And a sign for them is that We carried their seed in the laden ship,

FA. Another sign for them is how We carried their race through the flood in the laden ark;
ZIA. Another Sign for them is that We carried all their offspring in the laden vessel

MA. And [it ought to be] a sign for them that We bear their offspring [over the seas] in laden ships.

V-42: Zia. AND WE CREATED FOR THEM FROM ITS LIKE WHAT THEY MOUNT/RISE

AJA. and We have created for them the like of it whereon they ride;

FA. And similar vessels We have made for them on which they ride.

ZIA. and then created for them other vessels like those on which they ride.

MA. and [that] We create for them things of a similar kind, on which they may embark [in their travels];

V-43: Zia. AND IF WE WILL WE DROWN THEM THEN NOT ANY HELPER (ONE TO CRY OUT/SHOUT) (IS) FOR THEM AND NOR THEY THEY ARE (WILL BE) TAKEN OUT/SAVED

AJA. and if We will, We drown them, then none have they to cry to, neither are they delivered,

FA. If We want, We can drown them and they will have no helper to save them, nor can they be rescued,

ZIA. Should We so wish, We can drown them, and there would be none to heed their cries of distress, nor will they be rescued.

MA. and [that,] if such be Our will, We may cause them to drown, with non to respond to their cry for help: and [then] they cannot be saved.

V-44: Zia. EXCEPT MERCY FROM US AND A TEMPORARY BENEFIT/ENJOYMENT TO A TERM/TIME/WHILE

AJA. save as a mercy from Us, and enjoyment for a while.

FA. except through Our Mercy and unless We prolong their lives for a while.

ZIA. It is only Our Mercy (that rescues them) and enables enjoyment of life for a while.

MA. unless it be by an act of mercy from Us and a grant of life for a [further span of] time.

Section 3, paragraph 4 (Verses 45-50)

V-45: Zia. AND WHEN (IT) WAS SAID FOR THEM (YOU ALL) ADOPT TAQWA!/SAFEGUARD! WHAT IS BETWEEN YOUR TWO HANDS BEFORE YOU (ALL) AND WHAT (IS) BEHIND YOU
Perhaps so that you may receive mercy.

And when it is said to them, ‘Fear what is before you and what is behind you; haply you will find mercy.’

When it is said to them: “Have fear of that which is before you and that which is behind you, so that you may receive mercy”, they pay no heed.

When it is said to such people: “Guard yourselves against what is ahead of you and what has preceded you, that mercy be shown to you” (they pay scant heed to it).

And [yet,] when they are told, “Beware of [God’s insight into] all that lies open before you and all that is hidden from you, so that you might be graced with his mercy,” [most men choose to remain deaf:]

Yet never any sign of the signs of their Lord comes to them, but they are turning away from it.

Whenever any sign from the revelations of their Rabb comes to them, they turn away from it.

Never does any Sign of their Lord come to them, but they turn away from it.

and no message of their Sustainer’s messages ever reaches them without their turning away from it.

And when it is said to them, ‘Expend of that God has provided you, ‘the unbelievers say to the believers, ‘What, shall we feed those whom, if God willed, He would feed?  You are only in manifest error!’

Whenever they are asked: “Spend out of what Allah has given you.” The disbelievers say to the believers: “Should we feed those whom Allah can feed Himself if He so chooses?  You are quite obviously in error!”
ZIA. **And when it is said to them:** “Spend (in the way of Allah) out of the sustenance that Allah has provided you, the unbelievers say to the believers: “Shall we feed him whom, Allah would have fed, had He so wished?” Say: “You are in evident error.”

MA. **Thus when they are told,** “Spend on others out of what God has provided for you as sustenance,” those who are bend on denying the truth say unto those who believe, “Shall we feed anyone whom, if [your] God had so willed, He could have fed [Himself]? Clearly, you are but lost in error!”

V-48: Zia. **AND THEY SAY (IS) WHEN THIS THE PROMISE IF YOU (ALL) WERE (ARE) ONES WHO ARE TRUTHFUL**

AJA. **They also say,** ‘When shall this promise come to pass, if you speak truly?’

FA. **Further, they say:** “When will this promise of resurrection come to pass, if what you say is true?”

ZIA. **They say:** “When will this threat (of Resurrection) come to pass? Tell us if indeed you are truthful.”

MA. **And they add,** “When is this promise [of resurrection] to be fulfilled? [Answer this] if you are men of truth!”

V-49: Zia. **NOT THEY AWAIT EXCEPT A SHOUT/CRY ONE (IT/SHE) SEIZES THEM WHILE THEY THEY ARE (WILL BE) DISPUTING**

AJA. **They are awaiting only for one Cry to seize them while they are yet disputing.**

FA. **In fact, what they are waiting for is a single blast, which will seize them while they are yet disputing among themselves in their worldly affairs.**

ZIA. **The truth is that they are waiting for nothing but a mighty cry to seize them the while they are disputing (in their worldly affairs),**

MA. **[And they are unaware that] nothing awaits them beyond a single blast [of God’s punishment], which will overtake them while they are still arguing [against resurrection]:**

V-50: Zia. **THEN NOT THEY ARE (WILL BE) ABLE TO/CAPABLE MAKE A WILL/BEQUEST AND NOR TO THEIR FAMILY THEY (WILL) RETURN**

AJA. **Then they will not be able to make any testament, nor will they return to their people.**
FA. Then, neither they will be able to make a will, nor be able to return to their families.

ZIA. and they will not even be able to make a testament, nor will they return to their household.

MA. and so [sudden will be their end that] no testament will they be able to make, nor to their own people will they return!

Section 4, paragraph 1 (Verses 51-54)

V-51: Zia. **AND (IT) WAS BLOWN IN THE SUR/HORN/TRUMPET THEN BEHOLD/INSTANTLY! THEY FROM THE LOST/UNMARKED GRAVES TO THEIR RABB/SUSTAINER THEY (WILL) MOVE QUICKLY/HASTEN**

AJA. And the Trumpet shall be blown; then behold, they are from their tombs unto their Lord. [sliding down]

FA. Then a trumpet shall be blown and, behold, they will rise up from their graves and hasten to their Rabb.

ZIA. Then the Trumpet shall be blown and lo! they will come out of their graves and be on the move towards their Lord,

MA. And [then] the trumpet [or resurrection] will be blown – and lo! out of their graves towards their Sustainer will they all rush forth!

V-52: Zia. **THEY SAID O ALAS!/WOE! (TO) US WHO (HE) RAISED US FROM OUR PLACE OF SLEEP THIS (IS) WHAT (HE) PROMISED THE RAHMĀN MOST MERCIFUL AND (HE) SPOKE TRUTH THOSE WHO ARE SENT (MESSENGERS)**

AJA. They say, ‘Alas for us! Who roused us out of our sleeping-place? This is what the All-merciful promised, and the Envoys [spoke truly.’

FA. They will say: “Oh, woe to us! Who has raised us up from our graves?” They will be told: “This is what the Compassionate (Allah) had promised and true was the word of the rasools.”

ZIA. (nervously) exclaiming. “Alas for us! Who roused us out of our sleeping-place?” “This is what the Compassionate One had promised, and what [His] Messengers had said was true.”

MA. They will say: “Oh, woe unto us! Who has roused us from our sleep [of death]?” [Whereupon they will be told:] “This is what the Most Gracious has promised! And His message-bearers spoke the truth!”

V-53: Zia. **NOT (IT/SHE) WAS EXCEPT A SAIHAH/SHOUT/CRY ONE SO BEHOLD! INSTANTLY THEY (ARE) ALL (TOGETHER) NEAR (OF) US (ARE) ONES TO BE PRESENTED**

AJA. It was only one Cry; then behold, they are all arraigned before Us.
FA. It will be no more than a single blast, and then they will all be gathered before Us.

ZIA. Then there will simply be one single Cry, and all will have gathered before Us.

MA. Nothing will there have been but one single blast – and lo! before Us will all of them be arraigned [and be told]:

V-54: Zia. SO TODAY NOT (IT/SHE) IS (WILL BE) WRONGED ANY SOUL (IN) ANYTHING AND NOR YOU (ALL) ARE (WILL BE) RECOMPENSED/REQUITED EXCEPT WHATEVER YOU (ALL) WERE YOU (ALL) DO

AJA. So today no soul shall be wronged anything, and you shall not be recompensed, except according to what you have been doing.

FA. On that day no soul will suffer the least injustice and you shall be rewarded according to your deeds.

ZIA. Today no one shall suffer the least injustice, and you shall not be requited except according to your deeds.

MA. “Today, then, no human being shall be wronged in the least, nor shall you be requited for aught but what you were doing [on earth].

Section 4, paragraph 2 (Verses 55-58)

V-55: Zia. INDEED COMPANIONS (OF) THE JANNAH/PARADISE TODAY IN A PURSUIT/OCCUPATION BUSY (ARE) ONES WHO REJOICE

AJA. See, the inhabitants of Paradise today are busy in their rejoicing,

FA. Surely, on that day, the residents of Paradise will be busy with their joy;

ZIA. Indeed, the people of Paradise will be busy enjoying themselves:

MA. “Behold, those who are destined for paradise shall today have joy in whatever they do:

V-56: Zia. THEY AND THEIR SPOUSES IN SHADES UPON THE COUCHES (ARE) ONES RECLINING

AJA. They and their spouses, reclining upon couches in the shade;

FA. They and their spouses will be in shady groves reclining on soft couches.

ZIA. They and their spouses shall be reclining on their couches in shady groves;
MA. in happiness will they and their spouses on couches recline;

V-57: Zia. (ARE) FOR THEM IN IT FRUITS AND (ARE) FOR THEM WHATSOEVER THEY (WILL) CALL FOR

AJA. therein they have fruits, and they have all that they call for.

FA. They will have all kinds of fruit and they will get whatever they call for;

ZIA. therein there will be all kinds of fruits to eat, and they shall have all that they desire.

MA. [only] delight will there be for them, and theirs shall be all that they could ask for:

V-58: Zia. A (COMPLETE) SALAM/PEACE A WORD FROM RUBB/SUSTAINER ONE ALWAYS ALL MERCIFUL

AJA. ‘Peace!’ – such is the greeting, from a Lord All-compassionate.

FA. they will be greeted with the word “salaam (peace)” from the Lord of Mercy (Allah).

ZIA. ‘Peace’ shall be the word conveyed to them from their Compassionate Lord.

MA. peace and fulfilment through the word of a Sustainer who dispenses all grace.

Section 4, paragraph 3 (Verses 59-64)

V-59: Zia. AND (YOU ALL) GET APART!/DISTINGUISHED! TODAY O (YOU) THOSE WHO ARE CRIMINALS

AJA. ‘Now keep yourselves apart, you sinners, upon this day!’

FA. While to the sinners, He will say: “Get aside today, you criminals!

ZIA. Criminals, separate yourselves from others today!

MA. “But stand aside today, O You who were lost in sin!

V-60: Zia. DID? NOT I TAKE A PACT/PROMISE TOWARDS YOU (ALL) O BANI/CHILDREN OF ADAM THAT DO NOT YOU (ALL) WORSHIP/SERVE! OBEY THE SHAITAN/SATAN INDEED HE FOR YOU (ALL) (IS) AN ENEMY ONE OPEN/CLEAR/EXPLICIT

AJA. Made I not covenant with you, children of Adam, that you should not serve Satan – surely he is a manifest foe to you –

FA. Did I not enjoin you, O children of Adam, not to worship shaitan, who is your open enemy,
ZIA. Children of Adam, did I not command you not to serve Satan – he is to you an open enemy

MA. Did I not enjoin on you, O you children of Adam, that you should not worship Satan – since, verily, he is your open foe –

**V-61:**

Zia. **AND THAT (YOU ALL) WORSHIP!/OBEY! ME THIS (IS) A WAY/PATH ONE STRAIGHT**

AJA. and that you should serve Me? This is a straight path.

FA. **And that you should worship Me, which is the right way?**

ZIA. and serve Me alone: this is the straight way.

MA. and that you should worship Me [alone]? This would have been a straight way!

**V-62:**

Zia. **AND CERTAINLY (HE) LED ASTRAY FROM/AMONG YOU (ALL) A MULTITUDE A MANY DID? THEN NOT YOU (ALL) BE YOU (ALL) RATIONALIZE/USE INTELLECT**

AJA. He led astray many a throng of you; did you not understand?

FA. Yet, in spite of this, he (shaitan) has led a great number of you astray. Didn’t you have common sense?

ZIA. Still, he misguided a whole throng of you. Did you have no sense?

MA. And [as for Satan] he had already led astray a great number of you: could you not, then, use your reason?

**V-63:**

Zia. **THIS (IS) HELL WHICH YOU (ALL) WERE YOU (ALL) ARE PROMISED/THREATENED WITH**

AJA. This is Gehenna, then, the same that you were promised;

FA. This is the Hell, of which you were repeatedly warned.

ZIA. Now this is the Hell of which you were promised:

MA. “This, then, is the hell of which you were warned again and again:

**V-64:**

Zia. **YOU (ALL) ENTER! BURN! IN IT TODAY BECAUSE OF WHAT YOU (ALL) WERE USED TO YOU (ALL) DENY**

AJA. roast well in it today, for that you were unbelievers!’

FA. Now! burn in it this day because you persistently rejected the truth.”

ZIA. Burn in it on account of your disbelieving.
MA. endure it today as an outcome of your persistent denial of the truth!”

Section 4, paragraph 4 (Verses 65-67)

V-65: Zia. TODAY WE (WILL) PUT SEAL UPON THEIR MOUTHS AND (IT/SHE) (WILL) SPEAK (TO) US THEIR HANDS AND (IT/SHE) (WILL) TESTIFY/BEAR WITNESS THEIR LEGS BECAUSE OF WHAT THEY WERE (USED TO) THEY EARN (ACQUIRE)

AJA. Today We set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been doing.

FA. On that day, We shall seal their mouths while their hands will speak to Us and their feet will bear witness to all their misdeeds.

ZIA. Today We shall put a seal on their mouths, and their hands will speak to Us and their feet shall bear witness to what they had been doing.

MA. On that Day We shall set a seal on their mouths – but their hands will speak to Us, and their feet will bear witness to whatever they have earned [in life].

V-66: Zia. AND IF WE WILL SURELY WE (WOULD HAVE) WIPED OUT UPON THEIR EYES SO THEY RACED THE PATH/WAY THEN FROM WHERE THEY (WILL) SEE

AJA. Did We will, We would have obliterated their eyes, then they would race to the path, but how would they see?

FA. Had it been Our will We could surely have blotted out their eyes; and let them run about groping for the way, then how could they see?

ZIA. Did We so will, We would have put out their eyes, then they would rush to see the way, but how would they be able to see?

MA. NOW HAD IT BEEN Our will [that men should not be able to discern between right and wrong]. We could surely have deprived them of their sight, so that they would stray forever from the [right] way: for how could they have had insight [into what is true]?

V-67: Zia. AND IF WE WILL SURELY WE (WOULD) DISFIGURE/TRANSFORM THEM UPON THEIR PLACE THEN NOT THEY WERE ABLE/CAPABLE ONES TO GO FORTH/FORWARD AND NOR THEY (WILL) RETURN

AJA. Did We will, We would have changed them where they were, then they could not go on, nor could they return.

FA. And had it been Our will, We could have nailed them to the ground, then neither could they move forward nor retrace their steps.

ZIA. Did We so will, We would have transformed them where they were so that they would not go forward or backward.
MA. And had it been Our will [that they should not be free to choose between right and wrong], We could surely have given them a different nature [and created them as beings rooted] in their places, so that they would not be able to move forward, and could not turn back.

Section 5, paragraph 1 (Verse 68)

V-68: Zia. AND WHOM WE GRANT LONG LIFE/AGE (TO) HIM WE REVERT HIM IN THE CREATION DO? THEN NOT THEY RATIONALIZE/USE INTELLECT

AJA. And whomsoever We give long life, We bend him over in his constitution; what, do they not understand?

FA. Those to whom We grant long life, We reverse their nature. Do they not understand anything from this?

ZIA. Whomsoever We grant long life, We reverse him in his constitution. Do they still not understand?

MA. But [let them always remember that] if We lengthened a human being’s days, We also cause him to decline in his powers [when he grows old]: will they not, then, use their reason?

Section 5, paragraph 2 (Verses 69-76)

V-69: Zia. AND NOT WE TAUGHT HIM POETRY AND NOT (IT) IS SUITABLE/POSSIBLE/BEFITTING FOR HIM NOT IT (IS) EXCEPT A DHIKR/REMINDER AND A QUR’AN ONE PLAIN/CLEAR/EXPLICIT

AJA. We have not taught him poetry; it is not seemly for him. It is only a Remembrance and a Clear Kur’an.

FA. We have not taught him (Muhammad) poetry, nor does it behoove him. This is nothing but a reminder and a plain Qur’an

ZIA. We did not teach him [to wit, the Messenger] poetry and it does not behoove him. This is none but an Admonition, and a Clear Book

MA. AND [thus it is:] We have not imparted to this [Prophet the gift of] poetry, nor would [poetry] have suited this [message]: it is but a reminder and a [divine] discourse, clear in itself and clearly showing the truth.

V-70: Zia. SO (THAT) (HE) WARNS WHO (HE) WAS ALIVE/LIVING AND (IT) IS TRUE/JUSTIFIED THE WORD/SAYING UPON THOSE WHO DISBELIEVE/DENY/HIDE THE TRUTH

AJA. that he may warn whosoever is living, and that the Word may be realized against the unbelievers.
FA. to warn those who are alive and to establish the charge against the disbelievers.

ZIA. that he may warn him who is alive and establish an argument against those who deny the Truth.

MA. to the end that it may warn everyone who is alive [of heart], and that the word [of God] may bear witness against all who deny the truth.

V-71: Zia. DID? AND NOT THEY SEE INDEED WE WE CREATED FOR THEM FROM WHAT (IT/SHE) DID OUR HANDS CATTLE SO THEY (ARE) FOR IT (HER/THEM) OWNERS/ONE WHO OWNS

AJA. Have they not seen how that We have created for them of that Our hands wrought cattle that they own?

FA. Do they not see that among the other things which Our hands have fashioned, We have created cattle which are under their domination?

ZIA. Do they not see Our handiwork: We created for them cattle which they own?

MA. Are they, then, not aware that it is for them that We have created, among all the things which Our hands have wrought, the domestic animals of which they are [now] masters?

V-72: Zia. AND WE SUBDUED IT (HER/THEM) FOR THEM SO (IS) FROM IT (HER/THEM) THEIR MOUNTS AND FROM SOME OF IT (HER/THEM) THEY EAT

AJA. We have subdued them to them, and some of them they ride, and some they eat;

FA. We have subjected these animals to them, that they may ride on some and eat the meat of others;

ZIA. We have subjected the cattle to them so that some of them they ride and eat the flesh of others.

MA. and that We have subjected them to men’s will, so that some of them they may use for riding and of some they may eat,

V-73: Zia. AND (IS) FOR THEM IN IT (HER/THEM) BENEFITS AND DRINKS DO? THEN NOT THEY GIVE THANKS/ARE GRATEFUL

AJA. other uses also they have in them, and beverages. What, will they not be thankful?

FA. in them there are other advantages and drinks (milk) for them should they not then be grateful?
ZIA. They derive a variety of benefits and drinks for them. Will they, then not give thanks?

MA. and may have [yet other] benefits from them, and [milk] to drink? Will they not, then, be grateful?

V-74: Zia. AND THEY MADE/ADOPTED FROM BESIDES/OTHER THAN (OF) ALLAH ALIHAH/DEITIES/GODS PERHAPS/So THAT THEY THEY ARE (WILL BE) HELPED

AJA. Yet they have taken, apart from God, gods; haply they might be helped.

FA. Yet they have taken other gods besides Allah, hoping to get their help.

ZIA. They set up deities apart from Allah, hoping that they will receive help from them.

MA. But [nay,] they take to worshiping deities other than God, [hoping] to be succoured [by them, and not knowing that]

V-75: Zia. NOT THEY ARE ABLE TO/CAPABLE HELP THEM AND THEY FOR THEM (ARE) HOSTS/TROOPS ONES (TO BE) PRESENTED

AJA. They cannot help them, though they be hosts made ready for them.

FA. But they do not have the ability to help them, yet, their worshippers stand like warrior ready to defend them.

ZIA. Those deities can render them no help. Yet these devotees act as though they were an army in waiting for them.

MA. they are unable to succour their devotees, even though to them they may [appear to] be hosts drawn up [for succour].

V-76: Zia. SO SHOULD NOT! (IT) GRIEVE YOU THEIR SPEECH INDEED WE WE KNOW WHATEVER THEY CONCEAL/KEEP SECRET AND WHATEVER THEY ANNOUNCE/REVEAL

AJA. So do not let their sayings grieve thee; assuredly We know what they keep secret and what they publish.

FA. Let not their words grieve you (O Muhammad). Surely, We have the knowledge of all that they conceal and all that they reveal.

ZIA. Let not their words grieve you. Surely We know things about them, the hidden and the known.

MA. However, be not grieved by the sayings of those [who deny the truth]: verily, We know all that they keep secret as well as all that they bring into the open.
Section 5, paragraph 3 (Verses 77-83)

V-77: Zia. DID? AND NOT (HE) SEES THE MANKIND INDEED WE WE CREATED HIM FROM A (SPERM/SEMEN) DROP THEN BEHOLD!/INSTANTLY! HE IS A GREAT DISPUTER ONE OPEN/CLEAR/EXPLICIT

AJA. Has not man regarded how that We created him of a sperm-drop? Then lo! he is a manifest adversary.

FA. Does not man see that We have created him from a sperm? Yet, he stands up as an open adversary.

ZIA. Does man not see that We created him of a sperm-drop, and lo! he is flagrantly contentious.

MA. IS MAN, then, not aware that it is We who create him out of a [mere] drop of sperm – whereupon, lo! he shows himself endowed with the power to think and to argue?

V-78: Zia. (HE) STRUCK/PUT FORTH FOR US AN EXAMPLE AND (HE) FORGOT HIS CREATION (HE) SAID WHO (HE) (WILL) GIVE(S) LIFE THE BONES WHILE IT (SHE/THEY) (ARE) TOTALLY DECAYED/POWDERED

AJA. And he has struck for Us a similitude and forgotten his creation; he says, ‘Who shall quicken the bones when they are decayed?’

FA. He starts making comparisons for Us and forgets his own creation. He says: “Who will give life to bones that have been decomposed?”

ZIA. He strikes for Us a similitude and forgot his own creation. He says: “Who will quicken the bones when they have decayed?”

MA. And [now] he [argues about Us, and] thinks of Us in terms of comparison, and is oblivious of how he himself was created! [And so] he says. “Who could give life to bones that have crumbled to dust?”

V-79: Zia. (YOU) SAY! (HE) GIVES LIFE (TO) IT (HER/ THEM) WHO (HE) CREATED IT (HER/ THEM) FIRST (OF) TIME AND HE WITH ALL/EVERY (OF) CREATION (IS) ALWAYS ALL KNOWER

AJA. Say: ‘He shall quicken them, Who originated them the first time; He knows all creation,

FA. Tell them: “He Who has created them for the first time, will given them life again, He is well-versed in every kind of creation.”

ZIA. Say: “He Who first brought them into being will quicken them; He knows well about every kind of creation;
MA. Say: He who brought them into being in the first instance will give them life [once again], seeing that He has full knowledge of every act of creation:

V-80: Zia. WHO (HE) MADE FOR YOU (ALL) FROM THE TREE THE GREEN FIRE THEN BEHOLD!/INSTANTLY! YOU (ALL) (ARE) FROM IT YOU (ALL) KINDLE

AJA. Who has made for you out of the green tree fire and lo! from it you kindle.’

FA. It is He Who produces for you the spark from the green tree to kindle fire therewith.

ZIA. He Who created from a green tree a fire for you, a fire to light your stove with.

MA. He who produces for you fire out of the green tree, so that, lo! you kindle [your fires] therewith.”


AJA. Is not He, who created the heavens and the earth, able to create the like of them? Yes indeed; He is the All-creator, the All-knowing.

FA. Does He Who has created the heavens and the earth, no power to create the like thereof?” Of course He does! He is the skilful Supreme Creator.

ZIA. Has He Who created the heavens and the earth no power to create the likes of them? Yes, indeed, He is the Superb Creator.

MA. Is, then, He who has created the heavens and the earth not able to create [anew] the like of those [who have died]? Yea, indeed – for He alone is the all-knowing Creator:

V-82: Zia. INDEED (NOT BUT) HIS COMMAND WHEN (HE) WANTED/INTENDED ANYTHING THAT (HE) SAYS FOR IT (YOU) BE! SO (IT) IS/BECOMES

AJA. His command, when He desires a thing, is to say to it, ‘Be’, and it is.

FA. Whenever He intends a thing, He needs only to say: “Be”, and it is.

ZIA. Whenever He wills a thing, He just commands it “Be” and it is.

MA. His Being alone is such that when He wills a thing to be, He but says unto it, “Be” – and it is.
V-83: Zia. SO GLORY (PROCLAIMS FLAWLESSNESS) OF WHO (IS ONLY) IN HIS HANDS/DOMINION/KINSHIP (OF) ALL/EVERY THING(S) AND (ONLY) TO HIM YOU(ALL) ARE (WILL BE) RETURNED
AJA. So glory be to Him, in whose hand is the dominion of everything, and unto whom you shall be returned.

FA. Glory be to Him in Whose hands is the kingdom of all things; and to Whom you shall all be brought back.

ZIA. Holy is He Who has full control over everything, and to Him you shall all be recalled.

MA. Limitless, then, in His glory is He in whose hand rests the mighty dominion over all things; and unto Him you all will be brought back!
Appendix B.1

Communication and Comprehension Test cum Questionnaire on Literal, running and word-for-word Translations of Sūrah ‘Yāsīn’ into English

Subjects: Non-Muslims and Muslim English Readers

INSTRUCTIONS

1. All the three literal translations of Sūrah ‘Yāsīn’ into English by Marmaduke Pickthall (MP) Arthur J. Arberry (AJA) and Dr. Zia Ul Haq (Zia) and a running translation by Mohammad Farooq-i-Azam (FA) have been put together against each verse making the study and comparison of the translation easy for you.

2. Please mark the choice only after careful and intensive reading of the translations.

3. This one is home assignment which is to be done within two weeks, hence no hurry, ensuring utmost accurate choices as you would be dealing with the (possible) translations of the Word of Allah.

4. If there is some confusion in comprehension, please do not tick the choice at random rather go direct to the relevant translated verses of Sūrah ‘Yāsīn’ (as enclosed), read them two/three times with full concentration and then mark the choice.

5. The test consists of two parts: Part ‘A’ (lexical styles, i.e. words choice/substitution) and Part ‘B’ (syntactical/grammatical styles).

6. There is also a short questionnaire given at the end of the test items which should be marked/attempted in the light of your difficulties in reading comprehension that you might have experienced through the study of the translations of Sūrah ‘Yāsīn’ into English.

7. For the test items, instead of complete verses only deviations have been given to save your time.

8. For cross references see Appendix – G

9. Please do as requested in each question.
Part ‘A’ - Lexical Styles

Q-1. Which one of the following choice of words is self explanatory of the attributes to Allah with reference to ‘Bismillahir-Rahmānir-Raheem’?
   a) MP. the Beneficent, the Merciful
   b) AJA. the Merciful, the Compassionate
   c) Zia. THE MOST MERCIFUL, THE ALWAYS ALL MERCIFUL

Q-2. Which one bears better communication of the intended message of the Qur’ān:
   V-2: a) MP. By the wise Qur’ān
   b) Zia. BY! THE QUR’AN THE ALL WISE
   c) FA I swear by the Qur’ān which is full of wisdom

Q-3. Which one has more divinity (free of worldly attributes)? Tick the choice:
   V-3: a) MP. those sent
   b) AJA. the Envoys
   c) Zia. WHO ARE SENT (MESSENGERS)
   d) FA the Rasools who are sent

Q-4. Which one is more appropriate equivalent for the phrase ‘siraat-e-mustaqeem’? Tick the choice:
   a) MP. a straight path
   b) Zia. A PATH ONE STRAIGHT
   c) FA. a right way

Q-5 Which one of the following communicates the message in a better way? Tick the choice:
   V-5: a) MP. revelation
   b) AJA. the sending down
c) Zia. A REVELATION- SENDING DOWN

d) FA. This Qur’ān is revealed

Q-6. Tick the list of words given below which is simple and more comprehensible:

<table>
<thead>
<tr>
<th>Verse No</th>
<th>MP. List ‘A’</th>
<th>Zia List ‘B’</th>
</tr>
</thead>
<tbody>
<tr>
<td>V-3</td>
<td>Lo!</td>
<td>INDEED</td>
</tr>
<tr>
<td>V-8</td>
<td>Carcans</td>
<td>COLLARS/FETTERS [YOKES]</td>
</tr>
<tr>
<td>V-11</td>
<td>warnest</td>
<td>WARN</td>
</tr>
<tr>
<td>V-15</td>
<td>naught</td>
<td>ANYTHING NOT [revealed Nothings]</td>
</tr>
<tr>
<td>V-16</td>
<td>knoweth</td>
<td>KNOWS</td>
</tr>
<tr>
<td>V-38</td>
<td>runneth</td>
<td>RUNS</td>
</tr>
<tr>
<td>V-41</td>
<td>unto them</td>
<td>FOR THEM</td>
</tr>
<tr>
<td>V-54</td>
<td>aught</td>
<td>IN ANYTHING [the least]</td>
</tr>
<tr>
<td>V-59</td>
<td>Avaunt</td>
<td>GET APART/ DISTINGUISHED [get aside]</td>
</tr>
<tr>
<td>V-61</td>
<td>Ye</td>
<td>YOU (ALL)</td>
</tr>
<tr>
<td>V-62</td>
<td>hath led</td>
<td>LED</td>
</tr>
<tr>
<td>V-66</td>
<td>verily</td>
<td>SURELY</td>
</tr>
</tbody>
</table>

Q-7. Tick the choice of more/most appropriate lexical substitution wherein communication seems maximum:

V-11: a) MP. the reminder
      b) AJA. the remembrance

V-13: a) MP. Similitude
      b) Zia. AN EXAMPLE

V-14: a) MP. When We sent unto them twain they denied them
      b) AJA. When We sent unto them two men but they cried them lies
      c) FA. At first We sent to them two rasools but when they rejected both . . .

V-16: a) MP. Our Lord
      b) Zia. OUR RABB/SUSTAINER

V-17: a) MP conveyance
b) AJA. to deliver
c) Zia. TO CONVEY

V-19: a) MP forward folk
b) AJA. prodigal people
c) Zia. A NATION/PEOPLE ONES WHO EXCEED/TRANSGRESS
d) FA. a nation of transgressors

V-21: a) MP. no fee
b) AJA. no wage
c) Zia. NO REWARD

V-22: a) MP. serve
b) Zia. WORSHIP/OBEY/SERVE

V-22: a) MP. created
b) AJA. originated

V-24: a) MP. error manifest
b) AJA. manifest error
c) Zia. STRAYING EXPLICIT/OPEN

V-25: a) MP. Hear
b) Zia. LISTEN

Q-8. Tick the style of the vocabulary (words/group of words/phrases) where the sense of the message of the Qur’ān has been maintained in a better way:

V-26: a) MP. Paradise
b) Zia. THE JANNAH/PARADISE

V-29: a) MP. shout
b) AJA. one cry
c) Zia SAIHAB/CRY/SHOUT
d) FA. a single blast

V-30: a) MP. anguish
b) AJA. woe
c) Zia ALAS/REGRETS

V-33: a) MP. token
b) Zia. AYAH/SIGN
V-36:  
  a) MP  sexual pairs  
  b) AJA.  pairs  
  c) FA  the pairs  

Q-9.  Tick the choice where either formal or informal items of vocabulary used in the following verses affects comprehension with varying degrees:  

V-57:  
  a) MP.  fruit (of their good deeds)  
  b) AJA.  fruits  
  c) Zia.  FRUITS  
  d) FA  all kinds of fruit  

V-59:  
  a) MP.  guilty  
  b) AJA.  sinners  
  c) Zia.  criminals  

V-60:  
  a) MP.  charge  
  b) AJA.  covenant  
  c) Zia  PACT/PROMISE  

V-63:  
  a) MP.  promised  
  b) Zia.  PROMISED/THREATENED WITH  
  c) FA  repeatedly warned  

V-64:  
  a) MP.  Burn therein  
  b) AJA.  roast well in it  
  c) Zia.  ENTER! / BURN IN IT  

V-65:  
  a) MP.  bear witness  
  b) Zia.  TESTIFY/BEAR WITNESS  

V-66:  
  a) MP.  quenched  
  b) AJA.  obliterated  
  c) Zia.  WIPED OUT  
  d) FA  blotted out  

V-67:  
  a) MP.  fixed them  
  b) AJA.  changed them  
  c) Zia.  DISFIGURE / TRANSFORM THEM  
  d) FA  nailed them to the ground
Q-10. Tick the choice where **denotative** or **connotative** style of expression used in the following verses adds to **comprehension**:

V-68:  
- a) MP. reverse
- b) AJA. bend
- c) Zia. REVERT

V-69:  
- a) MP. meet for him
- b) AJA. seemly for him
- c) Zia. SUITABLE / POSSIBLE / BEFITTING FOR HIM
- d) FA behoove him

V-70:  
- a) MP. whosoever liveth
- b) AJA. whosoever living
- c) Zia. WHO (HE) ALIVE / LIVING

V-73:  
- a) MP. benefits
- b) AJA. other uses
- c) Zia. BENEFITS [advantages]

V-77:  
- a) MP. seed
- b) AJA. sperm drop
- c) Zia. A SPERM / SEMEN DROP

V-78:  
- a) MP. rotted away
- b) AJA. decayed
- c) Zia. TOTALLY DECAYED / POWDERED
- d) FA decomposed

V-79:  
- a) MP. revive
- b) AJA. quicken
- c) Zia. GIVES LIFE
- d) FA created

V-80:  
- a) MP. appointed
- b) AJA. made
- c) Zia. MADE
- d) FA produces

V-81:  
- a) MP. Aye
b) AJA. yes, indeed
c) Zia. WHY NOT
d) FA of course He does!

V-82: a) MP. intends
b) AJA. desires
c) Zia. WANTED / INTENDED

V-83: a) MP. brought back
b) AJA. returned
d) FA brought back

Part ‘B’ Syntactical/Grammatical Styles

Q-11 Tick the choices of personal and impersonal nouns/pronouns which adds to comprehension:

V-2: a) MP. By the wise Qur’ān
b) Zia. BY! THE QUR’AN THE ALL WISE
c) FA I swear by the Qur’ān which is full of wisdom

V-3: a) MP. thou art
b) Zia. YOU (ARE )
c) FA you are

V-6: a) MP. they are heedless
b) Zia. THEY ARE ONES UNAWARE

c) Zia. TO THE CHINS
d) FA up to their chins

V-9: a) MP. have covered them
b) AJA. ’We have covered them

c) Zia. WARN WHOM (HE)
d) FA those who
V-12:  a) MP. We it is
b) AJA. it is We
c) Zia. WE (DEFINITELY) WE
V-13:  a) MP. people of the city
b) AJA. inhabitants of the city
c) Zia. COMPANIONS (OF) THE TOWN / DWELLING
d) FA people of a certain town
V-14:  a) MP. unto you
b) Zia. TO YOU (ALL)
V-15:  a) MP. the Beneficent hath not revealed
b) AJA. the All-Merciful has not sent down anything
c) Zia. (HE) SENT DOWN THE RAHMĀN / MOST MERCIFUL FROM ANYTHING NOT
d) FA the Compassionate (Allah) has revealed nothing
V-18:  a) MP. (the people of the city) said
b) AJA. they said
V-21:  a) MP. follow those
b) Zia. (YOU ALL) FOLLOW! WHO
V-25:  a) MP. I have believed
b) Zia. I, I BELIEVED
V-26:  a) MP. It was said (unto him): Enter Paradise.
b) AJA. It was said, ‘Enter Paradise’!
c) Zia. (IT ) WAS SAID (YOU) ENTER! THE JANNAH /
PARADISE
V-27:  a) MP. … and made me …
b) AJA. … that He has placed me…
c). Zia. … (HE) MADE ME …
d) FA … and included me …
V-33:  a) MP. … We revive it, and We bring forth from it …
b) AJA. … We quickened and brought forth from it grain …
c). Zia. ….WE GAVE LIFE (TO) IT AND WE TOOK OUT /
EXTRACTED FROM IT SEEDS/GRAIN …

V-38: a) MP. … a resting place for him …  
b) AJA. … a fixed resting place …  
c) Zia. … A FIXED COURSE / DESTINATION FOR IT …

V-40: a) MP. They float each in an orbit.  
b) AJA. each swimming in a sky.  
c) Zia. ALL / EACH (OF THEM) (ARE) IN AN ORBIT (AS) THEY SWIM / FLOAT.  
d) FA each floats along in its own orbit.

V-42: a) MP. And have created for them …  
b) AJA. And We have created for them …

V-52: a) MP. Crying: Woe upon us!  
b) AJA. They say, “Alas for us!”

V-59: a) MP. But avaunt ye,  
b) AJA. Now keep yourselves apart  
c) Zia. AND (YOU ALL) GET APART / DISTINGUISHED  
d) FA Get aside today

V-72: a) MP. … subdued them unto them …  
b) AJA. … subjected these animals to them, …

Q-12 Tick the choice where the styles of translations of a few assertions/suggestions, questions, commands, direct and indirect narrations in Sūrah ‘Yā Sīn’ have better communication:

**Assertions/Suggestions**

V-21: a) MP. Follow those who ask of you no fee; and who are rightly guided.  
b) AJA. Follow such as ask no wage of you, that are right-guided.  
c) Zia. (YOU ALL) FOLLOW! WHO NOT (HE) ASKS YOU (ALL) ANY WAGE/REWARD WHILE THEY (ARE) ONES RIGHTLY GUIDED/ OBTAIN/RECEIVE GUIDANCE  
d) FA Follow the ones who ask no reward of you and are rightly guided”.

V-32: a) MP. But all without exception, will be brought before Us.  
b) AJA. They shall everyone of them be arraigned before Us.
c) Zia. AND NOT ALL/EACH (OF THEM) (ARE) EXCEPT ALL (TOGETHER) NEAR OF US (ARE) ONES TO BE PRESENTED
d) FA While each one of them will be brought before Us on the day of Judgement.

Questions

V-23: a) MP. Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?

b) AJA. What, shall I take, apart from Him gods whose intercession, if the All-merciful desires affliction for me, shall not avail me anything and who will never deliver me?

c) Zia. DO? I TAKE FROM OTHER THAN/BESIDES OF HIM ALIHA DEITIES/GODS IF HE INTENDS/WANTS ME THE RAHMĀN MOST MERCIFUL WITH ANY HARM NOT (IT/SHE) WILL AVAIL(S) BENEFIT(S) FOR/FROM THEIR INTERCESSION ANYTHING AND NOR THEY (CAN) TAKE OUT/SAVE ME
d) FA Should I take other gods besides Him? If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me.

V-31: a) MP. Have they not seen how many generations We destroyed before them, which indeed return not unto them?

b) AJA. What, have they not seen how many generations We have destroyed before them and that it is not unto them that they return?

c) Zia. DID? NOT THEY SEE HOW MANY WE DESTROYED (OF) THEM FROM THE GENERATIONS/CENTURIES INDEED THEY TO THEM (DO) NOT THEY RETURN
d) FA Do they not see how many generations We have destroyed before them who will never return to them?

V-77: a) MP. Hath not man seen that We have created him from a drop of seed?

b) AJA. Has not man regarded how that We created him of a sperm-drop?
c) Zia. DID/ AND NOT  (HE) SEES THE MANKIND INDEED  WE  
WE CREATED HIM FROM A (SPERM/SEMEN) DROP?  
d) FA does not man see that We have created him from a sperm? 

**Commands**  
V-59: a) MP. But avaunt ye, O ye guilty, this Day!  
b) AJA. ‘ Now keep yourselves apart, you sinners, upon this day’!  
c) Zia. AND (YOU ALL) GET APART! / DISTINGUISHED! TODAY  
O (YOU) THOSE WHO ARE CRIMINALS  
d) FA While to the sinners, He will say: Get aside today, you criminals!  

V-64: a) MP. Burn therein this day for that ye disbelieved.  
b) AJA. roast well in it today, for that you were unbelievers!  
c) Zia. YOU (ALL) ENTER! BURN! IN IT TODAY BECAUSE OF  
WHAT YOU (ALL) WERE USED TO YOU (ALL) DENY  
d) FA Now! burn in it this day because you persistently rejected the  
truth”.  

**Direct / Indirect Narration**  
V-14: a) MP. When We sent unto them twain and they denied them both, so We  
reinforced them with a third, and they said: Lo! We have been  
sent unto you.  
b) AJA. When We sent unto them two men, but they cried them lies, so We  
sent a third as reinforcement. They said, ‘we are assuredly  
Envoys unto you’.  
c) Zia. WHEN WE SENT TO THEM TWO THEN THEY BELIED  
THEM (TWO) SO WE EMPOWERED/STRENGTHENED/  
REINFORCED WITH A THIRD THEN THEY SAID INDEED  
WE (ONLY) TO YOU (ALL) ARE ONES SENT/MESSENGERS  
d) FA At first, We sent to them two rasools, but when they rejected both,  
We strengthened them with a third and they all said: “surely, we  
have been sent to you as rasools”.  

V-16: a) MP. They answered: our Lord knoweth that we are indeed sent unto  
you:
b) AJA. They said, ‘Our Lord knows we are Envoys unto you;
c) Zia. THEY SAID OUR RABB/SUSTAINER HE KNOWS INDEED (ONLY) TO YOU (ALL) (ARE) SURELY ONE SENT/MESSENGERS
d) FA They Said: “Our Rabb knows that we have indeed been sent as rasools towards you

Q-13. Tick the choice where heavy use of **adjectives** affects **communication**:  
V-81: a) MP. …Aye, that He is! for He is the All-Wise Creator.
    b) AJA. Yes indeed ; He is the All-creator, the All-knowing.
    c) Zia. WHY NOT AND HE (ALONE IS) THE SUPREME CREATOR THE ALWAYS ALL KNOWER
d) FA Of course He does! He is the Skilful Supreme Creator.

Q-14. Tick the choice where the use of **verb/tense** confuses **comprehension** particularly in case of a reader unfamiliar with Arabic grammar:  
V-49: a) MP. They await but one Shout, which will surprise them while they are disputing.
    b) AJA. They are awaiting only for one Cry to seize them while they are yet disputing ,
    c) Zia. NOT THEY AWAIT EXCEPT A SHOUT/CRY ONE (IT/SHE) SEIZES THEM WHILE THEY ARE (WILL BE) DISPUTING
d) FA In fact, what they are waiting for is a single blast, which will seize them while they are disputing among themselves in their worldly affairs.

V-50: a) MP. Then they cannot make bequest, nor can they return to their own folk.
    b) AJA. Then they will not be able to make any testament, nor will they return to their people.
    c) Zia THEN NOT THEY ARE (WILL BE) ABLE TO/CAPABLE MAKE A WILL/BEOUEST AND NOR TO THEIR FAMILY THEY (WILL) RETURN
d) FA Then, neither they will be able to make a will, nor be able to return to their families.

V-77: a) MP. Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.

b) Zia. DID ? AND NOT (HE) SEES THE MANKIND INDEED WE CREATED HIM FROM A (SPERM/SEMEN) DROP THEN BEHOLD! /INSTANTLY! HE (IS) A GREAT DISPUTER ONE OPEN/CLEAR/EXPLICIT

d) FA Does not man see that We have created him from a sperm? Yet, he stands up as an open adversary.

Q-15. Tick the choice where the styles of translations or stylistic devices (i.e. the use of figurative language, e.g. simile, metaphor, etc.) affect communication and comprehension:

V-65: a) MP. This Day We seal up their mouths, and hands speak out and feet bear witness as to what they used to earn.

b) AJA. Today We set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been earning.

c) Zia. TODAY WE (WILL) PUT SEAL UPON THEIR MOUTHS, AND (IT/SHE) (WILL) SPEAK (TO) US THEIR HANDS AND (IT/SHE) WILL TESTIFY/ BEAR WITNESS THEIR LEGS BECAUSE OF WHAT THEY WERE (USED TO) THEY EARN (ACQUIRE)

d) FA On that day, We shall seal their mouths while their hands will speak to Us and their feet will bear witness to all their misdeeds.

V-39: a) MP. And for the moon We have appointed mansions till she returns like an old shrivelled palm-leaf.

b) AJA. And the moon – We have determined it by stations, till it returns like an aged palm-bough
c) Zia  AND THE MOON WE MEASURED/DETERMINED (FOR) IT STAGES/ POSITIONS UNTILL IT RETURNED LIKE THE STALK BENT/WITHERED THE OLD

d) FA  As for the moon, We have designed phases for it till it again becomes like an old dried curved date-stalk.

Q-16. Tick the choice where the deliberate use of sound patterns i.e. alliteration/assonance in translations of Sūrah ‘Yā Sīn’ moves/affects the reader with reference to the rhythmic style of the Arabic text of the Holy Qur’ān:

V-5:  
a) MP. A revelation of the Mighty, the MERCIFUL 
b) AJA. The sending down of the All-mighty, the All-wise,  
c) Zia. A REVELATION/SENDING DOWN (OF) THE ALWAYS ALL MIGHTY, THE ALWAYS ALL MERCIFUL 
d) FA This Qur’ān is revealed by the Almighty the Merciful.

V-17: 
a) MP. And our duty is but plain conveyance (of the message). 
b) AJA. And it is only for us to deliver the manifest Message. 
c) Zia. AND NOT (IS) UPON US EXCEPT THE CONVEYING THE ONE CLEAR/ EXPLICIT 
d) FA And our only duty is to convey His message plainly”.

V-67: 
a) MP. And had We willed, We verily could have fixed them in their place, … 
b) AJA. Did We will, We would have changed them where they were,… 
c) Zia AND IF WE WILL SURELY WE (WOULD) DISFIGURE/TRANSFORM UPON THEIR PLACE, … 
d) FA And had it been Our will, We could have nailed them to the ground, …

Q-17: Please tick the box of your choice in the following questions:

a) Do you know styles of the Qur’ān ?

Yes □ No □ To some extent □

b) Do you know about the Qur’ānic terminologies?

Yes □ No □ To some extent □
c) Do you think the literal (word-for word) translations often cause hindrance to the understanding of the meaning of Sūrah ‘Yā Sīn’?

Yes □ No □ To some extent □

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d) Does the explanation in parenthesis (to fill up the gap/ellipsis) in the translations of Surah Yasin in English, prove helpful towards better communication and comprehension?

Yes □ No □ To some extent □

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e) Is the division of the Qurʾānic verses in sections and Paragraphs (as shown by Yusuf Ali), helpful to comprehension?

Yes □ No □ To some extent □

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Q-18. What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sīn’ in English?

Q-19. What would you suggest to minimize these difficulties?
Appendix B.2

Communication and Comprehension Test cum Questionnaire on
Translations of Sūrah ‘Yāsīn’ with Explanatory Notes into English

Subjects: Non-Muslims and Muslim English Readers

INSTRUCTIONS

(1) All the three translations with explanatory notes of Sūrah ‘Yāsīn’ into English by Abdullah Yusuf Ali (YA), Dr. Muhammad Asad (MA), and Dr. Zafar Ishaq Ansari (ZIA) have been put together against each verse making the study and comprehension easy for you.

(2) Please mark the choice only after careful and intensive reading of the translations mentioned above.

(3) This one is home assignment which is expected to be done within two weeks, hence no hurry, ensuring utmost accurate marking of choices as you would be dealing with the (possible) translations of the Word of Allah.

(4) If there is some confusion in comprehension, please do not tick the choice at random rather go direct to the relevant translated verses of Sūrah ‘Yāsīn’ into English, read it two/three times with full concentration and then mark the choice.

(5) The test consists of two parts: Part ‘A’ (lexical styles, i.e. words choice or substitution) and Part ‘B’ (syntactical/grammatical styles).

(6) For the test items, instead of complete verses only deviations (where possible) have been given to save your time.

(7) There is also a short questionnaire given at the end of the test items which should be marked/attempted in the light of your reading comprehension and the difficulties that you might have experienced through the study of the translations of Sūrah ‘Yāsīn’ into English.

(8) Please do as requested in each question.
Part ‘A’  Lexical Styles

Q-1. Which one of the following choice of words is self explanatory of the attributes to Allah with reference to ‘Bismillahir – Rahmānir – Raheem’. Tick the choice:
   a) YA. Most Gracious, Most Merciful
   b) MA. THE MOST GRACIOUS, THE DISPENSER OF GRACE
   c) ZIA. In the name of Allah, the Most Merciful, the Most Compassionate.

Q-2. Tick the choice that bears better communication of the intended message of the Qur’ān:
   V-2: a) YA. By the Qur’ān full of Wisdom –
      b) MA. Consider the Qur’ān full of wisdom:
      c) ZIA. By the Wise Qur’an,

Q-3. Which one has more divinity (free of worldly attributes)? Tick the choice:
   V-3: a) YA. messengers.
      b) MA. God’s message-bearers,
      c) ZIA. Messengers,

Q-4. Which one is more appropriate equivalent for the phrase siraat-e-mustaqeem? Tick the Choice:
   V-4: a) YA. straight way.
      b) MA. a straight way

Q-5. Which one of the following communicates the Qur’anic Message in a better way? Tick the choice:
   V-5: a) YA. revelation
      b) MA. bestowed from on high

Q-6. Tick the choice of more/the most appropriate lexical substitution style:
   V-11: a) YA. The Message
      b) MA. the Reminder
      c) ZIA. the Admonition
   V-13: a) YA. A parable
      b) MA. a parable [the story of]
c) ZIA. a case in point, the story of

V-14: a) YA. Two messengers
   b) MA. two [apostles]
   c) ZIA. two Messengers

V-16: a) YA. our Lord
   b) MA. our Sustainer

V-17: a) YA. to proclaim
   b) MA. clearly deliver
   c) ZIA. clearly convey

V-19: a) YA. transgressing all bounds!
   b) MA. wasted their own selves!
   c) ZIA. exceeded all bounds.

V-21: a) YA. reward
   b) ZIA. recompense

V-22: a) YA. created me,
   b) MA. brought me into being

V-24: a) YA manifest error
   b) MA. error
   c) ZIA. evident error

Q-7. Tick the style of **words/phrases** where the **sense** of the message of the Qur’ān has been maintained in a better way:

V-26: a) YA. The Garden
   b) MA. paradise

V-29: a) YA. A single mighty Blast
   b) MA. one single blast [of our punishment]
   c) ZIA. a single cry

V-3: a) YA. Ah! Alas
   b) MA. OH, THE REGRETS
   c) ZIA. Alas

V-36: a) YA. pairs
   b) MA. opposites
Q-8. Tick the choice where either formal or informal items of vocabulary used in the following verses affects **comprehension** with varying degrees:

V-57: a) YA. (Every) fruit (enjoyment)
    b) MA. [only] delight
    c) ZIA. all kinds of fruits to eat

V-59: a) YA. O Ye in sin!
    b) MA. O ye who were lost in sin!
    c) ZIA. criminals

V-60: a) YA. enjoin
    b) ZIA. command

V-62: a) YA. not, then, understand?
    b) MA. not, then, use your reason?
    c) ZIA. no sense?

V-63: a) YA. (repeatedly ) warned!
    b) MA. warned again and again:
    c) ZIA. warned?

V-64: a) YA. “Embrace ye the (Fire)
    b) MA. endure it
    c) ZIA. Burn in it

V-66: a) YA. Blotted out
    b) MA. deprived them of
    c) ZIA. put out

V-67: a) YA transformed them
    b) MA have given them a different nature

V-68: a) YA reversed in nature
    b) MA decline in his powers [when he grows old]
    c) ZIA reverse him

Q-9. Tick the choice where **denotative** or **connotative** style of expression used in the following verses adds to comprehension of the Message:

V-69: a) YA meet for him
    b) MA nor would [poetry] have suited this [message]
c) ZIA. does not behove him

V-70: a) YA. any (who are) alive
b) MA. everyone who is alive [of heart]
c) ZIA. who is alive

V-73: a) YA. (other) profits
b) ZIA. variety of benefits

V-77: a) YA. sperm
b) MA. [mere] drop of sperm
c) ZIA. a sperm-drop

V-78: a) YA. decomposed one (at that)?
b) MA. crumbled to dust
c) ZIA. decayed

V-79: a) YA. will give them life
b) ZIA. will quicken them

V-80: a) YA. Who produces
b) ZIA. Who created

V-82: a) YA. intends a thing
b) MA. wills a thing

V-83: a) YA. brought back
b) ZIA. recalled

Part ‘B’ Syntactical/Grammatical Styles

Q-10. Tick the choices of **personal** and **impersonal nouns/pronouns** which add to comprehension:

V-3: a) YA. Thou art
b) ZIA. you are

V-5: a) YA. It is a **revelation** sent down by (Him),
b) MA. By [virtue of] what is being bestowed from on high by the Almighty, the Dispenser of Grace,

V-6: a) YA. **who** therefore remain heedless (of the **signs** of Allah)
b) ZIA. they are heedless

V-11: a) YA. admonish such a one
b) MA. warn only him

c) ZIA. the story of the town

V-13: a) YA. the (story of) the companions of the city.

b) MA. [the story of how] the people of a township [behaved]

c) ZIA. the story of the town

V-15: a) YA. (Allah) Most Gracious

b) MA. the Most Gracious

c) ZIA. the Merciful One

V-18: a) YA. Then (people) said:

b) MA. Said [the others]:

c) ZIA. The people of the town said:

V-25: a) YA. I have faith in the Lord of you all have I come to believe

b) MA. In the Sustainer of you all

c) ZIA. I believe in your Lord

V-26: a) YA. It was said: “Enter thou the Garden”

b) MA. [And] he was told, [Thou shalt] enter Paradise!”

c) ZIA. (Eventually they killed him and he was told): “Enter Paradise”.

V-27: a) YA. and has enrolled me among those held in honour,

b) MA. and has placed me among the honoured ones”!

V-33: a) MA. We make alive, and out of which We bring forth grain, whereof they eat;

b) YA. We do give it life, and produce grain therefrom, of which ye do eat.

V-38: a) YA. And the sun runs his course for a period determined for him that is the decree of (Him), the Exalted in Might, the All-Knowing.

b) MA. the sun: it runs in an orbit of its own – [and] that is laid down by the will of the Almighty, the All-knowing;

V-40: a) YA. Each (just) swims along in (its own) orbit – (according to Law)

b) MA. All of them float through space [in accordance with Our Law].
V-42:  
a) YA. And We have created for them ... 
b) ZIA. And then created for them 

V-52:  
a) YA. They will say: “Ah! Woe unto us! 
b) ZIA. (nervously), exclaiming. “Alas for us! 

V-59:  
a) YA. “And O ye in sin! Get ye apart this Day! 
b) MA. But stand aside today, O you who have lost in sin! 
c) ZIA. Criminals, separate yourselves from others today! 

V-72:  
a) YA. And that We have subjected them to their (use)? Of them some do carry them and some they eat: 
b) MA. and that We have subjected them to man’s will, so that some of them they may use for riding and of some they may eat, 
c) ZIA. We have subjected the cattle to them so that some of them they ride and eat the flesh of others. 

Q-11. Tick the choice where the styles of translations of a few assertions, questions, Commands, direct and indirect narrations in Sūrah ‘Yā Sīn’ have better Communication: 

Assertions 
V-21:  
a) YA. “Obey those who ask no reward of you (for themselves) and who have themselves received Guidance. 
b) MA. Follow those who ask no reward of you, and themselves are rightly guided! 
c) ZIA. follow those who do not ask any recompense from you and are rightly guided. 

V-32:  
a) YA. But each one of them all – will be brought before Us (for judgment). 
b) MA. and [that] all of them, all together, will (in the end) before Us be arraigned? 
c) ZIA. All of them shall (one day) be gathered before Us. 

Questions 
V-23:  
a) YA. “Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be
their intercession for me, nor can they deliver me.
b) MA. Should I take to worshipping [other] deities besides Him? [But then,] if the Most Gracious should will that harm befall me, their intercession could not in the least avail me, nor could they save me:
c) ZIA. What, shall I take any deities apart from Him whose intercession will not avail me the least if the Merciful One were to bring any harm upon me, nor will they be able to rescue me?

V-31: a) YA. See they not how many generations before them We destroyed? Not to them will they return:
b) MA. Are they not aware of how many a generation We have destroyed before their time, [and] that those [that have perished] will never return to them,
c) ZIA. Have they not seen how many nations before them did We destroyed. Thereafter they never came back to them.

V-77: a) YA. Doth not man see that it is We Who created him from sperm? Yet behold he (stands forth) as an open adversary!
b) MA. IS MAN, then not aware that it is We Who created him out of a [mere] drop of sperm, whereupon lo! he shows himself endowed with the power to think and to argue?
c) ZIA. Does man not see that We created him of a sperm-drop and lo! he is flagrantly contentious.

Commands

V-59: a) YA. “And O Ye in sin! Get ye apart this day!”
b) MA. But stand aside today, O You who were lost in sin!
c) ZIA. Criminals, separate yourselves from others today!

V-64: a) YA. “Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)”.
b) MA. endure it today as an outcome of your persistent denial of the truth!”
c) ZIA. Burn in it on account of your disbelieving.

Direct / Indirect Narration

V-14:  
a) YA. When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, “truly we have been sent on a mission to you”.

b) MA. Lo! We sent unto them two [apostles], and they gave the lie to both; and so We strengthened [the two] with a third; and thereupon they said: ‘Behold, we have been sent unto you [by God]!

c) ZIA. We sent to them two Messengers and they rejected both of them as liars. Then We strengthened them with a third (Messenger). They said: “We have been sent to you as Messengers”.

V-16:  
a) YA. They said: “Our Lord doth know that we have been sent on a mission to you:

b) MA. Said the [apostles] “Our Sustainer knows that we have indeed been sent unto you;

c) ZIA. The Messenger said: “Our Lord knows that we have indeed been sent to you

Q-12. Tick the choice where heavy use of **adjectives** affects communication:

V-81:  
a) YA. “Is not He Who created the heavens and the earth able to create the like thereof?” – Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!

b) MA. Is, then, He who has created the heavens and the earth not able to create [anew] the like of those [who have died]? Yea, indeed – for He alone is the all-knowing Creator:

c) ZIA. Has He Who created the heavens and the earth no power to create the likes of them? Yes, indeed He is the Superb Creator.

Q-13. Tick the choice where the use of **verbs/tenses** confuses comprehension particularly in case of a reader unfamiliar with Arabic grammar:

V-43:  
a) YA. If it were Our will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered
b) MA. and [that] if such be Our will, We may cause them to drown, with none to respond to their cry for help: and [then] they cannot be saved,

c) ZIA. Should We so wish, We can drown them, and there would be none to heed their cries of distress, nor will they be rescued.

V-49: a) YA. They will not (have to) wait for aught but a single Blast:

b) MA. [And they are unaware that] nothing awaits them beyond a single blast [of God’s punishment],

c) ZIA. The truth is that they are waiting for nothing but a mighty cry …..

V-80: a) YA. The same Who produces for you fire out of the green tree,

b) ZIA. He Who created from a green tree a fire for you,

Q-14. Tick the choice where the styles of translations or the stylistic devices (i.e. the use of figurative language, e.g. simile, metaphor, etc.) affect communication and comprehension:

V-39: a) YA. And the moon, We have measured for it mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.

b) MA. and [in] the moon, for which We have determined phases [which it must traverse] till it becomes like an old date-stalk, dried up and curved:

c) ZIA. We have appointed stages for the moon till it returns in shape of a dry old branch of palm-tree.

V-65: a) YA. That Day We shall set seal on their mouths, but their hands will speak to Us and their feet bear witness, to all that they did.

b) ZIA. Today We shall put a seal on their mouths, and their hands will speak to Us and their feet shall bear witness to what they had been doing.

Q-15. Tick the choice where the deliberate use of sound patterns (i.e. alliteration, assonance) moves/affects the reader with reference to the rhythmic style of the Arabic text of the Holy Qur’an:

V5: a) YA. It is a revelation sent down by (Him), the Exalted in Might, Most Merciful
b) MA. by [virtue of] what is being bestowed from on high by the Almighty, the Dispenser of Grace,
c) ZIA. (and this Qur’an) is revelation from the Most Mighty, the Most Compassionate

V-67: a) YA. And if it had been Our will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).
b) ZIA. Did We so will We would have transformed them where they were so that they would not go forward or backward.

V-72: a) YA. And that We have subjected them to their (use)? Of them some do carry them and some they eat:
b) MA. and that We have subjected them to men’s will, so that some of them they may use for riding and of some they may eat,
c) ZIA. We have subjected the cattle to them so that some of them they rid and eat flesh of others.

Q-16. Please tick the box of your choice in the following questions:
a) Do you know styles of the Qur’ān?
   Yes □      No □      To some extent □
b) Do you know the Qur’ānic terminologies?
   Yes □      No □      To some extent □
c) Do you think explanatory notes in translations of Sūrah ‘Yā Sīn’ in English add to the communication and comprehension? (Please see the explanatory notes on ‘Verse no. 78 to Verse no. 83’ by Yusuf Ali, given at the end of the translations.)
   Yes □      No □      To some extent □
d) Do you think the literal (word-for-word) translations of Sūrah ‘Yā Sīn’ in English cause hindrance to the understanding of the meaning of the Sūrah?
   Yes □      No □      To some extent □
e) Does the explanations in parenthesis (to fill up the gap/ellipsis) in the translations of Sūrah ‘YāSīn’ in English prove helpful to better communication and comprehension?
   Yes □ No □ To some extent □

f) Is the division of the Qur’ānic verses in sections and paragraphs (as shown by Yusuf Ali) useful for comprehension?
   Yes □ No □ To some extent □

g) Do you think the chain work of cross references to the topics of Sūrah ‘YāSīn’ throughout the Qur’ān as used by Abdullah Yusuf Ali and Dr. Muhammad Asad prove useful for better communication and comprehension? (Please see appendix ‘G’, V-77 and V-78)
   Yes □ No □ To some extent □

Q-17. What are the difficulties that you face in comprehension of the translations of Sūrah ‘YāSīn’ in English?

Q-18. What would you like to suggest to minimize these difficulties?
Appendix-C

INTERVIEW

Subjects: The translators of the Holy Qur’ān available for interview

1. What motivated you to translate the Holy Qur’ān into English?
2. There are several other translations of the Qur’ān into English, what was the purpose for you to come up with another translation? In what respect is it different from others?
3. What kind of linguistic difficulties have you faced while translating the Holy Qur’ān, particularly Sūrah ‘Yāsīn’?
4. Do you think that the sense of the message of the Holy Qur’ān can be communicated effectively through translations in English?
5. Do you think that translation from translation can lose the intensity of the Message of the Qur’ān?
6. Do you think the language for translation of the Holy Qur’ān into English should change according to the demand of the time?
7. Do you think your translation is equally comprehensible for all kinds of people?
8. Your translation appeared in the 21st century, (this question is only for Dr. Ansari), did you receive any response from readers/critics?
9. Do you think different styles of translations of Sūrah ‘Yāsīn’ in English either lexical or syntactical affect communication and comprehension of the message of the Qur’ān?
10. Dr. Muhammad Asad and Abdullah Yusuf Ali have maintained a chain-work of backward and forward references to the topics of Sūrah ‘Yāsīn’ throughout the Qur’ān in their explanatory notes (126 verses/clauses approx.). Do you think this device may result in a better communication and comprehension?
11. What are the expected communicative dimensions in your translation of Sūrah
‘Yāsīn’ into English e.g. divinity of the Qur’ānic message, true sense of the Qur’ānic message, the Qur’ānic terminologies, idioms, literal meaning, and so on?

12. How may unfamiliarity with the styles of the Qur’ān cause comprehension problems for a non-Muslim English reader?

13. What are the other things in translation of the Holy Qur’ān, particularly Sūrah ‘Yāsīn’ into English which may cause difficulties in comprehension of the Qur’ānic message especially in case of a non-Muslim English reader who has no introductory knowledge of Islam and the Qur’ān?

14. As the Holy Qur’ān is the guidance for all people and for all times, how can non-Muslims get better guidance through the study of the translations of the Qur’ān? What would you suggest in a few words?

15. According to Dr. Hasanuddin Ahmed (197) “the Qur’ānic terms are untranslatable”. How have you rendered them in Sūrah ‘Yāsīn’? Are you satisfied with their rendering?

16. Do you think Mutashabiḥāt can be comprehended through literal translation or some explication is necessary?

17. A literal translation of the Holy Qur’ān sometimes fail to explain the Qur’ānic terms and resultantly confuses particularly a non-Muslim reader. Do you agree and if not why?

18. Why is a receiver (reader of the Qur’ānic translation) is given importance by the translator? What may happen if the receiver of the message is neglected?

19. Do you think different styles of translations of Sūrah ‘Yāsīn’ into English result in different communicative dimensions?

20. Does religious conviction of a translator affect translation of the Qur’ān?

21. If two non-Muslims are studying translations of Sūrah ‘Yāsīn’; one for seeking guidance from the Qur’ān; the other without seeking guidance; how much different will be their interpretations?

22. Do you think the process of translations of the Holy Qur’ān into English in different styles throughout the 20th and the 1st decade of the 21st century is moving towards betterment in communication, comprehensions and guidance?
Appendix – D

Comments on Literal Translations

Q.18 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Foremost of them is that literal translation is baffling sometimes.

Q.19 What would you suggest to minimize these difficulties?

- One should consult religious scholars if such difficulties occurred.
- Translators ought to use easy language feasibly comprehended by people.

Q.16 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Linguistic difficulties

Q.19 What would you suggest to minimize these difficulties?

Experience in Arabic and English.

Q.18 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

The difficult and powerful wording which causes the text to be difficult to understand.

Q.19 What would you suggest to minimize these difficulties?

Normal or usual life’s wording or conversational writing style should be adopted.

Q.16 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Long form and difficult way to express the view or stance.

Q.19 What would you suggest to minimize these difficulties?

Try to be comprehensible and for informational ease, would be provided.
Q.18 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

Arabic verses should be written to understand the proper word.

Q.19 What would you suggest to minimize these difficulties?

It should be short; it is much time consuming.

Q.48 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

The difficulties are that I have not read the Exercise meaning comprehensive 1) not to the Arabic language exercise.

Q.19 What would you suggest to minimize these difficulties?

We should get knowledge in Arabic vocabulary as well as in the English vocabulary.

Q.48 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

Vocabulary sometimes seems outdated.

Q.19 What would you suggest to minimize these difficulties?

to confirm it with modern language.

Q.18 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

old English seems very very unfamiliar.

Q.19 What would you suggest to minimize these difficulties?

Simple English language is good for translation.
I feel this job is very difficult for me to recommend or provide information about excellent translation of Surah Yasin because I am not an Alim-e-deen or a religious scholar however in my humble opinion I recommend the translation of Dr. Zia-ul-Haq. This translation seems to be better.

May Allah succeed you in your mission. Amin!

Engr. Khalid Mehsood
Q-18 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

No difficulties. It was all very well translated.

Q-19 What would you suggest to minimize these difficulties?

— NA —

Q-18 What are the difficulties that you face in comprehension of the translations of Sūrah 'Yā Sīn' in English?

No difficulties. Everything is very well explained in translation.

Q-19 What would you suggest to minimize these difficulties?

— NA —

Q-19 What would you suggest to minimize these difficulties?

Translation of Sūrah Yasin in old English.

Translation in daily use language.
Q. 18. What are the difficulties that you face in comprehension of the translations of Surah 'Yā Sin' in English?

The difficulties I face in comprehension is that you try to make it as simple but it loses its meaning. It is difficult to understand.

Q. 19. What would you suggest to minimize these difficulties?

Don't make it simple and sort. Do write as it is.
Comments on Translations with Explanatory Notes

Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sīn’ in English?

Honesty I do not read the translation of Quranic verses as it ought to be. Although I have started reading Quranic verses with translation, I face difficulties mainly because of my poor Islamic education (which I plan to improve) and also because of highly formal style.

Q-18 What would you like to suggest to minimize these difficulties?

Person should be well equipped with Quranic knowledge. Moreover, middle English words, a formal style should be change into comprehensible and easy style.

Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sīn’ in English?

1. To understand the original text that is in Arabic which is not functional nowadays.
2. Misunderstandings by other translators.

Q-18 What would you like to suggest to minimize these difficulties?

1. Sound knowledge of Arabic language.
2. Vast study of other translations and comments.
Q-17 What are the **difficulties** that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Lexical, figurative and stylistic.

Q-18 What would you like to suggest to minimize these difficulties?

Sound knowledge of Arabic eloquence, rhetoric and stylistic approaches being used in Arabic classical literature.

Q-17 What are the **difficulties** that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Q-16 What would you like to suggest to minimize these difficulties?

It should be simple and clear. It should use modern English for better understanding.
Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sīn’ in English?

I feel difficulty in comprehension in old English styles and some times when it went to a form-based translation (Lafzi Tarjuma).

Q-18 What would you like to suggest to minimize these difficulties?

I suggest that try to translate in (Sūrah) meaning-based form so that reader can understand it easily.

Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sīn’ in English?

The difficulties that I faced in comprehension of the translations of Sūrah ‘Yā Sīn’ is to try to understand the words used in roman or to say different from our casual style of spoken and written English. The other form was the non-direct way of expressing, to say translation of Arabic.

Q-18 What would you like to suggest to minimize these difficulties?

The few words I want to write to help to minimize these difficulties are to just use the language which you feel that passing were comfortable to understand and also the way. In nut shell I say that keep...
Q-17 What are the difficulties that you face in comprehension of the translations of Surah ‘Ya Sin’ in English?

The difficulties faced by me are due to my own conclusion as I have not felt comfortable in the English grammar instead of being a student of M.A. English.

Q-18 What would you like to suggest to minimize these difficulties?

A comprehensive study of English vocabulary grammar will solve all the difficulties.
Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

Difficulty in comprehension only results when text, structure, and vocabulary is not familiar. And many versions contain style that are not in common use.

Q-16 What would you like to suggest to minimize these difficulties?

By making it in conformity with current English.

Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

It was very interesting piece of work for me. I face little bits of difficulties because of old English translation, and it is also a very beautiful combination of old and new.

Q-18 What would you like to suggest to minimize these difficulties?

[Signature]
Q-17 What are the difficulties that you face in comprehension of the translations of Sūrah ‘Yā Sin’ in English?

It is always a very difficult task to translate any piece of writing exactly in what the actual author intends to convey in the original text, particularly in the case of Holy Books. In fact, "Qur'an" is considered not only a classic writing by the Arabs, but it is placed at the top of every writing.

Q-18 What would you like to suggest to minimize these difficulties?

As mentioned above, the difficulties faced in comprehension can never be overcome but if an Arab scholar having full command over English language translates it, then in my opinion these can be brought to minimal.
in Arabic language. Hence even the
comprehension of Qura’an and in the
matter under discussion i.e. The
comprehension and translation of
Surah ‘Ya-Sin’ by these interpreters
does not convey what the real
message carries in between The lives
and understood by the Arabs.

This is observed in the translation
that all the six interpreters used
different words for the translation
of any one verse according to their
each understanding and period
in which they lived or are living.
This may be due to societies to
which they belong.

So as a reader I am extremely
confused by these translations apart
from this I do realize and appreciate
the efforts of these gentlemen particularly
by the Marmaduke who was the first
man to enter in this arena.
Similarly if any translation by an Arab scholar is available then it would be far better to understand and comprehend as compared to the translation given here and will be affording minimum possible difficulties in its comprehension.
Appendix – E

INTERVIEW

Subjects: The translators of the Holy Qur‘an available for interview

Mohammed Rafique Chaudhary

E 26/1 Farooq Colony, Walton Road Lahore Cantt.
Ph. 5811297

1. What motivated you to translate the Holy Qur‘an in English?

2. There are several other translations of the Qur‘an in English, what was the purpose for you to come up with another translation? In what respect is it different from others?

3. What kind of linguistic difficulties have you faced while translating the Holy Qur‘an, here particularly Surah ‘Ya Sin’?

4. Do you think that the sense of the message of the Holy Qur‘an can be communicated effectively through translations in English?

5. Do you think that translation from translation can lose the original effects (intensity) of the message of the Qur‘an?

6. Do you think the language for translation of the Holy Qur‘an in English should change according to the demand of the time?

7. Do you think your translation is equally comprehensible for all kinds of people?

8. Your translation appeared in the 21st century, did you receive any response from readers/critics?
9. Do you think different styles of translations of Sūrah 'Yā Sīn' in English either lexical or syntactical affect communication and comprehension of the message of the Qur’ān?

10. Dr. Muhammad Asad and Abdullah Yusuf Ali have maintained a chain-work of backward and forward references to the topics of Sūrah 'Yā Sīn' throughout the Qur’ān in their explanatory notes (126 verses/clauses approx.). Do you think this device may result in a better communication and comprehension?

11. What are the expected communicative dimensions in your translation of Sūrah 'Yā Sīn' in English e.g. divinity of the Qur’ānic message, true sense of the Qur’ānic message, the Qur’ānic terminologies, idioms, literal meaning, and so on?

12. How may unfamiliarity with the styles of the Qur’ān cause comprehension problems for a non-Muslim English reader?

13. What are the other things in translation of the Holy Qur’ān, particularly Sūrah 'Yā Sīn' in English which may cause difficulties in comprehension of the Qur’ānic message especially in case of a non-Muslim English reader who has no introductory knowledge of Islam and the Qur’ān?

14. As the Holy Qur’ān is the guidance for all people and for all times, how can non-Muslims get better guidance through the study of the translations of the Qur’ān? What would you suggest in a few words?

15. According to Dr. Hasanuddin Ahmed (1977) "the Qur’ānic terms are untranslatable". How have you rendered them in Sūrah 'Yā Sīn' and are you satisfied with their rendering?
16. Do you think Mutashabihat can be comprehended through literal translation or some explication is necessary?

17. A literal translation of the Holy Qur’ān sometimes fail to explain the Qur’ānic terms and resultantly confuses particularly a non-Muslim reader. Do you agree and if not why?

18. Why is a receiver (reader of the Qur’ānic translation) is given importance by the translator? What may happen if the receiver of the message is neglected?

19. Do you think different styles of translations of Sūrah ‘Yā Sīn’ in English result in different communicative dimensions?

20. Does religious conviction of a translator affect translation of the Qur’ān?

21. If two non-Muslims are studying translations of Sūrah ‘Yā Sīn’; one for seeking guidance from the Qur’ān; the other without seeking guidance; how much different will be their interpretations?

22. Do you think the process of translations of the Holy Qur’ān in English in different styles throughout the 20th and the 1st decade of the 21st century is moving towards betterment in communication, comprehensions and guidance?

\[\text{Urge to have a better translation}\]
2. My attempt is to have an idiomatic and near to Arabic text. Translation:
3. In Yaseen Verse 78: "And he makes comparisons for Us."
4. It is quite possible.
5. Yes, it does.
6. Of course, it must change.
7. Not for all kinds of people, but for the majority of the people.
8. Not much, because of the lack of marketing.

9. Often all it affects negatively.

10. I differ most of the explanatory notes of both these translators.

11. Only true sense of dynamic message.

12. Too much.
13. Some difficulties can feel a non-muslim, but these can be removed through explanatory notes.

14. He should be given some introduction of Quran and its surah's message.

15. "Quranic terms are rightly untranslatable", but it surah Yaseen there are few ones. For instance in verse 78 as I mentioned above.

16. Their explanation is necessary.

17. I fully agree with it.
18. A translator's purpose is to communicate a message to his reader, so if this purpose is not fulfilled, the effort is in vain.

19. Yes, they cause 20.

20. Very much. Truly speaking, a non-Muslim and a non-scholar cannot give justice to the translation of Quran.

21. Much difference and confusion.

22. Of course, it is 20.
1. I was motivated to translate the Great Quran into English to render the Book into Modern English idiom, based on the Oxford Dictionary, from the ancient Arabic, with the help of old dictionaries and commentaries, modern as well as ancient, bringing out the thematic unity of the surahs from the first to the last.

2. Most of the translators lack the knowledge of Arabic language as well as English language. Moreover, none of them has thematically related the surahs of the Book.

3. It is the cultural gap (divergence in views and attitude) and civilizations barrier that pose the greatest problem. For instance, they have a trinitarian conception of the Almighty which pervades their entire thought and literature whereas the Quran presents a unitarian conception of Allah. Further, the Word of God in English does not denote it as we understand it, that is Gabriel bringing it to Mohammed (S.A.W.S). Last but not the least, Biblical mythology, written by men of questionable conduct, saturates the English language which poses another.
obstacle in the rendering because words and terms carry their concepts and the Surah Yaa Seen is no exception to it because its subjects are three: (1) the concept of Allah, (2) the place of messengers and (3) accountability of all the human beings on the Day of Resurrection Judgement—all of them conflict with views ingrained in the English language.

4. Yes, I think that the message of the Book, in spite of hurdles, can be communicated effectively with some explanatory notes.

5. Yes, it does lose because it is not the rendering of the Book.

6. Yes, language keeps on changing from age to age and the translation of the Book must follow suit.

7. Yes, if they have proper knowledge of language (English) and its grammar.

8. Yes, a professor from Hyderabad telephoned me only to tell me that he had eighteen translations and mine was the best. Besides, Raja.
Zaferul Haq, the Secretary General of the Muttamar Alami Islami, has appreciated it and bought a good number of copies for abroad. Besides, I am preparing the First Comprehensive Dictionary of the Quraan in English and after I finish it, I will, if Allah wills, revise it to remove all the flaws of which I have been guilty of and bring out its second edition free from human mistakes in my translation.

9. Yes they do because style is the man. If one does not comprehend the terse succinct language of the Quraan in ancient Arabic one is likely to communicate wrongly and it is the besetting vice of the translators.

10. I have not studied Dr. Asad's translation. I have only seen it. I cannot therefore comment on it. As for the translation of Abdullah Yusufi is concerned, he was a staunch of British Imperialism, believed in the truth of all religions and did not believe in the concept of the Ummah (the Islamic Community) propounded by the Quraan and hence, I have no faith in what he writes.

11. The communicative dimensions are the same as outlined above. Every language has its own idiom, terminology and generics. The Suah Yaa Seen is no exception.
12. The Qur’aan has two styles, Makkan and Madinan. Both of them are Greek and Latin, to those who do not know Arabic, whether a Muslim or a non-Muslim, the reader does not depend on the text of the Qur’aan because he does not know it. He depends on what is communicated to him through the translation, and if a reader reads a number of them, he is likely to be confused. The most important difficulty is the way the Qur’aan presents its message. It is through stories, anecdotes and images and they are of Arabic origin historically as well culturally.

13. In a few words, it may be said that a non-Muslim can be better guided through the translations if he considers only the sameness of the text of the Qur’aan. Its remaining unchanged through centuries, the translator must hammer it in his mind and apologize for its fallibility in all humility.

14. Yes, Allah, Rehmat, Salaat, Simaan, Islam, Deen are really untranslatable. Precise notes must be given before a non-Muslim reader starts reading the Book and thus he will understand it.

(Muhammad Yasseen)

11:50AM, 21-02-2007
A-13, Royal Villas, Defence Road, Lahore
TERMS

1. **Aya (Verse)**

   “‘Aya’ means a sign, token or miracle. It is a sign by which something is known”, (Hasanuddin Ahmed).

   The Qur’ān is replete with verses wherein Allah questions as to why man does not reflect on the Signs spread all over the universe. ‘Aya’ (verse) is also called a small unit of a Sūrah/chapter.

2. **Anaphora**

   “A term used in grammatical description for the process or result of a linguistic unit referring back to some previously expressed unit or meaning. ‘Anaphoric reference’ is one way of making the identity between what is being expressed and what has already been expressed”, (A Dictionary of Linguistics and Phonetics).

   The grammatical items like ‘which’, ‘that’, ‘who’, different pronouns and so on, maintain beautiful cohesion (unity of grammar) and coherence (unity of ideas). This saves the text from monotony.

3. **Adjuring**

   Its lexical meaning is command or request someone earnestly and solemnly. But its use in the Qur’ānic translations, has got the meaning of ‘swearing by the Signs of Allah (SWT)’ and after such swearing there should be no doubt as Allah Almighty Himself is swearing by His different Signs in the cosmos.

4. **Aphorism**

   “The term ‘aphorism’ mean a proverb, maxim, or a short concisely expressed principle, rule of conduct or a statement of general and well known self evident fact in common usage, used in appropriate and effective language”, (Hasanuddin Ahmed).

   The Qur’ān is full of aphorisms. For example, “And upon us is nothing but plain conveyance (of the Message)” (36:16). If a receptor of the Qur’ānic Message identifies all or some of the aphorisms and adapts his life according to these principles, his life in both the worlds is a success. But exploration and reflection is needed.
5. **Acculturation**

“A strategy of ‘fluent’ translation effaces the linguistic and cultural differences of the foreign text through laborious efforts for stylistic refinement. This process performs a labour of acculturation which domesticates the foreign text”, (Lawrence Venuti).

In addition to other flexibilities during the process of translating the revealed Message, acculturation, though it is not an easy job, may prove the most effective tool for better and maximum communication of the Message throughout the world. (Also see the term at serial 15 and 25 ‘ethnolinguistic’ and ‘interethnic communication’ below).

6. **Backtransformation**

“A text has to be back-transformed from the surface to the underlying kernel or core structure in order to capture all the grammatical relations in it, as it is only at the deep structure level that grammatical relations are expressed in the clearest and least ambiguous manner”, (Nida).

Although the process of backtransformation is a laborious work yet analysis on these grounds may solve a number of linguistic problems both of SL and TL while translating. The translators who substitute only surface structure of a text may lose a number of niceties of both languages. Backtransformation, particularly for translating the Qur’ān should be exercised expecting positive outcome towards better communication and comprehension of the Message.

7. **Contextual Spread**

In simple words this is intra-sentence and intra-passage context. The process of analysis and identification of the contextual-spread may encompass the content of the whole play, poem, novel, story, chapter, Sūrah, and so on. It maintains a perfect chain of cohesion and coherence in the text and ultimately a better comprehension.

8. **Cataphora**

“A term used by some grammarians for the process or result of a linguistic unit referring forward to another unit. “Cataphoric reference’ is one way of marking the identity between what is being expressed and what is about to be expressed”, (A Dictionary of Linguistics and Phonetics). (Also see the term ‘anaphora’ at serial 2 above).
9. **Divinity**

The term ‘Divinity’ means that the Qur’ān contains ‘Divine Words/Message’ with no worldly attributes and this one is the most striking dimension of the Qur’ānic Message which is spoiled by the translator when he uses lexical units with worldly attributes. For example, when the word ‘kind’ is used instead of ‘Merciful’, this choice results in loss of Divinity, for, a man can also be kind but not Merciful.

10. **Descriptive linguistics**

“The term ‘descriptive linguistics’ aims to describe a language synchronically, at a particular time (not necessarily the present – one can describe the linguistic patterns of any period). A description is the result of an analysis. Its main aim is to give comprehensive, systematic, objective and precise account of the patterns and use of a specific language or dialect at a particular point in time. Then descriptive linguistics describes the facts of linguistic usage as they are, and not how they ought to be”, (A Dictionary of Linguistics and Phonetics).

Here an important point to be noted is that the linguistic study of some text/s is purely descriptive and not prescriptive. The analyst has to see and describe different stylistic features present in the text, e.g. lexical choice and its communicative dimensions, syntactic arrangement, and its overall effect.

11. **Dynamism**

“Genres of writing and speaking are no longer static entities but are evolving and influencing each other. The stiffly formulaic use of language in official context has diminished and there are departures from norms. In dynamic linguistics, a temporal dimension is introduced into the study of language variation”, (Hatim and Mason).

If languages change why not words and then their written and spoken styles. Changes and flexibility with regard to interethnic and pluralism in communication are inevitable. This feature has been suggested for mundane languages of the world in the light of increasing demand of communication. Dynamism is also one of the remarkable style of the Qur’ān.

12. **Equivalent**

“A relationship of equality of power between grammars. Grammars which generates the same set of sentences are said to be ‘equivalent’ or ‘weakly equivalent’. Grammars which generate the same set of phrase-markers are ‘strongly equivalent’.
Grammars which display differences, are said to be ‘non-equivalent’. The term is also used in other syntactic and semantic contexts, e.g. ‘syntactic equivalent’ and ‘semantic equivalent’”, (A Dictionary of Linguistics and Phonetics).

As the researcher is mainly concerned with the Qur’ānic translations and their linguistic problems, so a well-tested idea is that in translating the Qurʾān, a translator has to opt for the ‘weakly equivalent’ and sometimes even ‘non-equivalent’ just to convey possible meaning of the Message. That is how Pickthall concluded the phenomenon of the Qurʾānic translation that “translation of the Qurʾān is not the (Arabic) Qurʾān”.

13. **Epistemology**

‘Epistemology’ is the theory of knowledge. Epistemological considerations depend on beliefs about the nature of knowledge. Also, assumptions about forms of knowledge, access to knowledge and ways of acquiring and gathering knowledge are epistemological issues, (Jonathen Grix).

The present study is re-emphasizing the sublimity and universality of the Qurʾānic Message and at the same time the deteriorating condition of its communication through translations particularly into English by the Muslim scholars. This is the Message for mankind but how their access to the Qurʾānic knowledge is to be made possible, is the focal point in the study.

14. **Extrapolation**

Literally ‘extrapolation’ means estimate something unknown from the facts already known. Catford in his linguistic theory of translation states that “a translation rule is an extrapolation of the probability values of textual translation equivalences”.

15. **Ethnolinguistic**

“A branch of linguistics which studies language in relation to the investigation of ethnic types and behaviour. The term overlaps to some degree with ‘anthropological linguistics’ and ‘sociolinguistics’. Recently the phrase ‘ethnography of communication’ has been applied by sociolinguists to the study of language in relation to the entire range of extralinguistic variables which identify the social basis of communication/linguistic interaction”, (A Dictionary of Linguistics and Phonetics).
An ethnolinguistic approach in translating the Qur’ānic Message is the most essential in response to communication of the universal Message to all nations. But this needs an organized long term planning at all levels.

16. Effective Sentence

“The two types of sentences discussed in Arabic balagha (rhetoric) books are ‘effective sentence’ and ‘indicative sentence’. The ‘effective sentence’ cannot be false or doubtful whereas the ‘indicative sentence’ can be false or true. Therefore, the Qur’ān employed ‘effective sentences’ frequently”, (Hasanuddin Ahmed).

The vitality of the Qur’ānic language needs no comments as that is an admitted reality. What its receptor needs to do is that he should realize his responsibility/duty with regard to reflection especially on the ‘effective sentences’ and follow the Message that they contain. The ‘effective sentences’ are in the form of an interrogation (Sūrah Yāsīn verse 22), command (verse 26 of the same chapter) urging and persuading (verse 31 and 58 of the Sūrah).

17. Fingerprints

William and others aptly comment that “minds show unconsciously their individual ‘fingerprints’ – indication of identity which cannot be evaded by wearing gloves when writing or typewriting”.

Style for effective communication through internal expression and this expression that develops from within is termed as individual fingerprints. As fingerprints of every individual throughout the world are different so is the style.

18. Frequencies

Enkvist states that “style of a text is a function of the aggregate of the ratios between the frequencies of its phonological, grammatical and lexical items, and the frequencies of the corresponding items in a contextual related norms”.

These frequencies of different linguistic items are just collection of figures/statistical data if they are not analyzed in their related contexts. Contextually-bound linguistic items are to be undertaken for stylistic analysis.

19. Form

‘Linguistic form’ or ‘grammatical form’, more specifically refers to the phonological/grammatical/lexical characteristics of linguistic units, such as sentences,
morphemes, lexemes, nouns, etc., these being referred to as ‘linguistic form’, (A Dictionary of Linguistics and Phonetics).

Linguistic form whatever it is, gives some style to a text. Different linguistic forms mean different styles.

20. **Ghaib (Unseen)**

The term ‘Ghaib’ signifies the realities which are concealed from the five senses. It is beyond man’s perception. This term has been used in the Holy Qur’ān to denote all those phases of reality that lie beyond the human perception and cannot, therefore, be proved or disproved by scientific observation.

21. **Hadith**

According to Muhadisīn, ‘Hadith’ means all the sayings, deeds of the Prophet Muhammad (SAAW), his silent approval of the behaviour of his companions and description of his personality (both his character and physique), (Allama Tahir Ibn Sāleḥ Al- Jazaeri). The Qur’ān presents us a broad idea of do and don’t do, and the Hadith and Sunnah specify and help us implement it in our daily life, i.e., ‘Salah’ ‘Zakah’ and so on.

22. **Islam**

A broad meaning of the word ‘Islam’ is to achieve peace by committing to the will of Allah Almighty. ‘Islam’ means commitment or conformity to the will of Allah (SWT) and peace means to be at peace with oneself and one’s surroundings, (Hasanuddin Ahmed).

23. **Imagery**

‘Imagery’ means the presentation of abstract concepts in visual and or auditory mental pictures instead of abstract language. Haleem states that “imagery has been identified as a main vehicle enhancing the power of expression of the Qur’ān. It contributes to the dynamic style which is an inseparable part of the power and effect of the Qur’ānic Message”.

24. **Internal Validity**

‘Internal validity’ refers to a manageable area of research where no relevant aspect is left unattended and nothing irrelevant intermingles with the study. Ultimately it guarantees valid results/conclusions.
25. **Interethnic communication**

‘Interethnic communication’ means the communication among different ethnic groups throughout the world irrespective of cultural, temporal and space boundaries. This approach is inevitable for communication of the Qur’ānic Message.

26. **Interlinear**

The term ‘interlinear’ denotes a style of translation where each word is given/printed directly under the word it renders, (Robinson). This style is beneficial for the learners who want a close study of lexical items and rules of inflection in the SL. Zia’s rendering of the Qur’ān is a good model of interlinear translation.

27. **Imaan**

The term ‘Imaan’ is usually rendered into English as belief or faith; and faith in turn signifies acceptance without any notional proof or argument, or without reference to reason. Faith is generally regarded as the negation of knowledge or reason. The Qur’ānic term ‘Imaan’, is not belief in the above sense. According to the Qur’ān, ‘Imaan’, is a conviction based upon reason and knowledge given by the Qur’ān itself. A belief which is void of reason and involves blind acceptance (like the belief of idol worshippers which is devoid of reason instead they are blind followers of their forefathers) is not ‘Imaan’, as the Qur’ān greatly urges upon man to reflect.

28. **Literal**

This word refers to lexical or word-for-word rendering. Whereas Dr. Sharma is of the view that ‘literal’ translation is between rank-bound (word-for-word) and rank-free translation. Nida says that “literal translation is one that translates only the strictly explicit features”.

29. **Linguistic context**

Words, it is suggested, have meaning only when seen in context. The occurrence of a unit, e.g. a sound or a word is partly or wholly determined by its context, which is specified in the terms of the unit’s relations, i.e. the other features with which it combines as a sequence. The linguistic context is unlike non-linguistic/situational context, (A Dictionary of Linguistics and Phonetics).
30. **Morphology**

It is the branch of grammar which studies the ‘structure of forms of words’, primarily through the use of the morpheme construct. It is traditionally distinguished from ‘syntax’ which deals with the rules governing the combination of words in sentences. It is generally divided into two sub-fields: the study of ‘inflections’ (inflectional morphology) and of ‘word formation’ (lexical or derivational morphology). However, in ‘generative linguistics’ morphology and syntax are not seen as two separate levels, (A Dictionary of Linguistics and Phonetics).

31. **Ontology**

‘Ontology’ is a branch of metaphysics concerned with the nature of being. It can be understood as the basic image of social reality upon which a theory is based. It can, however, be better understood as the way in which we view the world; it is our starting point in research, upon which the rest of the process is based. Ontological claims are: ‘claims and assumptions that are made about the nature of social reality, claims about what exists, what it looks like, what units make it up and these units interact with each other’, (Jonathan Grix).

32. **Rank-scale-method**

Sinclair’s ‘rank-scale-method’ is used for grammatical analysis, where rank-scale-grammar breaks sentences down into clauses, clauses into phrases, and so on.

33. **Priori**

The term ‘priori’ refers to knowledge based on theory rather than on experiment or experience. In general, it has come to be understood as a form of reasoning which is prior to experience and can be seen as the opposite of empirical. It is usually associated with a deductive research strategy, (Jonathan Grix).

34. **Segmentation**

The chief issue in the history of translation has been linguistic segmentation: (i) should the primary segment of translation be the ‘individual word’ (producing word-for-word translation) or the ‘phrase, clause, or sentence’ (producing sense-for-sense translation). This is what segmentation is in the present sense, (Robinson). However, this term is commonly used in phonology and the analysis of higher linguistic units, such as
morphemes or words as in structuralist analysis of grammar, (A Dictionary of Linguistics and Phonetics).
Chain-work (cross references) on the topics/Verses/Phrases of Sūrah ‘Yāsīn’ by referring back and forward throughout the Holy Qur’ān maintained by Dr. Muhammad Asad in His explanatory notes on the translation of the Sūrah in English

<table>
<thead>
<tr>
<th>Sūrah Yāsīn</th>
<th>References maintaining Chain-work:</th>
</tr>
</thead>
<tbody>
<tr>
<td>V-2. Consider this Qur’ān</td>
<td>10:1. THESE ARE MESSAGES of the divine full of wisdom:</td>
</tr>
<tr>
<td>V-5. By [virtue of] what is</td>
<td>34:50 but if I am on the right path, it is but by being bestowed from on high by the Almighty, the Dispenser of Grace,</td>
</tr>
<tr>
<td>V-6. [Bestowed upon thee]</td>
<td>6:131 And so it is that thy Sustainer would so that thou mayest warn people whose forefathers had not been warned and who therefore are unaware 6:132 [of the meaning of right and wrong].</td>
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</tbody>
</table>

AND NEVER have We sent forth any apostle otherwise than [with a message] in his own people’s tongue, so that he might make [the truth] clear unto them; for all shall be judged according to their [conscious] deeds – and thy Sustainer is not unaware of what they
Behold, around their necks We have put shackles, and it is they who carry the shackles [of their own making] around their necks;

for We shall have put shackles around the necks of those who had been bent on denying the truth:

so that their heads are forced up; God has sealed their hearts and their hearing, and over their eyes is a veil;

[The others] answered: For, no true understanding of God have they when they say, “Never has God revealed anything unto man.” Say: “Who has bestowed from on high the divine writ which Moses brought unto men as a light and a guidance, [and] which you treat as [mere] leaves of paper,

but lie!” And [yet,] those who are bend on denying the truth do say, “We shall never believe in this Qurʾān, and neither in whatever there still remains of earlier revelations!”

“Truly, we augur evil from you!…” But whenever good fortune alighted upon them, they would say, “This is [but] our due”; and whenever affliction
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>27:47</td>
<td>They answered: “We augur evil from thee and those that follow thee!”</td>
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<tr>
<td>V-19</td>
<td>[The apostles] replied: “Your destiny, good or evil, is bound up with yourselves!”</td>
</tr>
<tr>
<td>17:13</td>
<td>And every human being’s destiny have we tied to his neck; and on the Day of Resurrection We shall bring forth for him a record which he will find wide open;</td>
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<tr>
<td>27:47</td>
<td>Said he: “Your destiny, good or evil, rests with God: yea, you are people undergoing a test!”</td>
</tr>
<tr>
<td>V-19</td>
<td>…[Does it seem evil to you] if you are told to take [the truth] to heart? Nay, but you are people who have wasted their own selves!”</td>
</tr>
<tr>
<td>5:32</td>
<td>And, indeed, there came unto them Our apostles with all evidence of truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth.</td>
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<tr>
<td>6:141</td>
<td>And do not waste [God’s bounties]: verily, He does not love the wasteful!</td>
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<tr>
<td>7:81</td>
<td>Verily, with lust you approach men instead of women: nay, but you are people given to excesses!”</td>
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<td>10:12</td>
<td>Thus do their own doings seem goodly unto those who waste their own selves.</td>
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<tr>
<td>Verse</td>
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<tr>
<td>V-30</td>
<td>OH, THE REGRETS</td>
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<tr>
<td>V-36</td>
<td>Limitless in His glory is He who has created opposites in whatever the earth produces, and in men’s own selves, and in that of which [as yet] they have no knowledge.</td>
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<tr>
<td>V-42</td>
<td>and [that] We created things of a similar kind, on which they may embark [in their travels];</td>
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<tr>
<td>V-45</td>
<td>And [yet,] when they are told, “Beware of [God’s insight into] all that lies open before you and all that is</td>
</tr>
</tbody>
</table>
hidden from you, so that you might be graced with His mercy,"

V-47 Thus, when they are told, “Spend on others out of what God has provided for you as sustenance,” and be constant in prayer, and spend in charity, and bow down in prayer with all who thus bow down.

and be constant in prayer, and spend in charity, and [thus] lend unto God a goodly loan: for whatever good deed you may offer up in your own behalf, you shall truly find it with God – yea, better, and richer in reward.

V-56 in happiness will they and their spouses on couches recline; But those who attain to faith and do righteous deeds We shall bring into gardens through which running waters flow, therein to abide beyond the count of time; there shall they have spouses pure: and [thus] We shall bring them unto happiness abounding.

18:31 Theirs shall be gardens of perpetual bliss – [gardens] through which running waters flow – wherein they will be adorned with bracelets of gold and will wear green garments of silk and brocade, [and] wherein upon couches
they will recline: how excellent a recompense, and how goodly a place to rest!

55:54 [In such a paradise the blest will dwell,] reclining upon carpets lined with rich brocade; and the fruit of both these gardens will be within easy reach.

V-58 Peace and fulfilment 5:15 O follower of the Bible! Now there has come unto you Our Apostle, to make clear unto you much of what you have been concealing [from yourselves] of the Bible, and to pardon much. Now there has come unto you from God a light; and a clear divine writ.

5:16 through which God shows unto all that seek His goodly acceptance the paths leading to salvation and, by His grace, brings them out of the depths of darkness into the light and guides them onto a straight way.

V-60 Did I not enjoin on you, 19:44 “O my father! Do not worship Satan – O you children of Adam, that you should not worship Satan – for, verily, Satan is rebel against the Most Gracious!
V-66 NOW HAD IT BEEN 2:20

Our will [that man should not be able to discern between right and wrong], We could surely have deprived them of their sight, so that they would stray forever from the [right] way:

The lightning well-nigh takes away their sight; whenever it gives them light, they advance therein, and whenever darkness falls around them, they stand still. And if God so willed, He could indeed take away their hearing and their sight: for verily, God has the power to will anything.

V-66 for how could they have had insight[into what is true]?

He [Samaritan] answered: “I have gained insight into something which they were unable to see: and so I took hold of a handful of the Apostle’s teachings and cast it away: for thus has my mind prompted me [to act]”.

V-68 But [let them always remember that] if We lengthen a human being’s days, We also cause him to decline in his powers [when he grows old]: will they not, then, use their reason?

God wants to lighten your burdens: for man has been created weak. [Explanatory notes: i.e., to remove, by means of His guidance, all possibility of conflict between man’s spirit and his bodily urges, and to show him a way of life in which these two elements of human nature can be harmonized and brought to full fruition.]
And as for the poets – [they, too, are prone to deceive themselves: and so, only] those who are lost in grievous error would follow them. Art thou not aware that they roam confusedly through all the valleys [of words and thoughts], and that they [so often] say what they do not do [or feel]?

Will they not, then, try to understand this Qur’an? Had it issued from any but God, they would surely have found in it many an inner contradiction!

THESE ARE MESSAGES of a revelation clear in itself and clearly showing the truth:
- behold, We have bestowed it from on high as a discourse in the Arabic tongue, so that you might encompass it with your reason.

And it will come to pass that those who are [now] bent on denying this truth
will wish that they had surrendered themselves to God [in their life-time].

**V-77**

IS MAN, then, not aware that it is We who create him out of a [mere] drop of sperm – whereupon, lo! he shows himself endowed with the power to think and to argue?

He creates man out of a [mere] drop of sperm: and lo! this same being shows himself endowed with the power to think and to argue!

And yet, some [people] have come to attribute to all manner of invisible beings a place side by side with God – although it is He who has created them [all]; and in their ignorance they have invented for Him sons and daughters!

Although it is inconceivable that the Most Gracious should take unto Himself a son!

The Originator [is He] of the heavens and the earth. He has given you mates of your own kind – just as [He has willed that] among the beasts [there be] mates – to multiply you thereby: [but] there is nothing like unto Him, and He
alone is all-hearing, all-seeing.

89:3 Consider the multiple and the One!
[Explanatory notes: Lit., “the even and the odd” or “the one”: i.e., the multiplicity of creation as contrasted with the oneness and uniqueness of the Creator (Baghawī, on the authority of Sa’īd ibn al-Khudrī as well as Tabarī in one of his alternative interpretations of the above phrase).

112:4 “and there is nothing that could be compared with Him.” [Explanatory notes: Cf. note 2 on 89:3, as well as sūrah 19, note 77. The fact that God is one and unique in every respect, without beginning and without end. …Consequently, the quality of His being is beyond the range of human comprehension or imagination: which also explains why any attempt at “depicting” God by means of figurative representations or even abstract symbols must be qualified as a blasphemous denial of the truth.]
Appendix – H

Biographies

(1) Muhammad Marmaduke Pickthall

Pickthall, being a first English Muslim really added a corner stone in the modern history of the Qur’ānic translations. Although his work is often criticized on account of his Biblical style and the use of archaic lexis yet one cannot overlook his meritorious attempt in any discussion and research work on the translation of the Qur’ān in English. For this very reason his translation has been chosen for the present study. Now a detailed biography of the translator so that the readers may assess his eligibility as an interpreter of the Holy Qur’ān. Pickthall was born in 1875 and his father died when he was only five. The family sold the Suffolk rectory and moved to the capital. The trauma of the exodus from a country idyll to a cold and cheerless house in London was a deep blow to the soul of a little boy. Pickthall’s holiness of life was a luminous and steadily progressing reality which impressed all who came into contact with him. He was a man of discreet charity, the extent of whose generosity was only discovered after his death. He turned down lucrative and prestigious speaking tours and the pleasures of travel in favour of his last and, in his eyes greatest project, acting as headmaster to Muslim boys school in Hyderabad.

He witnessed the dismemberment of his beloved Ottoman Caliphate while rejecting bitterness and calls for violent revenge, convinced that in the circumstances of the age, Islam’s victory would come through changing an unjust world from within. Above all, he was a man who constantly kept Allah and His providence in mind. Pickthall’s humility did not prevent him from taking a rightful pride in his ancestry, which he could trace back to a knight of William the conqueror’s day, Sir Roger de Poictu, from whom his odd surname derives. The family, long settled in
Cumberland, came south in Dutch William’s time, and Pickthall’s father Charles, an Anglican person, was appointed to a living near Woodbridge in Suffolk. Charles’ wife, whom he married late in life, was Mary O’Brien, who despite her Irish name was a staunchly nonconformist daughter of Admiral Donat Henry O’Brien, a hero of the same Napoleonic war.

Hoping to learn enough Arabic to earn Pickthall a consular job in Palestine, and with introduction in Jerusalem, Pickthall had sailed for Port Said. He was not yet eighteen years old. He wrote that when he read The Arabian Nights, he saw the daily life of Damascus, Jerusalem, Cairo and other cities as he found it in the early nineties of last century. What struck him, even in its decay and poverty, was the joyousness of that life compared with anything that he had experienced in Europe. The people seemed quite independent of their cares of life, their anxious clutching after wealth and their fear of death. He found a khoja to teach him more Arabic and left for Jaffa with a good fluency in Arabic, where to the horror of European residents and missionaries, he donned native garb and disappeared into the depths of the Palestine hinterland. Pickthall saw Islam as radical freedom, a freedom from the encroachments of the state as much as from the claws of the ego. Knowing God through closeness to nature, was precisely the message of Islam. This was/is a religion for autonomous communities and self-governing under God. That is how the Jerusalem of Islam was gloriously united under the Dome, the physical crown of the city, and of her complex history. On the other hand, Christian Jerusalem was a maze of rival shrines and liturgies, where punches were frequently thrown in churches.

He saw in Islam the fulfillment of the English dream of a reasonable and just religion, free of superstition and metaphysical mumbo-jumbo. Reviewing his Qur’ānic translation the New Statesman put it in 1930: ‘Mr Pickthall was always a great lover of Islam. When he became a Muslim it was regarded less as conversion than as self-discovery’. So the
Englishman became an Indian nationalist leader, fluent in Urdu, and attending dawn prayers in the mosque, dressed in Gandhian homespun adorned with the purple crescent of the Khilafatists. He wrote to a friend: ‘They expect me to be a sort of political leader as well as a newspaper editor’. He also continued his Friday sermons, preaching at the great mosque of Bijapur and some other places. Although he left political life yet he was always remembered gratefully by Gandhi, who was later to write these words to his widow: ‘Your husband and I met often enough to grow to love each other and I found Mr. Pickthall a most amiable and deeply religious man. And although he was a convert he had nothing of the fanatic in him that most converts, no matter to what faith they are converted, betray in their speech and act. Mr. Pickthall seemed to me to live his faith unobtrusively’. His job of editorship was gone, but Pickthall’s desire to serve Islam burned brighter than ever. He accepted the headmastership of a boys school in the domains of the Nizam of Hyderabad, outside the authority of British India. Pickthall also directed the school for Hyderabadi civil servants, encouraging their attendance at prayers. Moreover, he impressed upon the young leaders particularly to be strict in observance of the essential discipline of Islam.

The Nizam gave him leave-of-absence from 1929 until 1931 to enable him to complete his Qur’anic translation. Pickthall told that all Muslim India seemed to be possessed with the idea that he ought to translate the Qur’ân into real English. He was anxious that this rendering should be the most accurate, as well as the most literate, version of the Scripture. As well as mastering the classical Islamic sources, he traveled to Germany to consult with leading Orientalists. When the work was completed, Pickthall realized that it was unlikely to gain wide acceptance among Muslims unless approved by Al-Azhar, which with the abolition of the Ottoman post of Shaykh al-Islam, had become the leading religious authority in the Muslim world. So he went to Egypt only to discover that powerful sections of the ulema considered unlawful any attempt to render
‘the meaning of the Book’ into a language other than Arabic. The controversy soon broke, as Shaykh Muhammad Shakir wrote in the newspapers Al-Ahram that all who aided such a project would burn in Hell for ever. The Shaykh recommended that Pickthall should translate Tabari’s commentary instead, a work that would amount to at least one hundred volumes in English. Other ulema demanded that his translation should be retranslated into Arabic, to see if it differed from the original in any respect. Pickthall published, in *Islamic Culture*, a long account of his battle with the Shaykh and the mentality which he represented. He included this reflection:

Many Egyptian Muslims were as surprised as I was at the extraordinary ignorance of present world conditions of men who claimed to be the thinking heads of the Islamic world – men who think that the Arabs are still ‘the patrons’, and the non-Arabs their ‘freedmen’; who cannot see that the positions have become reversed, that the Arabs are no longer the fighters and the non-Arabs the stay-at-homes but it is the non-Arabs who at present bear the brunt of the Jihad; that the problems of the non-Arabs are not identical with those of the Arabs; that translation of the Qur‘ān is for the non-Arabs a necessity, which, of course, it is not for Arabs; men who cannot conceive that there are Muslims in India as learned and devout, as capable as judgment and as careful for the safety of Islam, as any to be found in Egypt.

The battle was won when Pickthall addressed in Arabic, a large gathering of the ulema, including Rashid Rida, explaining the current situation of Islam in the world, and the enormous possibilities for the spread of Islam among the English speaking people. Ultimately he won the argument entirely. The wiser heads of al-Azhar, recognizing their inability to understand the situation of English speakers and the subtle urgencies of da‘wa, accepted his translation. The former Shaykh al-Azhar, al-Maraghi, who could see his sincerity and his erudition, offered him these parting words: ‘If you feel so strongly convinced that you are right, go on in God’s
name in the way that is clear to you, and pay no heed to what any of us say’. The translation appeared in 1930 and was hailed by the Times Literary Supplement as ‘a great literary achievement’. Avoiding both the Jacobean archaisms of Sale, and the baroque flourishes and expansions of Yusuf Ali (whose translation Pickthall regarded too free), Pickthall’s translation of the Qur’an was regarded as the best translation, and indeed as a monument in the history of translation. Unusually for a translation, it was further translated into several other languages, including Turkish and Portuguese.

Pickthall, now a revered religious leader in his own right, was often asked for Hanafi fatwas on difficult issues, and continued to preach. However, he handed over the *Islamic Culture* to the new editor, the Galician convert Muhammad Asad. He then returned to England, where he set up a new society for Islamic work, and delivered a series of lectures. Despite this new activity, his health was failing, and he must have felt as Gerrard Winstenley said: ‘And here I end, having put my arm as far as my strength will go to advance righteousness. I have writ, I have acted, I have peace: and now I must wait to see the Spirit do his own work in the hearts of others and whether England shall be the first land, or some other, wherein truth shall sit down in triumph’.

He died in a cottage in the West Country on 19th May, 1936, of Brookwood. After his death, his wife cleared his desk, where he had been revising his Madras lectures the night before he died, and she found that the last lines he had written were from the Qur’an: ‘Whosoever surrendereth his purpose to Allah, while doing good, his reward is with his Lord, and there shall be no fear come upon them, neither shall they grieve’.

(2) **Abdullah Yusuf Ali**

Abdullah Yusuf Ali was born in Bombay, India to a wealthy merchant family on 14th April, 1872. Yusuf Ali is also a renowned figure in the history of English translation of the Qur’an carried out in the twentieth century. ‘The Holy Qur’an: English Translation of the Meaning and
Commentary’, revised and edited by the Presidency of Islamic Research, IFTA, Call and Guidance, published by King Fahad Holy Qur’ān Printing Press, Kingdom of Saudi Arabia, is the revised copy of Abdullah Yusuf Ali’s translation of the Holy Qur’ān. The committee constituted by IFTA comments: “The translation by the late Ustadh Abdullah Yusuf Ali, was consequently chosen for its distinguishing characteristics, such as highly elegant style, a choice of words close to the meaning of the Arabic text of the Qur’ān, accompanied by scholarly notes and commentaries”. He dovetailed the whole Qur’ān through cross references (chainwork) in his explanatory notes which are in a way necessary for understanding the same subjects/topics in different contexts, which is also one of the unique style of the Arabic text of the Qur’ān. However, his notes have been criticized for the translator’s subjective expression and expansion. But the researcher is of the view that criticism is easier than producing a piece of art whatever it is. Nothing is flawless in this ephemeral world with reference to human being and their production, as innovation is part of all productions. His translation essentially merits to be included for research work on the Qur’ānic translations, as it ranks alongside the translation of Marmaduke Pickthall, the most widely-known and used in the world.

Now a brief introduction to his biography. As a child, Ali received religious education and eventually could recite the entire Qur’ān from memory. He spoke both Arabic and English fluently. He studied English literature at several European universities, including the university of Leeds. He concentrated his efforts on the Qur’ān and studied the Qur’ānic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali’s best-known work is, ‘The Holy Qur’ān : Text, Translation and Commentary’, which was started in 1934 and published in 1938. While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the first mosque in Edmonton, Alberta, Canada in December, 1938.
Though a man of great intellect and wide interest, his personal and public lives do not leave a very favourable impression, as this biography so eloquently shows. M.A. Sherif so ably shows in this well-researched and well-documented biography, that the translation of the Qur’ân was not the only project that he undertook. In fact, for Yusuf Ali, this did not appear to be the most important task in his life. A peculiar product of the era of British raj, Yusuf Ali was a pukka sahib par excellence. For him loyalty to the crown was of paramount importance. Religion, for him was a personal matter. It should, therefore, come as no surprise to learn that he married an English woman in a church in England. That the woman should prove unfaithful despite giving birth to four of his children, perhaps best epitomizes the relationship between the empire and India. 

Sherif (see end note 2) traces Yusuf Ali’s life from childhood which criss-crossed the lives of other eminent personalities that loomed so large on the Indian scene later: Muhammad Ali Jinnah, Ameer Ali, Muhammad Iqbal, Muhammad Ali Jauhar, Fazl-e-Husain, Sikandar Hayat Khan etc. Of these, he found much in common with the last two. Both these men … and their families… were the recipients of British Largesse and therefore, inimical to the interests of the Muslims in India. They represented the interests of the landed aristocracy which had been rewarded for its services to the raj. This parasitical class is still active in the affairs of Pakistan, reducing it to penury and poverty. 

Yusuf Ali was also much inspired by Sayyid Ahmed Khan. He tried to emulate him, at least in loyalty to the empire was concerned, to the fullest. Sherif reveals that from childhood, Yusuf Ali was obsessed with titles. His father, Yusuf Ali Allahbuksh, a Bohra from Surat in Gujrat, had abandoned the traditional occupation of Bohras… business … and gone instead into the police force. On retirement, he was given the title of Khan Bahadur. Being obsessed with titles, Yusuf Ali incorporated this honorary title given to his father into his own name. The British seemed to be charitable, at least to those who pledged unquestioning loyalty to them, to
allow such an indiscretion to pass. This could not have been an oversight, as Sherif notes. Yusuf Ali used the name Abdullah ibn Khan Bahadur Yusuf Ali while applying to register at Cambridge university, the Lincoln Inn in London as well as when applying for the Indian Civil Service. The Indian Office administrator responsible for processing ICS applications deemed the double-barrelled surname in order and Abdullah ibn Khan Bahadur Yusuf Ali came about. His penchant for titles notwithstanding, it was his obsessive loyalty to the crown that set him apart from many of his contemporaries. While he got along well with Iqbal (in fact it was Iqbal who tolerated his intense loyalty to the crown and offered him the post of principal of Islamia College Lahore at the exorbitant salary of Rs. 1300 per month at the time), their views were diametrically opposite.

Iqbal saw Islam as a global religion and the Muslims of India as a distinct community who could get nothing from the British or the Hindus. For Yusuf Ali, religion was a matter of personal salvation. His education at the best British institutions, admission to the bar as well as selection in the ICS all reinforced his loyalty to Britain. He was an unabashed spokesman and ambassador for the crown all his life. Yet the wily British used him and then discarded him. Yusuf Ali ultimately saw failure both in his personal as well as public life. His first wife proved unfaithful and left him for another man. Yusuf Ali could not see that infidelity was, and remains an acceptable way of life in the west. His children too, abandoned and resented him. He was too engrossed in public life currying the favours of the raj to pay much attention to the family. Despite his intense loyalty to the British, they were gald to see his back when he wanted to retire from the ICS.

His greatest disappointment came when he found that the British had reneged on their pledge to the Arabs in Palestine. He suffered their insults and arrogance willingly, something the likes of Jinnah and Iqbal would never have put up with. Why a man of such keen intellect would put up with the Britons’ condescension is hard to understand. One can only
surmise that his total devotion to everything British blinded him to the
reality of life. His private life was a total failure. When he died in
London, he was a pathetic wreck. Disoriented and confused, he was found
by the police lying outside the steps of a house. He was taken to hospital
but died unsung and unmourned on 10th December, 1953. He is buried in
England at the Muslim cemetery at Brookwood, Surry, near Wolking, not
far from the burial place of Pickthall.

A man of such intellect and promise should end up in so sad a state is
tragic indeed. Muslims owe a debt of gratitude to Sherif for bringing the
truth, some of it quite unpalatable about the life of a man who is known to
the Muslims only as a translator of the Qur’ān, ultimately Yusuf Ali had
learned nothing from the Qur’ān itself. That is the greatest tragedy of his
life.

(3) **Arthur John Arberry**

A non-Muslim translator, Arthur John Arberry’s ‘The Qur’ān Interpreted’
is a good model of literal translation with the least paraphrasing. He seems
influenced by Pickthall, for, he also uses some archaic lexis and is close to
Biblical style. The fact is that the adaptation of the Qur’ānic translation to
Biblical style, seems appropriate to some extent, for the English readers as
this was their ‘familiar style’ in the translation of Bible. His attempt is
appreciable for the ground realities, e.g. being a non-Muslim his work is
free from bias and prejudice, personal opinion and unnecessary
paraphrasing. For this very reason, his translation is commonly used for
research purposes in the Western world.

Arthur John Arberry⁴ (1905-1969) was a respected scholar of Arabic,
Persian and Islamic studies. Formerly Head of the Department of Classics
at Cairo University in Egypt. He was also the Sir Thomas Adams’s
Professor of Arabic at Cambridge University from 1947 until his death in
1969. Arberry’s translation of the Qur’ān is widely respected and one of
the most prominent written by a non-Muslim scholar. Arberry is also
notable for introducing Rumi's works to the west through his selective
translations – edited by Badiozzaman Forouzanfar, his interpretation of Muhammad Iqbal’s writings is similarly distinguished.

Arberry was the child of Victorian parents, strict believers of the Christian evangelical school. His early religious education was therefore of the same pattern, e.g. family prayers, church three times every Sunday, a severe puritanical attitude to pleasure, especially on Lord’s Day. His parents were virtuous and according to their lights, deeply sincere in their conformity; they were poor, but being industrious and thrifty, they spared their children from rigours of poverty prevalent in England at the beginning of the twentieth century. They were also ambitious for their children and determined that they should benefit to the full from the rapidly improving educational opportunities of those times. He attended elementary school from the age of three, won a scholarship to the local grammar school, and from there proceeded in due course to Cambridge. His education had cost his parents only the expense of feeding and clothing him; even that was a sufficiently large sacrifice to the poor of their generation. Arberry could not adequately express his thankfulness to his parents for their love and devotion and unfailing encouragement.

When the World War I broke out he was nine years old. Arberry’s father served in the Royal Navy, and saw his brother’s ship-wreck with all hands at the Battle of Jutland. The years 1914-18 were terribly anxious for naval families. The early 1920s were a time of disillusionment and doubt. In Britain the war had been won, but the peace was obviously lost: thousands of heroes returned to unemployment; the poor became poorer still. These were the years in which, along with perhaps the majority of his contemporaries, he lost faith which he had been taught by his parents. Arberry was a clever boy and he read voraciously the rationalists, the agnostics (people who believe that nothing can be known about the existence of God), the atheists (people who believe that there is no God); he was persuaded that the mind was the measure of all things; he applied his reason to the dogmas of Christianity, and his reason rejected them.
Having at one time seriously thought of the priesthood, he now abandoned worship entirely and resolved to become an academic scholar, abstract truth being the only altar before which he could kneel. It was this resolution that which ultimately led to the restoration of his faith. He graduated in classics, and then, disappointed at the narrow scope of research offered by those ancient studies, he dedicated in a hasty moment to become an orientalist and chose for his particular course Arabic and Persian. He supposes it amused the unbeliever in him that he would henceforward be devoting his mind to a critical examination of Islam. However, it certainly never occurred to him that that examination would have the effect of bringing him back to a belief in God. His encounter with Nicholson was the turning point in his life. Nicholson was a very shy and retiring man, painfully diffident, a scholar of the study who never traveled out of Europe, yet he achieved a deeper penetration of the mind and spirit of Islam. He rarely spoke of his personal beliefs, and in twenty-five years of close friendship Arberry learned little of his own spiritual formation. But the impression he gained was that he too had lost his faith as a young man, and had regained it through his intellectual communion with the mystics of Islam. Nicholson, in his old age composed a poem, in which he revealed for the first time his inner thoughts. These thoughts had obviously been profoundly influenced by his long studies of Rumi. The first stanza of the poem is:

“Deep in our hearts the Light of Heaven is shining
Upon a soundless Sea without a shore.
Oh, happy they who found it in resigning
The image of all that men adore.”

Truth, then, is light, a light that shines into the heart. And what is light? The answer seems to be given in that sublime verse of the Qur’ân:

God is the light of the heavens and the earth;
the likeness of His Light is as a niche
wherein is a lamp (the lamp in a glass, the glass as it were
a glittering star)
kindled by a Blessed Tree,
an olive that is neither of the East nor of the West
whose oil well-nigh would shine, even if no fire touched it.
Light upon Light,
God guides to His Light whom He will”(24:35).
Once this light has shone into the heart, no darkness can ever overcome it. Pure reason is unqualified to penetrate the mystery of God’s light. The world in which we live is certainly full of shadows. Having experienced the Divine Light, one need not wish for any higher grace. Arberry is of the view that Jew, Muslim, Hindu, Buddhist, Parsi, all sorts of men have been, are and will always be irradiated by that Light “kindled by Blessed Tree”, an olive that is neither of the East nor of the West”, the universal tree of the Truth and Goodness of God. For God, being the One Universal, has an infinite solicitude and love of each particular, and suffers His Light to shine into every human heart open to receive it. In other words, ‘God will aid if man will call, for, blue sky bends over all’. Presumably, Arberry accepted the Message of the Qur’ān and the reality of Light upon Light and denied the so called dogmas.

(4) Dr. Muhammad Asad
Dr. Muhammad Asad is an Austrian revert Muslim. He follows Abdullah Yusuf Ali in his style of translating the meaning of the Qur’ānic Message and explanatory notes thereof to a great extent. He also maintains the chain-work of cross references as that of Yusuf Ali. But one feature of his translation makes him negatively distinctive, and that is his parenthetic addition usually based on his own perception as they have no supporting references which may guarantee its validity and reliability. On the other hand, being a revert Muslim, his loyalty and sincerity towards Islam and the Qur’ān earned him a remarkable status and identity in the field of the Qur’ānic translations. He had had a chance to live among the Badouin and
observe their lifestyle, language and culture, and all this helped him in translating the Qur’ān.

Muhammad Asaad was born in July, 1900 at Leopold Weiss what was then Lemberg in the Austro-Hungarian Empire, now Lviv in Ukraine. He was a Jew who converted to Islam. Asad was a descendant of a long line of rabbis. However, his father was a barrister. He received a thorough religious education. He was proficient in Hebrew from an early age, and was also familiar with Aramaic. He studied the Old Testament, as well as the text and commentaries of the Talmud, the Mishna and Gemara. Furthermore, he delved into the intricacies of Biblical exegesis, the Targum.

Asad worked as a correspondent for the Frankfurter Zeitung. It was during his assignments as foreign correspondent that he gained insights into Islam. He wrote many insightful articles on Shiism and Iran. After the Nazis came to power, his parents died in the Holocaust. He converted to Islam in 1926. He found Islam as: “Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking; and the result is a structure of absolute balance and solid composure.”

He travelled extensively throughout the Muslim world and witnessed first hand many of the liberation movements that has started to form in the early part of the twentieth century, with the aim of freeing Muslim lands from colonial rule. He travelled to India where he met and worked alongside Muhammad Iqbal, the poet-philosopher, who proposed the idea of an independent Muslim state in India, which later became Pakistan. Asad was appointed the first Pakistani ambassador to the United Nations. Towards the end of his life, he moved to Spain and lived there with his wife, Paola Hameeda Asad, until his death.

Asad wrote several books, including Road to Mecca, an account of his travels through Muslim lands and his conversion to Islam, as well as his
thoughts on the growing Zionist movement. He also translated the Qur’ān under the title, ‘The Message of the Qur’ān’ (a translation and brief commentary) on it, based on his own knowledge of classical Arabic and on the authoritative classical commentaries. It has been acclaimed as one of the best, translations of the Qur’ān into English, although it has been criticized by some traditionalists for its Mutazilite leanings. He also wrote a translation and commentary on the Sahih Bukhari, the most authoritative collection of Hadith. In addition to this, he wrote ‘This Law of Ours’ where he sums up his views on Islamic law and rejects decisively the notion of taqlid, or strict judicial precedent which has been accepted as doctrine by most Muslim sects except the Salafis. He also makes a plea for rationalism and plurality in Islamic law, which he sees as the true legacy of the salaf or earliest generations of Muslims. In his book ‘Islam at the Crossroads’, he outlines his view that the Muslim world must make a choice between living by its own values and morality or accepting those of the West, in which case, they would always lag behind the West, which had had more time to adjust to those values and mores, and would end up compromising their own religion and culture.

(5) **Dr. Zia ul Haq**

Dr. Zia ul Haq was born on 05th October, 1943 in Damaan, a fertile piece of land on the south bank of the Sind river in the Punjab province (Pakistan). He did his Ph.D in ‘Comparative Linguistics, Comparative Literature and Comparative Religions’ from Indiana University, Bloomington USA. The distinctions earned by the scholar include: (i) 1st scholarship by the Kingdom of Saudi Arabia for M. Phil in Riyadh University, Saudi Arabia. (ii) 2nd scholarship by the President of Pakistan for Ph.D in Indiana University Bloomington, USA. (iii) 3rd scholarship by ALESCO for Diploma in Educational Technology in Tunis University, Tunis. His overall meritorious services as a translator, interpreter, T.V. talker, especially in the program of Fahm-i-Qur’ān, have been highly appreciated. He has been working as Head Department of Islamic
Studies/Pakistan Studies at National University of Modern Languages, Islamabad (Pakistan) since 2003.

He is a multi-dimensional religious scholar and second to none in his services for the Holy Qur’ān, the promotion of Arabic language and the educational efforts being made in higher seats of learning. His word-for-word/interlinear translation of the Qur’ān with a running translation by Mohammad Farooq-i-Azam Malik, is a unique composition and useful both for teaching/learning of Arabic language and comprehension of the Qur’ānic Message in an easy way. Dr. Zia’s translation can also prove a good dictionary of Arabic lexis for Arabic scholars. Other publications include: (i) 27 articles on different topics of linguistics, literature, religion, culture, etc. (ii) Co-author of 8 books. (iii) Author of 23 books of Secondary, Higher Secondary, B. Ed and M.A. levels. He is also supervising Ph.D theses.

Dr. Muhammad Farooq-i-Azam Malik

Mr. Malik was born in the year 1943 in Machhiwal near Lalamusa, district Gujrat in the Punjab Province, Pakistan. He completed the Arabic reading of the Qur’ān at the age of 7 and with meaning of the Holy Qur’ān in a long period of 8 years, at the age of 16. He completed his B.A. Honours in Islamic Studies and Arabic language, winning the Punjab University Scholarship. Then he joined Government Law College at Lahore and got LL.B. degree, major in Islamic Law (Shari’ah) in 1965. During his internship as a junior lawyer, he completed his M.A. Economics in 1966. He worked as an Attorney for 5 years, then migrated to the United States as a permanent resident to work as a Foreign Attorney in 1970. The company which offered him the job went out of business during the oil embargo. He then left the profession and completed his MBA with a major in Accounting from Long Island University at New York in 1975. After completing his MBA, he moved to Houston and joined the Internal Audit Division of Foley’s, a leading retailer, where he worked for 18 years.
During his school studies, Mr. Malik started an organization called Anjuman-e-Islah-e-Mu’ashra (Social Welfare Society) to reform ‘Aqeedah and fight against social evils and un-Islamic local customs. This organization worked in all the surrounding villages and was successful in achieving most of its objectives. He also started Tarjuma-tul-Qur’ān (Translation of the Holy Qur’ān) sessions at different masajids during his college life. Then in the United States he started Dars-e-Qur’ān (Qur’ānic Study Sessions) at Bronx and Manhattan in New York City. Most of his Dars-e-Qur’ān participants are the founding members of different Islamic Centres. He is among the pioneers of Islamic Circle of North America. After moving to Houston in 1975 he was elected three times as the Treasurer of ISGH. Then he was elected twice as the Director of Religious Affairs and one time as the Director of Education. Mr. Malik also served as Chairman of the Planning and Administration Committee and developed short term and long term plans for the ISGH. At the national level, he was Vice Chairman of ISNA’s Islamic Coordinating Committee, a member of NAIT’s Board of Advisers and is now a member of NAIT’s Board of Trustees. Dr. Azam Malik completed this magnificent project, i.e. ‘English Translation of the Meaning of Al-Qur’ān: The Guidance for Mankind’ in 5½ years. This running translation with lexical and syntactic expansions adds to comprehension of the Qur’ānic Message. He is also the author of well known manuals of Al-Zakah and Al-Wasiyyah and is currently writing a Da’wah booklet, “What is Islam and Who are the Muslims”.

Dr. Zafar Ishaq Ansari

Dr. Ansari was born on 27th December, 1932 in Pakistan. He did his M.A. and Ph.D in Islamic Studies from McGill University, Montreal, Canada. Dr. Ansari is a seasoned religious scholar and has been rendering his meritorious services to the Qur’ān for the last three decades. His professional experience includes: (i) Visiting Lecturer, Department of Oriental Studies, Princeton University, Princeton, New Jersey, USA. (ii)
Assistant Professor of Islamic History and Civilization, King Abdul Aziz University, Jeddah. (iii) Visiting professor, University of Melbourne, Australia. (iv) Professor and Dean of the Faculty of Shari’h and Law, International Islamic University, Islamabad, Pakistan. (v) Director General, Islamic Research Institute, International Islamic University, Islamabad. At present he is the Vice President of International Islamic University, Islamabad.

His ‘Towards Understanding the Qur’an’ an English rendering of Sayyid Abu A’la Mawdudi, Tafhīm al-Qur‘ān, is the latest one (2006) and at the same time, latest one in the first decade of the twenty-first century whereas the first one is by Dr. Muhammad Abdel Haleem’s rendering (2004) without Arabic text. The researcher selected this translation with the expectation that the rendering may be the most developed and significant model of translation in the light of the experiences got through a long tradition of translations. He has 37 publications and articles on Islam and the Qur’anic teachings. Ansari has been enjoying membership of 22 professional associations as a member, advisor and chairman since 1993.