TTAIS
International Journal of Textual and Translation Analysis in Islamic Studies

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International Journal of Textual and Translation Analysis in Islamic Studies (TTAIS) is a double blind peer reviewed electronic quarterly publication concerned with appropriate aspects of Islamic terminology. TTAIS is an open access publication, which publishes of original research papers, review papers, case reports, and short communications across the fields of Islamic terminology.

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- Explaining and strengthening the authority of Islamic texts studies in the scientific, social and academic arena;
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Aims

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- Assessment of translational equivalents for Islamic terms;
- Supporting translators and researchers in the field of Islamic studies;
- Bringing topics in Islamic studies to translators' attention;
- Identification and publication of latest scientific methods for the translation of Islamic texts;
- Construction of a network of translators, Islamic terminologists, and linguists for the development of text analysis in Islamic Studies in the international arena;
- Developing a glossary for Islamic terms;
- Facilitation of methods for the translation of Islamic texts in different languages.
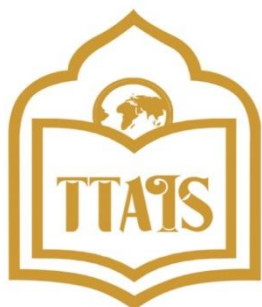
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- Terminology of Islamic concepts;
- Philology and its application in understanding and translating Islamic texts;
- Analysis of Islamic terms and concepts;

- Translation research in key Islamic texts such as the Holy Qur'ān and Nahj ul-Balaaghah;
- Genealogy and etymology of terms in Islamic discourse;
- Pragmatics of Islamic discourse;
- Knowledge management in Islamic discourse;
- Corpus linguistics as regards the translation of texts in the area of Islamic studies;
- Discourse analysis and Islamic studies;
- Hermeneutics and translation of Islamic texts;
- Evaluation of translational equivalents in Islamic studies;
- Critique of translations of Islamic texts;
- Investigating Interdisciplinary Islamic references and educational texts;
- Discussion of translation procedures and strategies regarding Islamic terms;
- Discussion of stylistics as regards the translation of Islamic texts;
- Problem-solving strategies in producing equivalents in specialized Islamic texts;
- Methodology of translating Islamic texts and terms;
- Translation quality assessment in the area of Islamic studies;
- Investigation into problems in the translation of Islamic discourse;
- Discussion of cultural issues in the translation of Islamic texts.

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Explicitation in the English Translation of the First 13 Surahs of Part (Juz) 30 of the Holy Qur'ān

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ABSTRACT

The issue of literal versus free translation has always been a controversial matter in the translation of the Holy Scriptures, including the Holy Qur'ān. Explicitation, as a translation universal, has received increasing attention in the area of translating religious texts. The aim of this paper is to investigate the effects of explicitation on the translation of coherence in the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān. In doing so, the model proposed by Vinay and Darbelnet (1995), along with coherence aspects in Sherman's (2010) framework were used. To this end, the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān in Arabic and their five English translations by Asad, Shakir, Pickthal, Yusufali and Saffarzadeh were examined. The overall goal of the analysis was to find whether explanatory coherence was used in the English translation and how explicitation affected the coherence of the content in all translations. Findings show that explicitation not only resolved ambiguity but also strengthened the coherence of the text. However, translators, in some translations, preferred to be loyal and faithful to the original and did not add anything to their translation. Additionally, in a few cases, the addition of more words to the translation turned it into redundant mess, leading to an incoherent translation.

1. Introduction

In the present post-modern world, a large number of people, even in the Western world, seem to have been interested in knowing more about Islamic beliefs through translations of the Holy Qur'ān wherein the basis for Islamic doctrine and ideology can be found. Broadly speaking, when unfamiliar people read the translated verses of the Qur'ān through translation, they may not understand the whole meaning. They need to have some background information so as to recognize the text. Hence, expressing a word or phrase from the source language (SL) into target language (TL) which is related to an event or a matter can reveal the real story. Explicitation, following Vinay and Darbelnet (1995), refers to the process of introducing information in the TL, which was presented only implicitly in the SL, but can be derived from the context or the situation. Although explicitation helps readers better understand the content, it may affect the coherence of the text, which is the aim of the present work.

Research has so far examined either explicitation or coherence. Mentions could be made of cohesion and coherence (Mani, Bloedorn, & Gates, 1998), coherence and cohesion in text comprehension (Ferstl & von Cramon, 2001) and cohesion and explicitation (Hansen-Schirra, Neumann, & Steiner, 2012). However, in the current study, both aspects (i.e., explicitation or coherence) are simultaneously considered.

In translating a text, various aspects, such as culture, philosophy, linguistics, ideology, history, literature, gender, media and politics should be considered, which may appear simultaneously. The complexity of these issues makes it impossible to identify artificial barriers in a translation, not to mention that the main feature of them is interdisciplinarity. In fact, translation bridges the divide between different cultures and how translators transfer a cultural or religious concept into the TL matters much. Translation should be not only loyal to the original content but also understandable enough for readers.

Besides the aforementioned issues, the language of the Holy Qur'ān is sacred, meaning that the translators will face some difficulties in rendering the structure and message into a text which deems appropriate in the TL (Sharifabad & Hazbavi, 2011). Therefore, the question is how the message in a verse is conveyed given the fact that through explicitation more information is included in the translation, which in turn can affect the semantic layers of the text. Vermeer's (1989) skopos theory argues that every translation can and must be assigned a skopos; the purpose of any piece of translation (Baker 2001; Munday, 2012). The purpose of effective communication, for example, is cross-cultural transfer. It follows the principle that the translator should use translation strategies which are most appropriate for achieving the goal of the target text (TT) (Shuttleworth & Cowie, 1997, as cited in Shih, 2008). To resolve the text ambiguity, therefore, the translator turns implicit (in the original text) into explicit by adding more information. The question remaining unanswered is to what extent the explicitation technique is applicable to other situations and whether it maintains the coherence of the content.

It is important to consider the linguistic structures of the text as well, which consist of cohesion and coherence. Translating is a challenging activity because it demands thematic unity, syntactic dexterity and lexical appropriateness. It is an activity in which meaning is also transferred. In other words, to produce an effective TT, the translator is duty-bound to preserve cohesion and coherence, at least to the extent that the purpose of the source text (ST) is retained (Hu, 1999). If a translation cannot keep the usual stream of words that form a sentence or discourse, it is not able to attract the addresses, nor can it transfer the concept

clearly despite the fact that it is the translator's responsibility and goal. The main purpose of this study is to understand how coherence is affected by explicitation in translation. To better understand the consequence of the use of explicitation in rendering implication information, this study tries to answer the following questions:

    1. To what extent does explicitation affect the coherence of the original text?

    2. What are the most and least frequently used strategies of explicitation in the given translations?

2. Review of Literature

The issue of explicitness has encouraged a lot of scholars in the field of translation studies to consider explicitation as a translation universal. Among other scholars, Toury (1995) and Chesterman (2004) have argued that regularities, similarities and patterns do exist in translation. The term explicitation was first introduced by Vinay and Darbelnet in 1958 as the process of introducing information into the TL which is present only implicitly in the SL, but can be derived from the context or situation (Vinay and Darbelnet, 1995). The first systematic contribution to this issue is Blum-Kulka's (1986) study wherein he found that there is an observed cohesive explicitness from the ST to the TT regardless of the increase traceable to differences between the two linguistic and textual systems involved, it is a universal feature of translation which is a globally observable tendency irrespective of the languages (Eskola, 2004). Baker (2001) puts it clearly that universal features of translation are those which typically occur in the translated text rather than in the original utterances and which are not the result of interference from specific linguistic systems. In fact, searching for universal features of translation has been the crux of the matter in translation studies (Mansour, Al-Sowaidi, & Mohammed, 2014). Heltai (2005) studied explicitation, redundancy and ellipsis as related universal features of translation. Explicitation, in Heltai's words is necessary to recover ellipted in the ST and that explicitation often leads to a high degree of redundancy in the TT. Heltai argues that the concept of explicitness is vague and explicitation must be considered together with ellipsis and redundancy. She believes that all those aspects contribute to an easy process of the TT (Heltai, 2005). Explicitation can be both an unconscious operation and a deliberate strategy, depending on the circumstances (Klaudy and Karoly, 2005, as cited in Mesa-Lao, 2011). What is more important is that explicitation is considered as such only according to definite parameters, that is, when something is expressed in the translation which was not in the original, something which was implied or understood through presupposition in the ST is overtly expressed in the translation, or an element in the ST is given greater importance in the translation through focus, emphasis, or lexical choices (Séguinot, 1988). De Beaugrande and Dressler (1981) view coherence as a property of a text, sometimes, though not always, the relations are not made explicit in a text, that is, they are not activated directly by expressions of the surface. Coherence is a property of text but, at times, it is obtained through the process of interpretation by a reader. Firth (1964) asserts that meaning is a property of the mutually relevant people, things and events in the situation. Charolles (1983) says no text is inherently coherent or incoherent, the ability to make sense of a text depends on the readers' expectation and the experience of the world because a reader understands a text in a way, that seems coherent to him, corresponds with his idea of what it is that makes a series of actions into an integrated whole.

Baker (2001) believes that coherence is not a feature of text because in the final analysis, a reader can only make sense of a text by analyzing the linguistic elements which constitutes

it against the backdrop of his own knowledge and experience. it is reasonable to suggest that whether meaning is a property of text or situation, coherence is the judgment made by a reader on a text. Hatim & Mason (1990) assert that readers usually assume that the utterances presented to them are intended to be coherent. It is undeniable that coherence can only be achieved through interaction between the text and the readers, and texts are intended to be coherent and every reader understands a text in a way, that seems coherent to him. Also, according to Blum-Kulka (1986), it is clear that the text cannot be separated from the readers and the text should be approached from a reader's point of view. Coherence is a property of well-written texts that makes them easier to read and understand than a sequence of randomly strung sentences. Although the same information can be organized in multiple ways to create a coherent text, some forms of text organization will be indisputably judged incoherent (Lapata & Barzilay, 2005). Generally speaking, an original text which exists on its own is coherent both within the text and between the text and the real world (Ka Xiaoyun, 2003). To translate means to render a TT from an ST; as such, it is important to re-establish coherence at different levels in the TT so that upon completion, the TT reads naturally and smoothly; no information in the original text is distorted and every part of the text should hold together (Kwee, 2020).

Schmied and Schäffler (1997) tested the hypothesis using a corpus taken from the Chemnitz English-German translation corpus. They point out that explicitation and its reverse process which they call condensation can also be observed in translation. They differentiate between two subcategories for both processes involved. Structural explicitness results from typological differences between the two languages in question at lexical or grammatical levels, while non-structural explicitness is the product of conscious or subconscious choices made by translators rather than systemic structural differences between the two languages. On the other hand, Overas (1998) examines the validity of the explicitation hypothesis with reference to a corpus of fictional works which includes both English-Norwegian and Norwegian-English translations. The study concludes that cohesive explicitness is largely frequent in the corpus. Another finding of the study is that the translators were more oriented towards explicitation than implicitation. Besides, explicitation is more frequent than implicitation in translations from English into Norwegian than the other way around. Overas argues that explicitness is a translation norm (as cited in Mansour et al., 2014). Norm-governed explicitation is language pair-specific and it occurs as a result of lexico-grammatical and pragmatic differences between the two languages. On the other hand, strategic explicitation occurs when a translator encounters a processing problem in the TT, thus the translator resorts to explicitating or reformulating the TT in order to make the comprehension of the message easier (Mansour et al., 2014).

Baleghizadeh and Sharifi (2010) studied the explicitation of implicit logical links between sentences and clauses in Persian-English translations and examined to what extent these shifts influence the cohesion of the TT. They find that different junctives are used in the TTs with a view to explicitating different types of logical relations between ST sentences and clauses of the corpus. The researchers claim that the explicitation of those logical links contributes to the intelligibility and also naturalness of the TT. The translators resorted to explicitation to make the text cooperative and acceptable in the TL by providing more communicative clues. Higgins et al. (2004) develop a system that assesses global aspects of coherence in students' essays. They use a manually annotated corpus of essays to learn which types of discourse segments can cause breakdowns in coherence. Other approaches focus on local coherence. Miltsakaki and Kukich (2004) manually annotated a corpus of students' essays with entity transition information and found that the distribution of transition types

correlates with human grades. Foltz et al. (1998) propose a model of local coherence that presupposes no manual coding. A text is considered coherent if it exhibits a high degree of meaning overlap between adjacent sentences. They employed a vector-based representation of lexical meaning and assess semantic relatedness by measuring the distance between sentence pairs. They reported that the model correlates reliably with human judgments and can be used to analyze discourse structure. The success of the approach motivates others on semantic association models of coherence. Lin and Kan's (2011) approach introduces and operationalizes another indicator of discourse coherence by modeling a text's discourse relation transitions. Besides, Lapata and Barzilay (2005) focused on machine-generated texts and assessed which knowledge sources were appropriate for measuring local coherence. They compared and contrasted two main frameworks for representing and measuring text coherence: the syntactic framework is particularly suited for uncovering entity transition types which are typical of coherent and incoherent texts, while the semantic framework is capitalized on the notion of similarity between sentences. They experimented with a variety of similarity measures employing different representations of lexical meaning: word-based, distributional and taxonomy-based. Their experiments revealed that the two modeling approaches are complementary and their model retained aspects of entity coherence as well as semantic relatedness. (Lapata & Barzilay, 2005).

3. Methodology

The aim of this descriptive-comparative study was to investigate to what extent explicitation may happen and how it may affect the coherence of a translation. In doing so, Vinay and Darbelnet's (1995) model of explicitation, along with and the coherence aspects of Sherman's (2010) model were applied.

3.1. Materials and Corpus

The materials of this study consisted of the first 13 surahs of Part (Juz) 30 of the Holy Qur'ān in Arabic and its five translations in English by Asad, Shakir, Pickthal, Yusufali and Saffarzadeh. Besides, three Persian translations and two Qur'ānic tafsirs were used as complementary materials to assist the researcher in analyzing the texts. The three Persian translations belonged to Naser Makarem Shirazi, Bahaedin Khoramshahi and Mohammad Mehdi Fooladvand. Besides, when necessary, the translations were compared with two tafsirs as complementary materials, including *Al-Mizan* by Muhammad Husayn Tabatabai (1903-1981) and *Quran Hakim* by Grand Naser Makarem Shirazi (1926 <u>Shiraz</u>, <u>Iran</u>).

3.2. Framework of the Study

As to the framework of the study, this research focused on two key aspects: explicitation and coherence. As far as explicitation is concerned, Vinay and Darbelnet (1995) believe that implicit information in the ST can be rendered explicit in the TT through the following levels:

Grammar: e.g., explication of masculine or feminine in the TL where an indication of gender is essential;

Semantics: e.g., explanation of the meaning(s) of a term or expression from the ST into the TL;

Pragmatics: explanation of culturally-loaded expressions or situations;

Discourse: explaining issues such as increased cohesion in the TT (Munday, 2012)**.**

When it comes to coherence, on the other hand, Sherman's (2010) model was taken into account. Coherence is achieved when sentences and ideas are connected and flow together smoothly and it includes the following:

Repetition: to link ideas, sentences and paragraphs;

Transitional Expressions: to link ideas, sentences and paragraphs;

Pronouns: to link sentences;

Synonyms: to link ideas and create variety;

Parallel Structures: to link ideas, sentences and paragraphs (Sherman, 2010)

3.3. Data Collection and Analysis

The Arabic verses were compared with their English translations by Asad, Shakir, Pickthal, Yusufali, and Saffarzadeh. If there was no change in the translated text, it was given a zero value. At the same time, the interpretations (i.e., tafsirs) were examined to see if there was any matter which should be rendered explicitly for the one given implicitly in the original text. If not, this was recorded into one of the following four levels based on Vinay and Darbelnet's (1995) model: grammar, semantics, pragmatics and discourse.

If the explicitation procedure occurred in the TT, the level of coherence was determined by Sherman's model (2010), which consisted of five levels: repetition, transitional expressions, pronouns, synonyms and the use of parallel structures.

The SPSS software program was used to assess the frequencies of variables, explicitation and coherence and to reveal which translators frequently or infrequently used explicitation, and how it might occur at the levels of the coherence of the text. Finally, the data were analyzed to determine to what extent explicitation affected the coherence of the translated text.

4. Findings

First, some examples from the first 13 surahs of Part (Juz) 13 and their interpretations are presented. This is followed by the presentation of the findings on the role of explicitation in the coherence of a translated work using Vinay and Darbelnet's (1995) model and Sherman' (2010) framework.

4.1 Examples from the first 13 surahs of Part (Juz) 13 and their interpretation

Example 1:
Surah 78: *Al-Naba* **(The Tidings**
SL   عَمَّ يَتَسَاءلُونَ (١)

TL   **Asad:** about what do they (most often) ask one another?
          Shakir: of what do they ask one another?
          Pickthal: whereof do they question one another?
          Yusufali: concerning what are they disputing?

Saffarzadeh: of what do they ask one another?

In 78:1, only the first translator, Asad, uses an adverb in the translation of the original text to put more emphasis on his translation. It helps readers have a picture of the condition. It also strengthens the meaning semantically and improves the coherence of the TT and connects the ideas. It appears that the other translators prefer not to add something to the translated text.

Example 2:
Surah 78: *Al-Naba* **(The Tidings)**
SL   عَنِ النَّبَإِ الْعَظِيمِ (٢)

TL   **Asad:** about the awesome tidings (of resurrection),
          Shakir: about the great event,
          Pickthal: (it is) of the awful tidings,
          Yusufali: concerning the great news,
          Saffarzadeh: of the great news (of the Resurrection Day)

In 78:2, Asad and Saffarzadeh (henceforth, T1 and T5, respectively) revealed the real meaning behind 'the news' which is the *Resurrection Day*. This may help readers be aware of the matter; however, Pickthal simply adds a pronoun to improve the coherence of the TT.

Example 3:
Surah 79: *Al-Naziat* **(Those Who Drag Forth)**
SL   وَالنَّازِعَاتِ غَرْقًا (١)

TL   **Asad:** (Consider) those stars that rise only to set,
          Shakir: (I swear) by the angels, who violently pull out (the souls of the wicked),
          Pickthal: By those who drag forth to destruction,
          Yusufali: By the angels who tear out (the souls of the wicked) with violence;
          Saffarzadeh: By the angels who put out (the souls of the sinners) violently;

In 79:1, Asad translates the word النَّازِعَات as stars, but T2, T4, and T5 render it as angels, while T3 decides not to mention the real meaning of the word. According to Makarem in the *Quran Hakim*, it specifically means angels but can also refer to angels' duties. Tabatabai presents all possible interpretations for this word.

Example 4:
Surah 79: *Al-Naziat* **(Those Who Drag Forth)**
SL   وَالنَّاشِطَاتِ نَشْطًا (٢)

TL   **Asad:** and move (in their orbits) with steady motion,
          Shakir: and by those who gently draw out (the souls of the blessed),
          Pickthal: by the meteors rushing,
          Yusufali: by those who gently draw out (the souls of the blessed);
          Saffarzadeh: by the angels who draw out (the souls of the believers) gently and with ease;

T1 gives a different translation of this verse, namely, the movement of the stars. All other translators, except for Pickthal, render the same meaning, which is the way angels get the soul of the believers.

Example 5:
Surah 80: *Abasa* (He Frowned)
SL   عَبَسَ وَتَوَلَّى (١)

TL   **Asad:** (He) frowned and turned away
            Shakir: (He) frowned and turned his back,
            Pickthal: (He) frowned and turned away
            Yusufali: (The Prophet) frowned and turned away,
            Saffarzadeh: (the messenger) frowned and turned away,

The subject of this verse has been removed. Translators here resolve this problem by adding a pronoun or a noun phrase. It seems that the translators are not sure who the real subject is; thus, they prefer to use a generic or masculine pronoun. In Persian translation, nobody adds the subject and translators prefer to stay loyal to the ST.

Example 6:
Surah 80: *Abasa* (He Frowned)
SL   أَن جَاءَهُ الْأَعْمَى (٢)

TL   **Asad:** because the blind man approached him!
            Shakir: because there came to him the blind man,
            Pickthal: because the blind man came unto him.
            Yusufali: because there came to him the blind man (interrupting).
            Saffarzadeh: because the blind man who came to him (interrupted the discourse of the meeting by asking him questions).

T4 and T5 describe the reason why the messenger carried out the action in the last verse. Other translators, however, only transfer the originality of the text.

Example 7:
Surah 81: *Al-Takwir* (The Overthrowing)
SL   وَإِذَا النُّفُوسُ زُوِّجَتْ (٧)

TL   **Asad:** and when all human beings are coupled (with their deeds),
            Shakir: and when souls are united,
            Pickthal: and when souls are reunited,
            Yusufali: when the souls are sorted out, (being joined, like with like);
            Saffarzadeh: and when the souls are united (with their bodies);

In defining the verb زُوِّجَتْ (coupled), T1 tries to link souls to human deeds, while others believe in the attaching of souls and their bodies together. There are different considerations, and hence, different renditions. Nonetheless, Tabatabai believes the verb زُوِّجَتْ (coupled) shows that the creator will create a situation in which any soul gets coupled with its analogous soul, either good or bad.

Example 8:
Surah 81: *Al-Takwir* (The Overthrowing)
SL   وَإِذَا الصُّحُفُ نُشِرَتْ (١٠)

TL   **Asad:** and when the scrolls (of men's deeds) are unfolded,
            Shakir: and when the books are spread,
            Pickthal: and when the pages are laid open,
            Yusufali: when the scrolls are laid open;

Saffarzadeh: and when the book (of deeds) shall be laid open;

In 81:10, T1 and T5 use the explicitation technique to strengthen the meaning of the text for readers, while others prefer not to mention the reason for opening the pages.

Example 9:
Surah 82: *Al-Infitar* **(The Cleaving)**
SL   كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ (٩)

TL   **Asad:** Nay, (O men,) but you (are lured away from God whenever you are tempted to) give the lie to (God's) Judgment!
        Shakir: nay! But you give the lie to the judgment (day),
        Pickthal: nay, but ye deny the judgment.
        Yusufali: nay! But ye do reject right and judgment!
        Saffarzadeh: (the truth is that) you (people) deny the (day of) recompense (for the deeds);

In 82:9, T1, T5, and T2 try to make the sentence clearer and more comprehensible, while the subject is not rendered and the meaning of the word بِالدِّينِ (the judgment day) is not unanimously understood.

Example 10:
Surah 82: *Al-Infitar* **(The Cleaving)**
SL   يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩)

TL   **Asad:** (It will be) a Day when no human being shall be of the least avail to another human being: (for on that Day it will become manifest that) all sovereignty is God's alone.
        Shakir: the day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.
        Pickthal: a day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.
        Yusufali: (it will be) the day when no soul shall have power (to do) aught for another: for the command, that day, will be (wholly) with Allah.
        Saffarzadeh: (it will be) a day that no one shall be of any benefit for another, (since on that day) the command will (totally) belong to Allah, (the Almighty).

In this verse, all translators add something to improve the cohesion and coherence of the text. Also, all features of grammar are used to make it more understandable to readers.

Example 11:
Surah 83: *Al-Mutaffifin* **(Defrauding)**
SL   أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤)

TL   **Asad:** Do they not know that they are bound to be raised (from the dead)?
        Shakir: Do not these think that they shall be raised (again)?
        Pickthal: Do such (men) not consider that they will be raised (again)?
        Yusufali: Do they not think that they will be called (to account)?
        Saffarzadeh: Do they not think (that there will be a Judgement Day) and they will be raised up (to receive their recompense?

In 83:4, most interpreters give one or more words to show the meaning of the term مَبْعُوثُونَ (to be raised up) in this sentence.

Example 12:
Surah 83: *Al-Mutaffifin* **(Defrauding)**
SL   لِيَوْمٍ عَظِيمٍ (٥)

TL   **Asad:** (and called to account) on an awesome Day,
                Shakir: for a mighty day,
                Pickthal: unto an awful day,
                Yusufali: on a mighty day,
                Saffarzadeh: and (this will happen) on a Great Day:

Asad and Saffarzadeh add more words in their translations when describing the promised day, while others prefer not to mention anything.

Example 13:
Surah 84: *Al-Inshiqaq* **(The Sundering)**
SL   وَيَصْلَى سَعِيرًا (١٢)

TL   **Asad:** but (he) will enter the blazing flame.
                Shakir: and enter into burning fire
                Pickthall: and be thrown to scorching fire.
                Yusufali: and (he) will enter a blazing fire.
                Saffarzadeh: and (he) will enter the flaming hell fire,

To make the text more cohesive, T1, T4, and T5 insert a subject to this verse using a parenthesis.

Example 14:
Surah 84: *Al-Inshiqaq* **(The Sundering)**
SL   إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤)

TL   **Asad:** for, behold, he never thought that he would have to return (to God).
                Shakir: surely he thought that he would never return.
                Pickthall: he verily deemed that he would never return (unto Allah).
                Yusufali: truly, did he think that he would not have to return (to us)!
                Saffarzadeh: and verily, he was of the opinion that he would never be raised up (after his death),

T1, T3 and T4 insert an object to complete the sentence; however, T5 adds a phrase to complete the sentence semantically rather than structurally. Also, Khoramshahi and Tabatabai believe it refers to the resurrection day when people will be asked about their deeds.

Example 15:
Surah 85: *Al-Burooj* **(The Mansions of the Stars)**
SL   وَالْيَوْمِ الْمَوْعُودِ (٢)

TL   **Asad:** and (then bethink thyself of) the promised Day,
                Shakir: and the promised day,
                Pickthall: and by the promised day.

Yusufali: by the promised day (of judgment);
Saffarzadeh: by the promised day (of judgement),

T1 creates a more comprehensive translation, compared to others, who just mention the promised day (i.e., Judgment Day). In his interpretation, Tabatabai also talks about it.

Example 16:
Surah 85: *Al-Burooj* (The Mansions of the Stars)
SL
وَشَاهِدٍ وَمَشْهُودٍ (٣)

TL   **Asad:** and (of) Him who witnesses (all), and (of) that unto which witness is borne (by Him)!
Shakir: and the bearer of witness and those against whom the witness is borne
Pickthall: and by the witness and that whereunto he beareth testimony,
Yusufali: by one that witnesses, and the subject of the witness;
Saffarzadeh: by (those messengers) who bear witness and (their followers) who are the subjects of their witness,

In 85:3, T1 and T5 try to present a stronger rendition, compared to others; Tabatabai believes that شَاهِدٍ (witness) is our God who observes the brutal act of the disbelievers (مَشْهُودٍ).

Example 17:
Surah 86: *Al-Tariq* (The Morning Star)
SL
وَالسَّمَاءِ وَالطَّارِقِ (١)

TL   **Asad:** (Consider) the heavens and that which comes in the night!
Shakir: (I swear) by the heaven and the comer by night;
Pickthall: by the heaven and the morning star,
Yusufali: by the sky and the night-visitant (therein);
Saffarzadeh: by the sky and by Tariq,

The term *Al-Tariq* has been translated differently. T1, T2 and T4 define it as something that appears at night, while for T3, it is a morning star, and T5 just renders the exact word literally. Tabatabai believes that it means something or someone that appears at night but here it means the star that appears at night.

Example 18:
Surah 86: *Al-Tariq* (The Morning Star)
SL
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

TL   **Asad:** issuing from between the loins (of man) and the pelvic arch (of woman).
Shakir: coming from between the back and the ribs
Pickthall: that issued from between the loins and ribs.
Yusufali: proceeding from between the backbone and the ribs:
Saffarzadeh: which comes out of the backbone (of the father) and the ribs (of the mother);

T1 and T5 offer more explanation (adding an object of preposition), compared to others. This helps readers understand what makes the creation of men possible if our God decides it to be done.

Example 19:
Surah 87: *Al-Ala* (The Most High)
SL

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (١)

TL   **Asad:** Extol the limitless glory of thy Sustainer's name the glory of the Al-Highest,
Shakir: glorify the name of your lord, the most high,
Pickthall: praise the name of thy lord the most high,
Yusufali: glorify the name of thy guardian-lord most high,
Saffarzadeh: (o, messenger) celebrate the name of your creator and nurturer, the supreme exalted:

Just Saffarzadeh reveals the name of the addressee—the prophet. Tabatabai offers the same description. To improve the text, T1 adds some new words.

Example 20:
Surah 87: *Al-Ala* (The Most High)
SL

وَالَّذِى قَدَّرَ فَهَدَى (٣)

TL   **Asad:** and who determines the nature (of all that exists), and thereupon guides it (towards its fulfillment),
Shakir: and who makes (things) according to a measure, then guides (them to their goal),
Pickthall: who measureth, then guideth;
Yusufali: who hath ordained laws, and granted guidance;
Saffarzadeh: the one who ordained (men's life) and also guided (him to the right path);

T1 and T2 provide explanatory information using parentheses and try to mention all things which are measured by God. Similarly, Tabatabai believes that the idea behind this verse is all things that exist. On the contrary, T5 restricts it only to men's life.

Example 21:
Surah 88: *Al-Ghashiyah* (The Overwhelming)
SL

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١)

TL   **Asad:** has there come unto thee the tiding of the Overshadowing Event?
Shakir: has not there come to you the news of the overwhelming calamity?
Pickthall: hath there come unto thee a tiding of the overwhelming?
Yusufali: has the story reached thee of the overwhelming (event)?
Saffarzadeh: (o, messenger) has there come to you the story of Ghashiyah?

Most translators render similar meanings in English except T5 who prefers the exact word in the TT. Both Makarem and Tabatabai use the term Resurrection Day for the word الْغَاشِيَة in their interpretations.

Example 22:
Surah 88: *Al-Ghashiyah* (The Overwhelming)
SL

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧)

TL   **Asad:** do, then, they (who deny resurrection) never gaze at the clouds pregnant with water, (and observe) how they are created?
Shakir: will they not then consider the camels, how they are created?

Pickthall: will they not regard the camels, how they are created?
Yusufali: do they not look at the camels, how they are made?
Saffarzadeh: do the disbelievers not look at the camel how it was created?

Asad's and Shakir's translations are more detailed, compared to other renditions. Regarding the term يَنْظُرُونَ, they mention who the addresses are clearly. On the other hand, T1 gives a completely different meaning for الْإِبِلِ (i.e., cloud), while the same term is translated differently (i.e., camel) by other translators.

Example 23:
Surah 89: *Al-Fajr* (The Dawn)
SL   أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦)

TL   **Asad:** art thou not aware of how thy Sustainer has dealt with (the tribe of) Ad,
          Shakir: have you not considered how your lord dealt with Ad,
          Pickthall: dost thou not consider how thy lord dealt with (the tribe of) Aad,
          Yusufali: seest thou not how thy lord dealt with the Ad (people),
          Saffarzadeh: (o, messenger!) have you not observed how your creator & nurturer dealt with the Ad (people)?

Asad, Pickthall, Yusufali and Saffarzadeh use the word tribe or people to define the proper noun 'Ad' which is the name of an ancient tribe. The last translator also renders the verse explicitly by offering explanatory information based on her own interpretation.

Example 24:
Surah 89: *Al-Fajr* (The Dawn)
SL   إِرَمَ ذَاتِ الْعِمَادِ (٧)

TL   **Asad:** (the people of) Iram the many-pillared,
          Shakir: (the people of) Aram, possessors of lofty buildings,
          Pickthall: with many-columned Iram,
          Yusufali: of the (city of) Iram, with lofty pillars,
          Saffarzadeh: (a people), who were like lofty pillars,

Iram in most translations refers to a city with high strong pillars. T5, however, believes that Iram refers to the tribe's ancestor, while the people in this city were tall enough to be called pillars. Tabatabai has a similar opinion and uses the term in both senses.

Example 25:
Surah 90: *Al-Balad* (The City)
SL   يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (٦)

TL   **Asad:** He boasts, "I have spent wealth abundant!"
          Shakir: he shall say: I have wasted much wealth,
          Pickthall: and he saith: I have destroyed vast wealth:
          Yusufali: he may say (boastfully); wealth have I squandered in abundance!
          Saffarzadeh: the (hypocrite) man says: I wasted a lot of money (in paying alms and charity).

In 90:6, T5 uses explicitation to show why some people boast, as they spent money for charity and alms. In contrast, other translators did not provide any explanatory information.

Khoramshahi, Makarem and Tabatabai hold a similar opinion about people giving money to poor people.

Example 26:
Surah 90: *Al-Balad* **(The City)**
SL   أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ (١٨)

TL   **Asad:** Such are they that have attained to righteousness;
        Shakir: these are the people of the right hand,
        Pickthall: their place will be on the right hand.
        Yusufali: such are the companions of the right hand.
        Saffarzadeh: such people (who have fulfilled the undertaking of the hard task) are the fortune ones (they will be the inhabitants of the paradise and the record of their deeds is in their right hand).

Saffarzadeh offers detailed explanatory information about the verse. Her translation includes an explanation about the term أَصْحَابُ الْمَيْمَنَةِ (righteous companions), while other translators just resorted to a literal equivalent.

Example 27:
Surah 90: *Al-Balad* **(The City)**
SL   وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (١٩)

TL   **Asad:** whereas those who are bent on denying the truth of our messages they are such as have lost themselves in evil,
        Shakir: and (as for) those who disbelieve in our communications, they are the people of the left hand,
        Pickthall: but those who disbelieve our revelations, their place will be on the left hand.
        Yusufali: but those who reject our signs, they are the (unhappy) companions of the left hand.
        Saffarzadeh: but those who denied our signs and miracles, they are the miserable ones (they will enter the hell and the record of their deeds is in their left hand);

Shakir, Pickthal and Yusufali offers a literal translation of the noun أَصْحَابُ الْمَشْأَمَةِ (people in the left hand). Asad and Saffarzadeh interpret it as evil and miserable people. Asad and Saffarzadeh's interpretation is in line with that of Makarem and Tabatabai.

4.2 The impact of explicitation on coherence

Table 1 shows that Saffarzadeh used explicitation in 95 possible cases (of 371), while Asad used it in 88 possible cases (of 95 cases), which is about 92.6 percent (Table 2). Yusufali used this strategy in 42 verses accounting for 44.2 percent (Table 3). As far as Pickthal's translation is concerned, this strategy was used for 31.5 percent of possible cases in 30 verses (Table 4). Finally, Shakir preferred to use it just in 22 cases accounting for 23.1 percent of all possible conditions (Table 5).

Table 1. Frequency and percentage of explicitation in Saffarzadeh's rendition

Saffarzadeh		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	95	25.6	25.6	25.6
	no	276	74.4	74.4	100.0
	Total	371	100.0	100.0	

Table 2. Frequency and percentage of explicitation in Asad's rendition

Asad		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	88	23.7	23.7	23.7
	no	283	76.3	76.3	100.0
	Total	371	100.0	100.0	

Table 3. Frequency and percentage of explicitation in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	42	11.3	11.3	11.3
	no	329	88.7	88.7	100.0
	Total	371	100.0	100.0	

Table 4. Frequency and percentage of explicitation in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	30	8.1	8.1	8.1
	no	341	91.9	91.9	100.0
	Total	371	100.0	100.0	

Table 5. Frequency and percentage of explicitation in Shakir's rendition

Shakir		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	yes	22	5.9	5.9	5.9
	no	349	94.1	94.1	100.0
	Total	371	100.0	100.0	

Tables 1 to 5 clearly indicate the frequency and percentage of explicitation in all translations. Tables 6 to 10 show how frequently the categories of Vinay and Darbelnet's (1995) model in explicitation are distributed in translators' renditions.

Table 6. Frequency and percentage of Vinay and Darbelnet's (1995) model in Saffarzadeh's rendition

Saffarzadeh		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	276	74.4	74.4	74.4
	Grammar	8	2.2	2.2	76.5
	Semantics	25	6.7	6.7	83.3
	Pragmatics	1	.3	.3	83.6
	Discourse	61	16.4	16.4	100.0
	Total	371	100.0	100.0	

Table 7. Frequency and percentage of Vinay and Darbelnet's (1995) model in Asad's rendition

Asad		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	283	76.3	76.3	76.3
	Grammar	14	3.8	3.8	80.1
	Semantics	22	5.9	5.9	86.0
	Pragmatics	1	.3	.3	86.3
	Discourse	51	13.7	13.7	100.0
	Total	371	100.0	100.0	

Table 8. Frequency and percentage of Vinay and Darbelnet's (1995) model in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	329	88.7	88.7	88.7
	Grammar	8	2.2	2.2	90.8
	Semantics	2	.5	.5	91.4
	Pragmatics	1	.3	.3	91.6
	Discourse	31	8.4	8.4	100.0
	Total	371	100.0	100.0	

Table 9. Frequency and percentage of Vinay and Darbelnet's (1995) model in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	340	91.6	91.6	91.6
	Grammar	9	2.4	2.4	94.1
	Semantics	5	1.3	1.3	95.4
	Discourse	17	4.6	4.6	100.0
	Total	371	100.0	100.0	

Table 10. Frequency and percentage of Vinay and Darbelnet's (1995) model in Shakir's rendition

Shakir		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	349	94.1	94.1	94.1
	Grammar	8	2.2	2.2	96.2
	Semantics	2	.5	.5	96.8
	Discourse	12	3.2	3.2	100.0
	Total	371	100.0	100.0	

Tables 6 to 10 show that the translators intended to enhance the cohesion of the translation by adding words, phrases and sentences to enhance the discourse. Semantics is the second most frequently used category which benefits from the translations. To bridge the cultural gap between the two languages, Saffarzadeh and Asad's translation regularly included similar meanings so that the translation becomes more understandable to the readers. The next categories included grammar and pragmatics, which were infrequent, compared to the previously-mentioned categories. Grammar ranks third with 2.2 to 3.8 percent of explicitation, while pragmatics ranks fourth with zero to 0.3 percent. Although it was expected to see that all translators use explicitation, it appears that, apart from Saffarzadeh and Asad, other translators do not show a marked tendency in using explicitation in transferring meaning.

To trace the effect of explicitation on coherence, Sherman's model (2010) was used for the analysis. The findings show that the highest frequency belongs to Saffarzadeh by 100 % (Table 11), followed by Asad, Yusufali, Pickthal, and Shakir, respectively, as shown in Tables 12-15.

Table 11. Frequency and percentage of Sherman's (2010) model in Saffarzadeh's rendition

Saffarzadeh		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	276	74.4	74.4	74.4
	Repetition	10	2.7	2.7	77.1
	Pronouns	18	4.9	4.9	81.9
	Synonyms	67	18.1	18.1	100.0
	Total	371	100.0	100.0	

Table 12. Frequency and percentage of Sherman's (2010) model in Asad's rendition

Asad		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	283	76.3	76.3	76.3
	Repetition	9	2.4	2.4	78.7
	Transitional Expressions	3	.8	.8	79.5
	Pronouns	22	5.9	5.9	85.4
	Synonyms	54	14.6	14.6	100.0
	Total	371	100.0	100.0	

Table 13. Frequency and percentage of Sherman's (2010) model in Yusufali's rendition

Yusufali		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	329	88.7	88.7	88.7
	Repetition	3	.8	.8	89.5
	Transitional expressions	1	.3	.3	89.8
	Pronouns	15	4.0	4.0	93.8
	Synonyms	23	6.2	6.2	100.0
	Total	371	100.0	100.0	

Table 14. Frequency and percentage of Sherman's (2010) model in Pickthal's rendition

Pickthal		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	340	91.6	91.6	91.6
	Repetition	2	.5	.5	92.2
	Pronouns	11	3.0	3.0	95.1
	Synonyms	18	4.9	4.9	100.0
	Total	371	100.0	100.0	

Table 15. Frequency and percentage of Sherman's (2010) model in Shakir's rendition

Shakir		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Zero	349	94.1	94.1	94.1
	Repetition	2	.5	.5	94.6
	Pronouns	9	2.4	2.4	97.0
	Synonyms	11	3.0	3.0	100.0
	Total	371	100.0	100.0	

As Tables 11 to 15 show the most frequent strategy of Sherman's (2010) framework is synonyms where translators use similar or close meanings to make the target content more comprehensible. The second frequent strategy is pronouns wherein what is deleted as a subject or an object of the sentence can strengthen the content for readers in the TL. The third frequent strategy is repetition in which translators repeat the past events in the current text, which helps to make the context comprehensible for readers. Transitional expressions come fourth, which connects two separate parts of a sentence. The least frequent strategy is parallel structures and no translator made use of it.

5. Discussion

Translating religious contexts needs more attention and preparation as translators have to deal with ideologies and beliefs. Therefore, translators should focus on details. The main objective of this research was to understand how seasoned translators transferred implicit meanings to the TL. The findings showed that most of the translators, except Shakir and Pickthal, attempted to reveal implicit meanings and used different approaches to turn the implicit content into explicit. Additionally, in many cases, Saffarzadeh and

Asad preferred not to reveal their own interpretations of verses explicitly, but generally tried to be loyal to the real background of the issues, although in a few cases they rendered different concept(s) of the verses.

The findings of this research can broaden our understanding of how using explicitation in transferring meaning(s) from the SL to the TL can help readers recognize the context better. More specifically, these findings indicate that Saffarzadeh and Asad and, to some extent, Yusufali used explicitation to offer more details to the target readers and to make translation more comprehensible. They also transfer the implied meaning(s) where necessary.

Particularly noteworthy is although these findings indicate how explicitation can improve the coherence of interpretations in most cases, there were a few cases where redundant information and details were offered by the translator. The main problem with such cases is that when readers read the verse and attempt to understand the content to grasp the main points, they may get distracted by these redundant details, which is in sharp contrast with the real intention of the translator, especially in religious and holy scriptures.

6. Conclusion

This study aimed to investigate the role of explicitation in the coherence of five translated works of the Holy Qur'ān and its interpretation. Although religious tenets discourage the addition of information and details to the original content of the holy scriptures, this study showed how the addition of even one word can change or improve a concept, and consequently, the ambiguity of the verse is resolved for the readers, who are interested in knowing circumstances of revelation, which were presented implicitly in the original text. Not only can explicitation help to transfer the meaning more precisely, it can also help to resolve controversies between different Islamic sects as long as translators are loyal to the actual background of matters. Future studies should follow this trend. Translation consists of two processes, namely, reading in the SL and writing in the TL. Therefore, mistranslation occurs when the translator faces difficulty in reading the original text or witting the translation. Furthermore, the translation goes beyond a mere replacement of the ST words and phrases with TL equivalents as it also involves the role translation plays in society (Robinson, 2004). Although different texts with various genres are a challenge for translators, translating holy texts is more sensitive and demands careful work. Such texts deal with ideologies and beliefs and then their translators must be fully aware of the specifications and issues related to them.

Overall, it is the skill of a good translator to properly transfer cultural or religious expressions between the two languages. Therefore, the translator should be clear enough and stay loyal to the original and it must be also understandable to and acceptable to the target readers. Explication was also used between the two languages of Arabic and English in translating Islamic concepts. Although the two languages have different structures, it is still feasible to yield an acceptable interpretation for native English speakers who wish to read Islamic scriptures.

A major limitation of this study was the small sample size of the corpus. To have more reliable findings, future studies can apply these models to more chapters of the holy Qur'ān. In addition, another limitation of the research was the researcher's limited time and budget. In addition to the above-mentioned limitations, caution should be taken when

doing research on religious issues as any misinformation in the study can mislead the followers of a religious group or may lead to strong opposition. Researchers must strive to maintain a neutral stand and should not take sides in matters or arguments. Perhaps due to a similar concern, a few translators—as this study showed—preferred not to change the original SL content and stayed loyal to the original context. Future studies should examine other chapters of the Holy Qur'ān to complement the results of this paper. It is hoped that the findings of these studies can help future translators render religious content more properly.

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Linguistic Corpus Analysis of Historical and Narrative Sources Related to Miqdad bin Amr

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ABSTRACT

In the Islamic school, there are examples and models that all their personal, social and political status is beyond time, place, race and culture. In this school, after the Prophet (PBUH) and the infallible Imams (PBUT), their prominent companions are among the best examples and role models. One of these companions is Miqdad bin Amr. He is one of the first Muslims who, in addition to his high status among the Sunnis, is also considered to be of high status among the Shiites. Despite the wide range of sources related to the personality of Miqdad bin Amr, the materials available about him are brief, scattered or limited to a specific time period, and some aspects of his personality have not been analyzed. Therefore, this article provides a linguistic analysis of his character as a role model by collecting relevant historical, and narrative sources and paying special attention to Miqdad's personality traits and characteristics. This article uses a descriptive method based on qualitative and quantitative linguistic content analysis. The analysis of Miqdad's character using the pattern of character classification in Islamic sources shows that Miqdad's personality is described as chaste, calm, self-confident and clever in narrative, historical and Qur'ānic sources.

1. Introduction

It cannot be doubted that characters have played an undeniable role in history. For example, in the history of early Islam, characters were influential according to their status and position in the formation process and outcome of events (Kalbasi Esfahani & Qobadi, 2012, p. 92). Investigating the structure of people's personality is one of the important and favorite areas of psychologists, which refers to the basic units or constituents of personality in psychology (Mervielde & De Fruyt, 2002). The existence of the trait of perfectionism makes a person move to get closer to perfect personalities and recreate their traits in himself (Sharafi, 2000), but since it is not possible to find a comprehensive model for personality traits that includes all personality dimensions (Block, 2001), psychologists have been recently looking for other solutions for classifying and collecting traits (Shojaei, et. al, 2013). Among the solutions presented for the classification of attributes and solving the problem of comprehensiveness of attributes one can refer to religious texts (Friedman & Skoustak, 2010).

In Islamic religious texts, verses and hadiths are very rich sources for extracting personality traits (Shojaei et al., 2015). Examining the personality of the companions of the Messenger of God (PBUH), who were influential in the events and incidents of their time and even in the developments of the following years and centuries, is an undeniable necessity (Yari & Qobadi, 2012). One of these companions is Miqdad bin Amr, also known as Sani Al-Arkan Arbaa (Kashi, n. d.), admired by the Messenger of God (PBUH) (Ibn Babouyeh, 1998). He was one of the first Shiites and followers of Amir al-Mu'minin Ali (PBUH) Bahrani, 1994). In biographies and general chronicles, there are some points mentioned about Miqdad during the Prophet's (PBUH) mission period, after the mission and the event of Saqifa (Jamil, n. d.; Majlesi, n. d.; Waqidi). Some of the texts are dedicated to his political and social life (Ibn Athir, 1988; Ibn Tawoos, 1990; Majlesi, 2005); however, it seems that the analysis of the linguistic content in regard to his personality traits in historical, Qur'anic and narrative sources has not been fulfilled in the form of an article so far, and addressing it can be useful for better identification of the personality traits of this noble companion as a role model.

Personality has been derived from the Latin word Persona. Persona in ancient Greece referred to a mask that theater actors put on their faces. This meaning gradually expanded and included the role of the actor. The main and basic concept of character is a formal and social image that a person draws based on the role he plays in society. In fact, the individual himself presents to society a personality according to which society evaluates him (Ruhollahzadeh, 2009). In general, personality is specific patterns of thinking, emotion and behavior that determine a person's personal style in interaction with the social and material environment. According to Gordon Allport, personality is a dynamic organization that is inside each person and includes psycho-physical systems that determine his behavior and thinking (as cited in Atkinson, et.al, 2018).

Overall, despite a wide range of sources available on the personality of Miqdad bin Amr, these materials are sometimes brief, scattered or limited to a specific time period. In addition, some aspects of Miqdad's personality based on psychological analysis have not been mentioned in these sources. On the other hand, the linguistic analysis of Miqdad's character as a model and an example has not been fulfilled in the sources. Therefore, in this article, an attempt has been made to provide a linguistic analysis of the personality of Miqdad as a

model by collecting historical, Qur'anic and narrative sources related to Miqdad and paying special attention to his personality traits and features.

2. Literature Review

In Islamic sources, personality and personality patterns have been discussed. In Islamic sources, "model" (*Oswah*) has been used to mean following and imitating (Qaemi Moghadam, 2002,). Since people love perfection, they are always looking for role models to shape their personality (Mahdavi Rad & Zarsazan, 2005). This desire is a natural thing that man is willing to face many hardships to achieve (Abassi Moghadam, 2011). It is for this reason that the model method or presentation of models is one of the effective methods in Islamic education and training and has a special place in all educational and propaganda systems and even in non-Islamic systems (Abassi Moghadam, 2011). Accordingly, the Holy Qur'an has introduced patterns and models. Mentions can be made of Prophet Noah (PBUH) as a model of stability and resistance in preaching religion, Prophet Abraham (PBUH) as an idol breaker and a role model for confronting polytheism, Prophet Ayub (PBUH) as a hero of patience and a role model for coping with the hardships of the times, and Prophet Joseph (PBUH) as a role model for controlling lusts.

When we talk about "models", the issue of life conduct (*Sirah*) is also raised (Pasandideh, 2007, p. 106). According to the opinion of Shahid Motahari (may Allah be pleased with him), *Sirah* is a behavioral style and a special way of life, the principles, standards and methods that a person has in his actions and behavior (Motahari, 2004). In the Islamic school, models beyond belonging to time, place, race and specific culture are introduced so that they can guide people and believers of all ages and eras (Mahdavi Rad & Zarsazan, 2005). After the Prophets and the Infallible Imams, their companions are considered among the religious examples and models. According to Ahl al-Bayt (PBUT), the companions are those who, as a result of continuous service to the Messenger of God PBUH) and his Ahl al-Bayt, their temperament is visible throughout their existence in such a way that even their speech, behavior and thoughts are affected (Marefat, 2004). Among these companions, one can refer to Miqdad bin Amr, also known as Miqdad bin Aswad (Ibn Hajar Asqalani, n. d., Vol. 6, p. 160), who is one of the first Muslims (Majlesi, n. d., Vol. 38, p. 228), someone who, according to the words of the Messenger of God (PBUH), is from the Ahl al-Bayt (Al-Mofid, 1992, p. 222) and heaven longs to meet him (Deilami, 2005). Imam Sadiq (PBUH) referred to this character in the event of Saqifa and allegiance with Abu Kardar. In his case, he says, "At that time, Miqdad was the best among the people in terms of faith" (Majlesi, n. d.). However, Miqdad is a character who has not received the attention he deserves in terms of his personality dimensions in Islamic studies. In general, the sources about the personality of Miqdad bin Amr can be divided into several categories as follows.

1. The first category includes the sources that have centrally and independently mentioned the general aspects of Mogdad's life from the time of his birth to the time of his death, some of which are more complete than others, and some others only cover the special and important parts of Mogdad's life. For example, the book of *Miqdad bin Al-Aswad al-Kandi, the First Persian in Islam,* is the biography of Miqdad bin Amr, in which his family history and the events of his childhood, conversion to Islam, migration to Abyssinia and Medina, participation in the early wars of Islam, events after the passing away of the Prophet (PBUH) and the story of Saqifa until the death of Miqdad have been mentioned in a narrative form. In the other part, the book has discussed his moral virtues in the light of traditions and the Qur'anic verses. This book, which is in Arabic, can be said to be almost the most complete source that has collected the materials related to this noble companion. The book

of *True Heroes* is another source that talks about the sacrifices and sincerity of Miqdad in the prophetic era, which can be said to have no logical and coherent order. Another book that is included in this category is *A Profile of Miqdad*. This Persian book that briefly focuses on the story of Saqifa and the seditions after the death of the Messenger of God (PBUH) has given an overview of Mogdad's life, and most of Mogdad's biography has been discussed in it (Al-Faqiyya, 2007; Khaled, 1973; Mohammadi Eshtehadardi, 2011).

2. Also one can find sources of general history that referred to Miqdad sporadically in various historical events, such as the early wars of Islam, the migration to Abyssinia and Yathrab, the period after the death of the Messenger of God (PBUH), the caliphate of Amir al-Mu'minin, etc. (e.g., Ibn Athir, Beta; Ibn Saad, Beta; Balazri, Beta; Abbas Qomi, 1919).

3. Furthermore, there are the sources that have discussed the biography of the Ahl al-Bayt (PBUT) and their virtues and, accordingly, have mentioned some companions of the imams, such as Miqdad bin Amr, and have presented some information about them (Ibn Hisham, n. d.; Ibn Shahrashob, n. d.).

4. Next, there are the sources that have been specifically written to record the virtues of the companions and introduce them. Like *The Encyclopedia of the Companions of the Prophet (PBUT)*, the book *Asad al-Ghabha fi Ma'rifah al-Sahaba*, in which the names of more than seven thousand companions of the Prophet (PBUT) have been arranged in alphabetical order, and a chapter is assigned to each of them, including explanations on the date and place of birth of the Companions, parents, the date they converted to Islam, their association with the Messenger of God (PBUH), historical events such as participation in wars and presence in incidents, responsibilities, etc. Furthermore, one can find *Kitab al-Istiyab fi Ma'arfa al-Ashab*, which contains useful information about the companions of the Holy Prophet (PBUH) being arranged in alphabetical order. This book also divides and introduces the companions according to their fame, nicknames or fame associated with their names and nicknames. Such books, despite their relative comprehensiveness, and also their scholarly tone, do not take an analytical approach toward the content (Ibn Athir, 1998; Ibn Hajar Asqlani, n. d.; Ibn Abd al-Bar, 1991).

5. The last category includes other narrative sources that have different narrations about the honor of Miqdad bin Amr, or even have provided his narrations. This category also includes commentary books that explain the dignity of revelation and interpretation of some verses in the role of Miqdad bin Amr and his virtues. Although these sources enjoy a special order, their purpose is not to expand and analyze the content, and as a result, their content is brief and lacks details (e.g., Tabatabaei, 1991; Tabarsi, 1991; Ali bin Ebrahim Qomi, 1984).

3. Methodology

Since the information needed in this research was all in written form in historical and narrative sources and sometimes other researchers had also explained them, a descriptive method based on linguistic content analysis was used. The type of content analysis used in this article is qualitative and quantitative. According to Philip Stone, content analysis is a method that objectively and based on certain rules discovers special characteristics of a message (as cited in Iman and Noshadi, 2010, p. 18). Content analysis as an analytical technique gained significant popularity in the early 20th century in the field of communication.

There are two forms of content analysis, namely, quantitative content analysis and qualitative content analysis. The method of qualitative content analysis deals with the inference of results based on the characteristics of the message, and for this reason, it has attracted more attention in social sciences and applied sciences. According to the supporters of qualitative analysis techniques, the importance of indicators does not necessarily depend on their frequency and it is not possible to reach the desired result based only on the frequency of data. According to them, it is possible that the presence or absence of the same feature in documents is more important than other features whose relative frequency is higher (Holsti, 1994, p. 22).

Two general categories for content analysis can be imagined: conceptual analysis and relational analysis. Conceptual analysis is usually based on the frequency of use of a concept in the form of words and phrases in a text. On the other hand, the relational analysis goes further and analyzes the relation of concepts according to indicators, such as coexistence and substitution in a text.

The subject of qualitative content analysis can be all types of communication recorded in manuscripts of interviews, discourses, observation, video tapes, documents, etc. (Sotoudeh Arani & Daneshiar, 2008). In quantitative content analysis, the counting of content units is used and efforts are made to measure certain features in the text (Sotoudeh Arani and Daneshyar, 2008). In this research, the content analysis of the subject of Migdad's character is qualitative and is inspired by linguistic achievements. In the analysis of linguistic content, both words and the relationship between them are considered. Therefore, it is possible for the researcher to analyze expressions based on two components of frequency and semantic relationship.

The materials used in this research can be divided into three categories:

1. Qur'anic sources: interpretations of the Holy Qur'an and books related to the revelation of the Qur'anic verses, such as Tafsir al-Mizan, Tafsir al-Mansoob ala Imam al-Hasan al-Asgari, Tafsir Firat al-Kufi, Tafsir Noor al-Saqlain.

2. Narrative sources: both Shia and Sunni sources and focusing on authentic Shia books such as Bihar al-Anwar, Sharh Nahj al-Balagha, Amali, Ayun Akhbar al-Reza (PBUH), Al-Khasal and Tohf al-Aqool.

3. Sources of history and conduct (Sirah): such as Tarikh Yaqoubi, Tarikh Khalifa, Al-Kamal fi al-Tarikh, Tabaqat al-Kubari, Sirah al-Nabiyyah, Asad al-Ghaabah fi Marafah al-Sahaba, Al-Astiyab fi Marafah al-Sahhabah and al-Isabah fi Tamiz al-Sahabah.

Psychologists who study the traits have made extensive efforts to understand the structure of personality. The result of these efforts, which are usually done by extracting words related to personality from dictionaries, have led to various lists and patterns of traits (Shojaei et al., 2015, p. 8). To analyze the personality of Miqdad bin Amr, the model obtained by Shojaei (2015) in the article on the structure of personality based on Islamic sources was used in the framework of the approach of traits. According to him, by collecting and discovering the structure of personality from Islamic sources and by using the method of linguistic semantics and conceptual correlation, fifteen great traits or attributes are obtained as the main factors of personality, which are: peace of mind, moderation, ego enhancement, good mood, inhibition, flexibility, obligation, happiness, being active, chastity, stability, shrewdness, humility, seeking communication and responsiveness (Shojaei, 2015, p. 76).

Table 1 is the model designed by Shojaei (2015) for the analysis of the structure of personality based on Islamic sources.

Table 1. The Main Components of Personality in Islamic Sources (Shojaei, 2015)

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1	Peace of Mind	Safety	6	Flexibility	Leniency	11	Stability	Tolerance
		Optimism			Forgiveness			Dignity
		Relaxation			Social Adjustment			Patience
		Philosophy and The Meaning of Life			Acceptance and Surrender			Self-Preservation
2	Moderation	Good Luck	7	Obligation	Appreciation	12	Shrewdness	Intelligence
		Moderation			Honesty			Foresight
		Social Justice			Fairness			Insight
		Mental Balance			Keeping the Promise			Personal Growth
3	Ego Enhancement	Courage	8	Happiness	Happiness	13	Humility	Modesty
		Bravery			Vitality			Readiness For Serving
		Ambitiousness			Satisfaction			Sense of Altruism
		Zeal			Sense Of Felicity			Self-Acceptance
4	Good Mood	Friendly Relationships	9	Being Active	Achievement Motivation	14	Seeking Communication	Being Sociable
		Benevolence			Being Useful			Team Work Aspiration
		Gentleness			Perseverance			Devotion
		Openness			Sense of Coherence			Collective Feeling
5	Inhibition	Self-Dignity	10	Chastity	Self-Care	15	Responsiveness	Lawfulness
		Feeling of Independence			Respect			Religious Observances
		Decency and Competence			Contentment			Sense of Responsibility
		Freedom			Modesty			Freedom And Choice
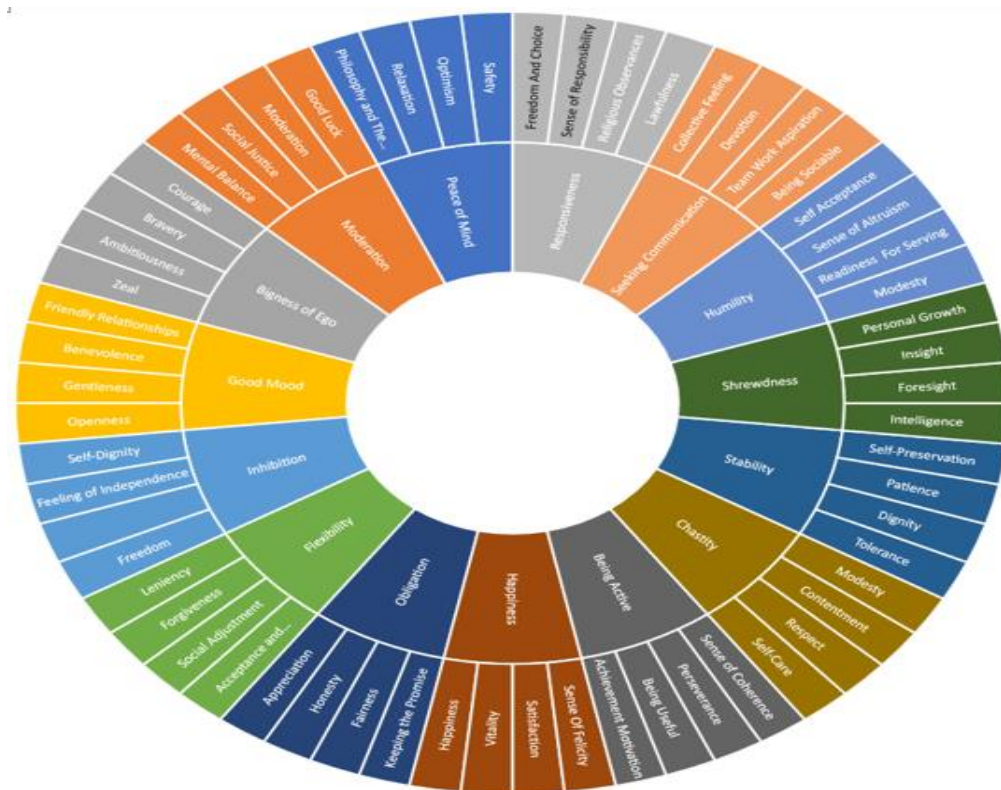
Figure 1. The Main Components of Personality in Islamic Sources (Shojaei, 2015)

Figure 1 presents a schematic view of the model designed by Shojaei (2015) for the analysis of the structure of personality based on Islamic sources. The name of Miqdad has been mentioned in sources in three ways. Sometimes the word Miqdad is used in general and sometimes Miqdad bin Amr and Miqdad bin Aswad are mentioned. According to this point, first by searching the sources, a list of the materials in which Miqdad had been mentioned was prepared. Then the items that were identically repeated in a source or different sources were removed so that the list of sources was integrated without repetitions and additions. After re-examining the prepared list, we separated the items that were related to the discussion of personality, personality traits, moral virtues, behavior and lifestyle. The obtained list was examined in the following two ways:

1. Reviewing and analyzing the content according to the unit of registration (attributive structure or the semantic field of the words themselves): the sources were mostly in Arabic, and in the Arabic language there are specific structures, such as subject noun, object noun, ambiguous adjective and exaggeration to a large extent. They refer to personality traits. Also, a word may not be used in an adjective structure, but an adjective can be extracted from it according to its semantic field.

2. Checking and analyzing the content according to the unit of meaning (texture and continuity of sentences or the theme and content of phrases): in this way, the connected components of a phrase or the theme and content of one or more phrases were examined and the relevant characteristic was deduced.

After analyzing and extracting personality traits related to Miqdad bin Amr, the relevant data to personality traits were arranged in a table to analyze the abundance of sources accordingly. The results were presented to some psychologists to check their compatibility

with personality components. The opinions of these dignitaries were very close regarding the relationship between the sources and the extracted personality traits as well as their matching with the main personality components. The final modification was done after collecting comments and then the results were placed in Table 1.

4. Results

Considering that the purpose of this article was to investigate and analyze the linguistic content of the personality of Miqdad bin Amr as a model and example in historical, Qur'anic and narrative sources, firstly, the name of Miqdad was searched in three forms: Mikdad, Mikdad bin Amr and Mikdad bin Aswad. The result was a list of over 6700 related tokens. In order to integrate the desired list, the items that were exactly repeated in the same source or different sources were separated, and also the items that were not related to the aspects related to the discussion of personality and personality traits were separated. As a result, about 70 items remained on the list. In the next step, in order to extract personality traits and quantitatively check them, once again the text of the remaining sources in the list was analyzed according to the registration unit and denotation unit.

Table 2. The Frequency of the Personality Traits Extracted for Miqdad Extracted from the Narrations

No.	Major Traits	Subsumed Traits	frequency	No.	Major Traits	Subsumed Traits	frequency	No.	Major Traits	Subsumed Traits	frequency
1	Peace of Mind	Safety	44	6	Flexibility	Leniency	---	11	Stability	Tolerance	---
		Optimism	---			Forgiveness	---			Dignity	1
		Relaxation	8			Social Adjustment	---			Patience	10
		Philosophy and The Meaning of Life	10			Acceptance and Surrender	---			Self-Preservation	---
2	Moderation	Good Luck	---	7	Obligation	Appreciation	5	12	Shrewdness	Intelligence	5
		Moderation	---			Honesty	8			Foresight	1
		Social Justice	---			Fairness	5			Insight	15
		Mental Balance	---			Keeping the Promise	17			Personal Growth	23
3	Ego Enhancement	Courage	25	8	Happiness	Happiness	---	13	Humility	Modesty	---
		Bravery	25			Vitality	---			Readiness For Serving	4
		Ambitiousness	---			Satisfaction	---			Sense of Altruism	---
		Zeal	9			Sense Of Felicity	---			Self-Acceptance	---
4	Good Mood	Friendly Relationships	5	9	Being Active	Achievement Motivation	3	14	Seeking Communication	Being Sociable	---
		Benevolence	6			Being Useful	17			Team Work Aspiration	1
		Gentleness	---			Perseverance	---			Devotion	---
		Openness	---			Sense of Coherence	13			Collective Feeling	1
5	Inhibition	Self-Dignity	5	10	Chastity	Self-Care	37	15	Responsiveness	Lawfulness	2
		Feeling of Independence	---			Respect	39			Religious Observances	5
		Decency and Competence	27			Contentment	1			Sense of Responsibility	15
		Freedom	1			Modesty	1			Freedom And Choice	---

The extracted personality traits were in Arabic and Persian. The extraction of these traits was done according to the model presented by Shojaei et al. (2015). Most of the remaining materials were multi-dimensional and expressed several personality traits; therefore, in order to accurately match and correctly translate the Arabic traits, they were given to five experts in the field of psychology to translate the Arabic traits according to the model used in this article and judge the correctness of the extracted Persian attributes. In the end, 394

personality traits were extracted from Arabic and Persian texts. The quantitative abundance of traits extracted from sources can be seen in Table 2.

Considering that according to the analysis and extraction, some of the components and their features did not have any matching categories in the collected sources, they were removed. For example, by searching the sources, no case was found to be applied to the component of seeking connection and self-acceptance, and as a result, this token was removed. After removing the irrelevant items and adjusting the remaining items, a table was obtained in which the features were arranged according to the number of related sources.

For the overall analysis of Miqdad bin Amr's personality, it was necessary to consider the abundance of traits according to the fifteen components of personality, so that it could be concluded which components and related traits matched the most relevant items extracted in the sources. In the following, some examples of personality traits extracted from historical, Qur'anic and narrative sources have been presented:

1. In a narration, Imam Sadiq (PBUH) says, it is obligatory to love the saints of God, and it is obligatory to be friends with the believers who did not change their religion after their Prophet, such as Salman Farsi, Abu Dhar Ghafari, Miqdad bin Aswad Kennedy, Ammar Yasir, Jabir bin Abdullah Ansari; and those who followed them and they acted like them, and friendship with them and their subordinates and followers and those who imitated them and their guidance is obligatory. And also given the analysis of the registration unit, the attribute of faith and the context, one can extract the attributes of stability (patience) and chastity.

2. It is narrated from Imam Sadiq (PBUH) that twenty-seven men will rise up with Imam Mahdi (PBUH) from behind Kufa. Fifteen of them are from the people of Prophet Moses (PBUH), and seven of them are the Companions of the Cave, and Yoshua bin Nun, Salman, Abu Dujaneh Ansari, Miqdad and Malik Ashtar are among them. They are the helpers and agents of Imam Mahdi (PBUH) (Majlesi, n. d.). According to the narration related to the rise of the savior of humanity, and also knowing that Miqdad is one of the agents and companions of Imam Mahdi (PBUH), the following attributes were extracted tranquility (serenity), chastity (meditation and virtue), moderation (social justice).

3. After the event of Saqifa, Salman says, when the night came, Ali (PBUH) came along with Fatima and their two sons (Hasan and Hussain) and did not leave any of the people of Badr among the emigrants and the Ansar unless he went to their house and gave them their rights. He reminded them and asked them to come to help him, among them only forty-four people agreed to help him, so Ali (PBUH) told them to shave their heads and take weapons tomorrow and come and pledge allegiance to him until the end of their life. When morning came, no one kept his promise except for four people. The narrator says, "I said to Salman, who are those four people? Salman said: Me, Abu Dharr, Miqdad and Zubair bin Awam". Then again, the next night, Ali went to them and reproached them, and they said that they will come in the morning. Again, no one appeared except the four of us. Then he went to them again on the third night. Once more, no one was there except the four of us. When Ali saw their trickery and disloyalty, he became a servant of his house and turned to writing and collecting the Qur'an (Majlesi, 1984, vol. 26, p. 184). Through analyzing the content of the texts and extracting the features based on the main components of personality model in Islamic sources (Shojaei, 2015), the following attributes were extracted from the above narrations concerning Miqdad: security, chastity, self-care, modesty, insight, bravery, zealousness, sense of responsibility, being active (being useful) and commitment (keeping a promise).

4. In a narration from Imam Sadiq (PBUH), we read about the verse concerning the virtue of the Ahl al-Bayt of the Prophet of Islam (42: 23): "I swear by God, no one obeyed about this verse except seven people, which were Salman Farsi, Abu Dhar Ghafari, Ammar, Moqdad bin Aswad Kandi, and Jabir Ibn Abdullah Ansari and Thabit Ghulam the Prophet and Zayd Ibn Arqam" (Majlesi, Beta, p. 22, p. 322). Extracted traits were commitment (appreciation) and commitment (sense of responsibility).

5. It is narrated from Imam Baqir (PBUH) that I heard from Jabir bin Abdullah Ansari who said that I asked the Messenger of God (PBUH) about Miqdad and I said, "what is your opinion about Miqdad?" The Prophet (PBUH) said, Miqdad is from us. God is angry with the one who hates Miqdad and God loves the one who loves Miqdad. Extracted traits included serenity decency, chastity (respect), chastity (self-care) and cleverness (personal growth).

6. Concerning Miqdad's protest against Abu Bakr, one reads that "Miqdad bin Aswad stood up and said, O Abu Bakr! Do not transgress your position and compare your obligation with the size between the finger of ambiguity and the index finger (that is, do not go beyond your limits) and cry over your mistake because this is more suitable for you in life and death and do this work there. Do not rely on the world and do not be proud of yourself with the lowly ones you see, soon your world will be destroyed and you will return to your Lord and He will reward you according to your deeds. You yourself know that this position belongs to Ali (PBUH) and he is the owner of it after the Prophet (PBUH). Indeed, I advised you, if you accept my advice" (Majlesi, n. d., vol. 28, p. 212). The extracted attributes included insight, intelligence, courage, zeal, benevolence, commitment and religious adherence.

7. Imam Sadiq (PBUH) says, after the death of the Messenger of God (PBUH), everybody changed his stance, except Miqdad. Indeed, Miqdad was strong as iron (Al-Mofid, 1992, p. 11). Extracted attributes were tranquility (safety), chastity, respect, and stability (dignity).

8. During the War of Ghabah, the Messenger of God (PBUH) tied the flag of the Islamic Army to the spear of Miqdad and said to him, "You go after the enemy and I will also follow you". Miqdad moved to the enemy with a strong army of 500 and, according to another report 700 men. He says, "I left Medina while wishing for martyrdom from Almighty God, I reached the last person in the enemy's trail. I reached a person named Masada, and I threw the spear to which the flag had been tied at him, but it missed, he also threw a spear at me, which I caught with my arm and broke. Masada ran away in fear. After that, I installed my spear with the flag there so that the horsemen of the Islamic army could see it. At this time, Abuqatadah arrived and joined me while wearing a yellow turban and riding his horse (Vaqedi, n. d., p. 540). The following attributes were extracted courage, the bigness of self (courage), being active, being useful and humility (readiness to serve).

9. During the reign of Imam Ali (PBUH), Miqdad was also among the prominent dedicated and mujahid people in Shurta Al-Khamis. He was accompanied by a group of permanently armed companions and fighters for the life of Imam Ali (PBUH) who would quickly appear in any place (both in the city and outside the city), where their presence was needed and with full preparation in government affairs and to perform specific tasks. In addition to being in the army, this group was also responsible for important duties in times of war, such as enforcing divine limits, maintaining the security of the city of Kufa, protecting the life of Imam Ali (PBUH) and gathering forces for wars (Al-Mofid, 1992, p. 3). Extracted traits included bravery, courage, being active and useful, motivation for

progress, humility (willingness to serve), seeking connections (collective feeling) and a sense of responsibility (lawfulness).

10. During the Battle of Badr, the Prophet of God (PBUH) formed a military council and asked the opinions of his companions in order to measure the faith of his companions and to be aware of their talent and fighting power. First, Abu Bakr stood up and said, "The great and brave Quraysh are present in this army". The Quraysh have never believed in rituals and they have never been humiliated since they became dear. This nation will never be willing to lose its position and power. Therefore, they will fight with us with strength and power. On the other hand, we have not come out of Medina fully prepared (that is, it is expedient not to fight and return to Medina). The Prophet (PBUH) said to Abu Bakr, "Sit down". After that, Umar bin Khattab got up and repeated Abu Bakr's words. The Prophet ordered him to sit, too. When Miqdad heard these disappointing words, he could not bear it. He stood up and said, "O Messenger of God, do whatever God has ordered. Know that we will always be with you. I swear to the God who raised you to the truth, if you command us to walk through the fire, we will accept your command with our heart and soul. We will never tell you the words of the people of Israel to Moses (PBUH), who said to them: You and your God go and fight, we are sitting here. Rather, we say: fight with the help of your Lord, we will fight with you to the end". After listening to Miqdad's words, the Messenger of God (PBUH) answered him with goodness and prayed for him. These attributes were extracted decency, peace of mind, philosophy and meaning of life, bravery, zealousness, commitment (keeping promises), being active being useful, humility (willingness to serve), responsibility and cheerfulness (friendly relations).

11. In the Qur'an chapter 47: 2, one reads "But those who have faith and do righteous deeds and believe in what has been sent down to Muhammad—and it is the truth from their Lord—He shall absolve them of their misdeeds and set right their affairs." It is mentioned in the commentary books that Imam Sadiq (PBUH) said, "This verse was revealed about Abu Dharr, Salman, Ammar and Miqdad, who did not break their covenant and believed in what was revealed to the Prophet and remained firm on the authority that God had revealed, and that authority was the right of Amir al-Mu'minin" (Qomi, 1984, vol. 2, p. 301). The extracted attributes included decency, philosophy and meaning of life, competence, self-dignity, chastity, respect, stability and patience.

5. Discussion and Conclusion

The investigation of personality traits has been at the center of ethical theories of behavior and has been used informally to describe the personality of individuals (Shojaei, 2015, p. 86). Psychoanalytic approaches, behaviorism, humanism and traits have presented different theoretical models of personality structure. In recent decades, much attention has been paid to the approach of traits as an important field in the study of personality. Despite this, due to the difficulties caused by the lack of comprehensiveness and universality of personality factors in the trait approach, some researchers have emphasized the need to revise the trait approach and use religious sources in this context (Shajaei, 2015, p. 86). By extracting personality traits according to religious sources, fifteen main components could be obtained. The main purpose of this article was to investigate and analyze the linguistic character of Miqdad bin Amr as a role model in Islamic sources according to these fifteen components of personality and to show which characteristics in Miqdad bin Amr's personality have been noticed in more sources and to find out which of these traits have been appreciated more frequently in the Islamic texts.

The method of this article for character analysis was based on rules on the one hand, and it integrates psychological foundations and religious concepts and uses them together on the other hand. The results showed that the personality of Miqdad in narrative and historical sources is described above all as chaste, calm, self-confident and shrewd. In this way, 20% of the extracted sources referred to chastity, 16% to calmness, 15% to self-confidence and 11% to shrewdness. Other components also accounted for less than 10% of the content.

The present research can be compared and contrasted with other similar studies on character description of religious seniors, especially studies related to Miqdad from two perspectives: method and results. Qualitative and quantitative linguistic content analysis has been used in this research. This means that to extract data from the text, the results were extracted based on the characteristics of the message. In this method, it is possible to analyze the frequency of use of a concept in the form of words and phrases in a text, or to analyze the relationship between the concepts of a text according to indicators, such as coexistence and substitution. Such an analysis can measure certain features in the text by counting the content units (Sotoudeh Arani & Daneshyar, 2008).

On the other hand, the analysis carried out had a specific pattern and explained components from religious and psychological fields. This model has been implemented by gathering traits and discovering the structure of personality from Islamic sources, such as the Qur'an, traditions and books of Islamic ethics and based on the opinion of religious and psychological experts. The basic traits are different from the surrounding characteristics in each domain and systematically introduce fifteen major traits as the main factors of personality.

The results obtained in this article are consistent with the findings of some similar studies on Miqdad bin Amr. For example, Al-Faqih (2009) describes Miqdad's attributes as brave, steady, enjoying perseverance, a leader in service, tolerant, patient and courageous. Ibn Athir (1988) mentions his faith, courage, insight, competence and personal development. Ibn Abdul Bar (1991) also mentions the faith, courage of Miqdad in defending the truth and perseverance. In addition, Mohammadi Eshtehadardi (1972) describes Miqdad as a person who was faithful, committed, persevering, active, stable, brave and does thing unhesitatingly. In this study, the same traits were extracted from the analysis of Migdad's personality. It can be concluded that not only the finding of this study is in line with a number of other sources having described the personality of Meqdad, but also this research has provided an analytical base for its findings.

Meanwhile, the study of analysis of the linguistic content of Miqdad's character were also different from other studies. Using a consistent model, it was found that the main components of Miqdad's personality traits were chastity, calmness, self-esteem, cleverness, commitment, being self-restraint, activeness, stability, cheerfulness, humility and seeking a positive relationship. Other investigations conducted in this field have either not addressed the most prominent components of Miqdad's personality traits or their findings have been different from those of the present research. Just the same, the method employed in this research can provide a more solid ground for comparing and contrasting the results of these studies.

This article has theoretical and practical implications. From a theoretical point of view, the present research has presented a model for the personality of people, which can be used to explain the components of the personality traits of the companions during the era of the Prophet (PBUH) and Imams Mahdi (PBUH). From a practical point of view, the findings of

this research can be used in the studies of sociopolitical trends, personality and historical reports. The basis of studies of sociopolitical trends is to accurately identify and clarify the intellectual and practical positions of groups and personalities. For example, in the three approaches of modernism, religion and civilization studies and the studies related to religious trends in contemporary Iran, it is necessary to consider the report of personality analysis and also the centers active in each approach (Sobhani, 2006). The model presented in this article may be useful to advance such research by providing a systematic process in character analysis. In the discussion of personality, in order to achieve a correct understanding of human personality, personality development factors are taken into consideration. In order to achieve an ideal personality, a person needs to know the effective factors in the formation of personality. Additionally, human beings are always influencing and influenced; in either case, the character is involved (Hamet Benari, 2006, p. 110). In order to better understand the traits and main components of personality, the present research can be a step forward. The examination of historical reports goes beyond just reporting events of history, and it has a separate nature. No event can be properly understood without external criteria. In this regard, the analysis model of personality traits and personality used in this research can facilitate the correct understanding of current events. The method of this study may be useful for further research in content analysis of available sources concerning other influential characters in the history of Islam.

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An Investigation Into the Strategies Applied for the Translation of Informative, Expressive, and Operative Aspects of the Holy Qur'ān Into English: Towards Functional Equivalence

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ABSTRACT

The present study centered around the problem of functional equivalence in source-text-target-text pairs. In fact, this study was an attempt to investigate patterns of professional translators' main approaches to the production of functionally equivalent Qur'ānic translations. The ultimate objective was to investigate the practicality of Reiss's theoretical functionalist text-oriented model of translation. Hence, five selected English translations were descriptively and linguistically analyzed and compared with their corresponding Qur'ānic surahs. The analysis included content-specific and formal features of the texts to discover common and frequent translation strategies applied in the production of each target text. The descriptive findings were then calculated using frequency and percentage. The findings on the translations of the informative and expressive texts revealed that Reiss's relevant prediction was right. However, in contrast to Reiss's view, the operative text was mostly translated literally rather than adaptively by most of the translators.

1. Introduction

The fundamental mediums for communication and for bridging the gap between languages are language and translation. This is indicative of a close connection between linguistics and translation studies. In this regard, one of the challenges ahead of linguists and translation scholars is the different functions of language. Besides, a particular problem the field of translation studies deals with is the concept of equivalence. Equivalence has been dealt with by different theorists in the field of translation studies in terms of its various levels and types. From among the theories that deal with the problem of equivalence at the text level and from the very perspective of functionalism, mentions can be made of Reiss's (2014) pioneering model. According to Reiss's (2014) theoretical model of translation, each text can be informative, expressive, or operative, based on the main function its language performs. Besides, different types of translation strategies are suggested in the model for the establishment of functional equivalence between a translated text and its corresponding original text. Practically speaking, the model seems to be a comprehensive guide to the translation of all texts, including sacred ones. The model also appears to be applicable to a descriptive study of translation products like the present study. Nevertheless, relevant past text-type-oriented research using Reiss's theoretical framework seems to suffer from several drawbacks, such as applying the model in terms of the typology of source texts proposed by Reiss (2014) and the translation strategies suggested by other theorists rather than the ones suggested by Reiss and inconsistencies in findings across various similar studies. Besides, no study has so far dealt with the problem of functional equivalence in the Qur'ān. Therefore, the present paper is an attempt to investigate whether professional translators' main approaches to the mentioned problem in the translation of the Qur'ān are in line with Reiss's prediction.

With regard to the mentioned problems and gaps, it should be noted that the significance of this research lies in the fact that it targets a fundamental problem ahead of translation theorists, researchers, and practitioners. Second, the descriptive nature of the study has the potential to develop the existing body of knowledge in such areas as product-oriented and rank, text type and problem-restricted in translation studies. Also, the theoretical framework of the study has always been a pioneering work that has resulted in the formulation of other text-type-restricted translation theories. Additionally, the unique and sensitive nature of the holy Qur'ān makes this study more appealing to be analyzed from a functionalist approach. Last, many agents, including translation researchers, theorists, and critics, translator trainers, translation agencies, and curriculum developers can benefit from the results.

With these in mind, this study attempted to investigate what pattern emerges in professional translators' main strategies for different text types of the Qur'ān and tries to examine the practicality of Reiss's (2014) proposed translation strategies in her text-typology model. Therefore, this study tries to address the following question:

- What pattern emerges in professional translators' main strategies for different text types of the Qur'ān as far as Reiss's (2014) model is concerned?

2. Review of the Literature

Theories and ideas about six issues of functionalist approaches, text-oriented models, Reiss's theory of text type, equivalence, translation strategies and the Qur'ān, form the theoretical context of the present study. The following sections present a brief review of the mentioned topics.

2.1 Functionalist Approaches

'Functionalism' views translation as a function-oriented communicative act (Schaffner, 1998; as cited in Baker & Saldanha, 2009). The term 'function' is a key concept that can refer to the target-text function, source-text function, or word/phrase function (Schaffner, 1998, as cited in Manafi Anari, 2004). The function of a source text refers to the function of its language.

2.2 Text-oriented Models

Text-oriented models of translation consider language at a level beyond the sentence, i.e., the level of text. In this regard, Hatim and Munday (2004) stated that the criteria according to which texts are classified are not the situational factors such as the subject matter (e.g., texts classification according to different genres) but the contextual factors. The contextual criteria refer to the main rhetorical purposes or language functions.

2.3 Reiss's Theory of Text Type

One of the function-oriented and text-oriented models of translation belongs to Katharina Reiss (2014). The model consists of four main concepts, i.e., language functions, text types, equivalence and translation strategies. Defining 'function' as an author's intention, Reiss (2014) made use of Buhler's (2011) categorization of language functions into the representative, expressive and appellative types. She then associated the language functions with text functions, i.e., depiction, expression, and persuasion. Accordingly, Reiss (2014) proposed a typology for all texts, i.e., informative, expressive, and operative types. In fact, her categorization of text types was in accordance with the main functions of texts detectable from their main content-specific and formal features. The reason behind this sort of classification was to suggest solutions for dealing with the problem of equivalence establishment between the main functions of a target text and its corresponding source text. The mentioned solutions were some strategies proposed by Reiss (2014) for this reason. In this respect, she claimed that for the translation of an informative text, the strategy of literal translation, and if required, the strategy of explicitation must be mostly adopted for the complete transfer of informational content. In addition, for the translation of an expressive text, she suggested the most frequent use of the strategy of literal translation to preserve the aesthetically-formed content of the text. Moreover, since an operative text mainly intends to persuade its audience to behave in a particular way, according to Reiss (2014), the strategy of adaptation must be mostly adopted in its translation in order for the behavioral responses of target-text receivers to be similar to those of source-text receivers.

Furthermore, two points related to sacred texts like the Bible seem important to be mentioned. First, arguing that the Bible consists of different text types, Reiss (2014) stated that the 'Acts of the Apostles', the 'Song of Solomon', and the 'Letters of the Apostles', must respectively be considered informative, expressive, and operative texts. Second, according to Reiss (2014), the strategies most frequently adopted by translators in the translation of such texts, may vary based on the main functions of translations, i.e., translators' main intentions, in addition to the main functions of original texts. In detail, if such a text is translated for a missionary purpose, the strategy suggested for the translation of operative texts may be mostly used by its translator. However, if a translator's main intention is to preserve the sacredness of such a text, they may translate it through the most frequent application of the literal translation strategy. In fact, Reiss (2014) considered the latter point a limitation of her model.

2.4 Equivalence

From among different issues in the field, the problem of equivalence most of all challenges translation theorists, researchers and practitioners. In fact, the concept correlates a translated text with its corresponding original (Palumbo, 2009). Besides, the challenging nature of the concept is due to theorists' various approaches to the problem, which is differently described in terms of its types and the levels at which it must be maintained. By 'type', according to Shuttleworth and Cowie (1997, as cited in Hatim & Munday, 2004), the aspect of similarity between two texts is meant. By 'level', a linguistic level is meant that at that level, the language of a source text is recodified into the language of a target text (Shuttleworth & Cowie, 1997, as cited in Hatim & Munday, 2004).

2.5 Translation Strategies

Different translation theorists variously defined the term 'strategy'. For example, Munday (2012) defined it as the general orientation of a translation. However, Toury (2012) defined the term as a solution to a translation-specific problem. Furthermore, Hatim and Munday (2004) stated that variables such as text type must be taken into consideration in the selection of a strategy proper for translation.

2.6 The Qur'ān

The Qur'ān is the sacred book of the religion of Islam. It contains 114 surahs or chapters each having ayahs or verses meant for oral recitation (Mustapha, as cited in Baker & Saldanha, 2009). Some scholars like Abdul-Raof (2001) believe in the problematic translatability of the Qur'ān. Nevertheless, among various strategies adopted by translators in translating the Qur'ān, the most common one, according to Manafi Anari (2003), is the strategy of literal translation.

3. Review of the Past Research

The existing studies relevant to the present study can be categorized into two groups, i.e., directly related ones that were carried out using the same theoretical framework and indirectly related ones that investigated the same product. The mentioned studies are briefly described in terms of their findings in the following sections.

3.1 Reiss's Theoretical Framework-Oriented Studies

Having applied Reiss's proposed text typology, along with other theorists' suggested translation strategies, five studies were found. First, Azizi's (2008) study showed that translations of content-focused texts were not accurate but rather target-language-oriented, while those of the form-focused texts were not formally analogous but source-language-oriented. Second, Igder and Karimnia's (2010) study indicated that the explicitation strategy was most frequently adopted in the translation of expressive texts, compared to informative texts. Third, Holst's (2010) study found that translations of the informative texts were mostly source-text-oriented, while translations of the operative texts were mostly target-text-oriented. Fourth, Vahid Dastjerdi and Baghaei Naeini's (2012) study suggested that Vahid Dastjerdi's translation was more adequate than Clarke's since the former one was formally and content-specifically closer to the expressive text. Last, Allard's (2014) study showed that the informative function of a source text could best be preserved by means of the strategies of addition or explicitation, or using target-language equivalents in translation. It

was also found that by means of either the strategy of literal translation or the strategy of equivalence, preservation of the expressive and the operative source-text functions could be expected.

In addition, four studies that applied Reiss's model in the investigation of expressive source-text cases were found. First, Manafi Anari and Adili's (2016) study found that the translation of the text under analysis was equivalently source-text-oriented and formally analogous. Second, Attar's (2016) study found that the translation under investigation in the study was not functionally equivalent to its corresponding source text due to the linguistic mistranslation of many of the lexical and stylistic elements. Third, Farshchi's (2017) study showed that none of the target texts was produced adequately equivalent to its corresponding source text since different translational errors, such as neglecting meaning for the sake of form, and semantic and stylistic errors, were identified in translations. Last, Manafi Anari and Jahanjouyan's (2020) study revealed that the translation under investigation was to a great extent equivalent since it had mostly preserved the content and form of its corresponding source text.

3.2 Qur'ān Translations-Oriented Studies

From among past studies on the translation of the Qur'ān, two were found most noteworthy. First, Poshtdar's (2015) study on Molana's versified translation of some of the Qur'ānic verses and concepts, showed that free sense-for-sense translation was among the methods adopted in the poetic translation. Second, Manafi Anari and Mostafaei's (2017) study on different types of translations of the Qur'ān, revealed that the Qur'ānic form and content were respectively best preserved through the use of the prose and the explanatory translation types, while, similar to the finding of the former study, they were both more lost in the poetic type of translation.

3. Methodology

3.1 Research Design

In accordance with Holmes' (1988; as cited in Toury, 2012) map of translation studies, the present study was generally carried out in the area of 'pure' studies. More specifically, this study was conducted in the sphere of 'descriptive' translation studies. In detail, this descriptive study was carried out on translations of the holy Qur'ān within the framework of Reiss's (2014) theory. Hence, the design used for carrying out the present study was a descriptive-analytical one.

3.2 Research Corpora

The corpora under analysis in this study were the Qur'ān and its English translations. In order for analyzing and describing the data to become feasible, three sample Qur'ānic-Arabic source texts and five sample English target texts were selected. More specifically, the sample source texts were surahs 'Yusuf', 'Al-Muddaththir', and 'Ar-Rahman'. These source texts were selected out of all Qur'ānic surahs. Besides, the target text sample included English translations of the Qur'ān by Pickthall (1930), Arberry (1955), Nikayin (2000), Saffarzadeh (2001) and Qara'i (2003). These target texts were selected from the most renowned translations of the Qur'ān.

3.3 Research Instruments

This study was carried out using these instruments: Allameh Tabataba'i's book 'Tafsir al-Mizan' translated into Persian by Seyyed Mohammad Bagher Mousavi Hamedani, Ansarian's and Makarem's Persian translations of the Qur'ān, Lane's Arabic to English lexicon, Almaany Arabic to English dictionary, the Qur'ānic website *corpus.Qur'ān.com*, the website *languageguide.org*, Longman Dictionary of Contemporary English, Abdul-Raof's (2001) book 'Qur'ān Translation: Discourse, Texture and Exegesis', and Abrams and Harpham's (2009) book 'A Glossary of Literary Terms'. The Exegesis book and the two Persian translations were accessed from the second version of the authentic Qur'ānic software 'Taranom Vahy', designed by Taranom Software Company.

3.4 Data Collection and Analysis

The study began with the selection of some source and target-text samples. In contrast to the target-texts sampling that was done randomly, the source-texts sampling was done systematically. In order to select the source-text samples, the main functions of the Qur'ānic surahs needed to be detected. Hence, Reiss's (2014) detailed descriptions on the main content-specific and formal features of each of the three text-type categories were applied. Meanwhile, the Persian translation of 'Tafsir al-Mizan', and Ansarian's and Makarem's Persian translations of the Qur'ān were consulted for further information on the main content-specific features of the surahs. Besides, to detect the main formal features of the surahs, Abdul-Raof's (2001) and Abrams and Harpham's (2009) books were consulted.

With the above-mentioned data collection procedure being applied, the three source texts were sampled in the following manner. The main content-specific and formal features of each category of source-text types, which were described in detail by Reiss (2014), were considered the first premise. The main relevant features of each of the Qur'ānic chapters, detected mostly similar to Reiss's (2014) detailed descriptions, were considered the second premise. It was then deductively concluded that the surahs Yusuf, Al-Muddaththir, and Ar-Rahman can be considered as the representative samples of the informative, expressive and operative texts, respectively. Further necessary information in this regard is presented in the following three paragraphs:

First, according to Reiss (2014), informative or content-focused texts mainly communicate fact(s) about something or someone using the logical dimension of language. Similarly, the text of the surah 'Yusuf' mainly communicates the story of the prophet Yusuf's stages of life, as also stated in Tafsir Al-Mizan. Besides, the logical dimension of language is mainly used in the text structure. Hence, according to Reiss's (2014) model of text types, Surah Yusuf can be considered an informative text.

Second, according to Reiss (2014), expressive or form-focused texts mainly communicate their authors' attitudes towards something or someone using the aesthetic dimension of language. Likewise, as also stated in Tafsir Al-Mizan, the text of the surah 'Al-Muddaththir' mainly communicates God's attitude towards the unbelievers, i.e., those who refuse to believe that the Qur'ān is His word, and attribute the Qur'ān to magic. In this regard, God's outrage towards such unbelievers can be clearly seen in the use of the word 'قُتِلَ' (verses 19 and 20), meaning 'death be upon him', for example. Besides, the content of the text is mainly presented using the aesthetic dimension of language. In this regard, the evident rhyme scheme, and different literary devices, such as alliteration (e.g., verse 6) and palindrome (e.g., verse 3) are some instances of the main formal features. Hence, according

to Reiss's (2014) model of text types, Surah Al-Muddaththir can be considered an expressive text.

Third, according to Reiss (2014), operative or appeal-focused texts mainly communicate their persuasive contents to influence their receivers' behavior using the dialogic dimension of language. Similarly, the text of the surah 'Ar-Rahman' mainly attempts to influence its receivers persuasively using the dialogic dimension of language. In this regard, as also stated in Tafsir Al-Mizan, throughout the surah, all kinds of blessings God has bestowed on His creatures are mentioned. Besides, a particular rhetorical question is alternately repeated 31 times. The question is directly addressing and rebuking whoever of men and jinns that denies and ignores God's favors and signs in order to make them believe in Him. In detail, the mentioned question is 'فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ', meaning 'So which of the favors of your Lord would you deny?' (translated by Sahih International). Hence, according to Reiss's (2014) model of text types, Surah Ar-Rahman can be considered an operative text.

After the sampling and before the analysis, two more steps were taken. First, to ensure consistency between the sample source texts, an equal volume of words was selected from the beginning of the surahs. The criterion for selecting a similar sample volume was the number of words within the smallest source text. Surah Al-Muddaththir had 256 words as calculated by *Microsoft Word Processing Software*. In this respect, the first 20 verses of Surah Yusuf, all the 56 verses of Surah Al-Muddaththir, and the first 56 verses of Surah Ar-Rahman were selected for the analysis. Second, following Reiss's (2014) clear explanation about the individual sense or thought units (i.e., micro-units of analysis) that any text (i.e., macro-unit of analysis) comprises, each source text was divided into its constituting units of thought. Since in many cases, two or more verses make a single meaningful unit, or one verse consists of two or more separate meaningful units, the unit of analysis was changed from verse to sentence. The identification of the mentioned units of analysis was done based on the semantic and syntactic features of sentences. Eventually, the first 22 sentences of Surah Yusuf, all 39 sentences of Surah Al-Muddaththir, and the first 24 sentences of Surah Ar-Rahman were selected for analysis.

After the required data was collected and prepared, the analysis was carried out in the following manner. First, to identify the type of strategy applied by each translator in the translation of each sentence, each target-text sentence was linguistically, i.e., content-specifically and formally, analyzed and compared with its corresponding source text and target-text sentences. In this regard, if content or both content and form (as in the case of aesthetically-formed contents) of a source text were invariably transferred into a target-text, the strategy of 'literal translation' was identified to be adopted. In addition, if content of a source-text was explicated in a target text, the strategy of 'explicitation' was recognized to be adopted. Moreover, if content or both content and form of a source text were altered (e.g., omitted or recreated) in a target text, the strategy of 'adaptation' was identified to be adopted. Meanwhile, as briefly mentioned earlier, a significant gap was noticed in Reiss's (2014) suggested translation strategies. That was because in so many cases, both strategies of 'explicitation' and 'adaptation' were applied in the translation of a source-text sentence. Hence, the new category of the 'combined' strategy was introduced and added to Reiss's (2014) suggested translation strategies. Second, the findings of the descriptive analysis of the data were converted into frequency and percentage. In this respect, the number of times each strategy was applied by each translator in the translation of each source text was counted. Then, frequencies were converted into percentages. In order to do so, each frequency was divided by the total number of sentences analyzed—the total number of times

each strategy was applied by each translator—in each translation, and then, the quotient of the division was multiplied by 100 (see Figures 1 to 3).

4. Results

4.1 Qualitative Findings

The qualitative findings of the descriptive analysis of strategies applied by the translators in the translation of the informative, expressive and operative Qur'ānic texts are briefly demonstrated through the following examples.

Example of the Analysis of Strategies Applied in the Translation of Surah Yusuf

Sentence 4:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا ٱلْقُرْآنَ وَ إِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ ٱلْغَافِلِينَ (٣)

Pickthall: <u>We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless. (3)</u>

Arberry: We will relate to thee the fairest of stories in that We have revealed to thee this Koran, though before it thou wast one of the heedless. (<u>3</u>)

Nikayin: As We reveal unto you this Qur'ān, We shall be telling you a story, the finest of the fine; whereas before this, you were among the heedless. (3)

Saffarzadeh: <u>We do narrate to you [O, Messenger] The fairest of stories while revealing to You this Holy Qur'ān, though you were One of those who did not know about it Before (3)</u>

Qarai: <u>We will recount to you the best of narratives in what We have revealed to you of this Qur'ān, and indeed prior to it you were among those who are unaware [of it]. (3)</u>

Analysis:

In this sentence, Pickthall's, Saffarzadeh's, and Qarai's translations demonstrate the application of the explicitation strategy. That is because Pickthall and Saffarzadeh respectively added the proper name 'Muhammad' and the noun 'Messenger' as the antecedents of the pronoun كَ or 'thee/you' in the Qur'ānic phrase عَلَيْكَ. Besides, Saffarzadeh added the adjective 'Holy' to modify the noun ٱلْقُرْآنَ or 'Qur'ān'. In addition, Saffarzadeh and Qarai expanded the form of the source-text sentence, respectively by using the noun clauses 'those who did not know about it' and 'those who are unaware [of it]' instead of the noun ٱلْغَافِلِينَ, meaning 'the heedless, the unaware and so on'. In fact, the formal expansion resulted in the explication of the content of the source-text sentence. In contrast, Arberry's and Nikayin's translations clearly manifest the employment of 'literal translation'. Examples of this can be seen in their translations of the pronoun كَ and the word ٱلْغَافِلِينَ.

Example of the Analysis of Strategies Applied in the Translation of Surah Al-Muddaththir

Sentence 7:

سَأُرْهِقُهُ صَعُوداً (١٧)

Pickthall: On him I shall impose a fearful doom. (<u>17</u>)

Arberry: <u>and I shall constrain him to a hard ascent. (17)</u>

Nikayin: <u>Soon I shall make him take a troublesome ascension! (17)</u>

Saffarzadeh: Soon I will make him encounter with a Mountain of calamities and hardship (17)

Qarai: <u>Soon I will overwhelm him with hardship. (17)</u>

Analysis:

The present sentence consists of two parts: سَأُرْهِقُهُ and صَعُوداً. The verb سَأُرْهِقُ, which is in the future tense, is taken from the infinitive أَرْهَقَ. The word أَرْهَقَ means 'to make, to require, or to constrain someone to do something, to cover someone with something, to incite or to urge someone to do a thing that he/she is not able to do and so on'. In this respect, all the five translations used the 'literal translation' for the verb. However, regarding the word صَعُود, meaning 'ascension', 'difficulty', and so on, the translations differ. In detail, the word صَعُود also signifies 'a mountain-road difficult of ascent', according to Lane's Arabic-English Lexicon (1863). Besides, according to Tafsir Al-Mizan, there is a metaphor in the Arabic sentence. The mentioned figure of speech is that 'the bad and bitter punishment that the unbeliever will taste soon' is likened to 'him getting stuck in a valley difficult to pass through'. With these in mind—whether this metaphor is truly used in the Arabic sentence or not—, Arberry's, Nikayin's, and Qarai's translations were produced 'literally'. This is clear from their translation of the word صَعُوداً into 'a hard ascent', 'a troublesome ascension' and 'hardship', respectively. On the contrary, Saffarzadeh's translation of the word صَعُوداً into 'a Mountain of calamities and hardship' clearly manifests her application of the strategy of 'explicitation'. In sharp contrast, Pickthall's free translation of the noun صَعُوداً into the noun phrase 'a fearful doom' evidently shows his employment of the 'adaptation' strategy.

Example of the Analysis of Strategies Applied in the Translation of Surah Ar-Rahman

Sentence 4:

وَ ٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠) فِيهَا فَاكِهَةٌ وَ ٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ (١١) وَ ٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ (١٢) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

Pickthall: And the earth hath He appointed for (His) creatures, (<u>10</u>) Wherein are fruit and sheathed palm-trees, (<u>11</u>) Husked grain and scented herb. (<u>12</u>) Which is it, of the favours of your Lord, that ye deny? (<u>13</u>)

Arberry: <u>And earth -- He set it down for all beings, (10) therein fruits, and palm-trees with sheaths, (11) and grain in the blade, and fragrant herbs. (12) O which of your Lord's bounties will you and you deny? (13)</u>

Nikayin: And the Earth, He has laid out for the living creatures, (10) Wherein are fruits and palms, with hanging clusters, (11) And grains in husks and herbs of fragrance. (12) Could you indeed afford to spurn a bounty of your Lord! (13)

Saffarzadeh: Ar-Rahmān is the One Who has spread Out the earth for the earthly beings (10) Therein grow fruits, and palm-trees Having sheathed dates, (11) And also corn with

leaves and stalks for Fodder and sweet-smelling plants (12) Then which of the Bounties of your Creator and Nurturer do you deny (13)

Qarai: <u>And the earth—He laid it out for mankind. (10) In it are fruits and date-palms with sheaths, (11) grain with husk, and fragrant herbs. (12) So which of your Lord's bounties will you both deny? (13)</u>

Analysis:

This sentence was translated 'literally' by Arberry and Qarai, which is clear from their translations of different parts of the source text. For example, the noun ٱلْأَكْمَامِ, literally meaning 'sheaths, coverings, and so on', was translated into 'sheaths' in both translations. In addition, another evidence supporting their employment of the 'literal translation' strategy can be found in their translations of the subordinate clause فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. This subordinate clause, which is a rhetorical question, was similarly translated 'literally' by Pickthall. However, Pickthall's addition of the possessive pronoun 'His' to the noun أَنَامِ or 'creatures' shows his application of 'explicitation' rather than 'literal translation'. That is because, as mentioned previously, the micro-unit of analysis is the whole sentence rather than the clause. By the same token, Saffarzadeh's use of 'explicitation' is manifest in her translation of this sentence. In detail, the proper noun 'Ar-Rahmān' was added to the clause وَ ٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ as its explicit subject. Saffarzadeh also included the word 'grow' in the translation of the clause فِيهَا فَاكِهَةٌ وَ ٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ وَ ٱلْحَبُّ ذُو ٱلْعَصْفِ وَ ٱلرَّيْحَانُ as its explicit verb. She also added the attributive adjective 'earthly' to the noun أَنَامِ or 'beings'. The noun 'dates' was also added to the participial adjective 'sheathed' in the noun phrase ٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ, which literally means 'palm-trees with sheaths, sheathed palm-trees, and the like'. Besides, the prepositional phrase 'for Fodder' was included in her translation of the noun phrase ٱلْحَبُّ ذُو ٱلْعَصْفِ or 'corn with leaves and stalks'. In fact, the mentioned prepositional phrase functions as an adjective for the nouns 'leaves' and 'stalks'. In contrast, the free translation of the noun ٱلْأَكْمَامِ (into the noun phrase 'hanging clusters') by Nikayin and the subordinate clause فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ by Nikayin and Saffarzadeh, evidently demonstrate the application of the 'adaptation' strategy. Concerning the mentioned subordinate clause, its style as well as its form and content was altered by Nikayin in his translation of the clause into 'Could you indeed afford to spurn a bounty of your Lord!'. In a somewhat similar manner in Saffarzadeh's translation, the word رَبَ, literally meaning 'Lord', in the mentioned clause was freely translated into 'Creator and Nurturer'. Hence, Saffarzadeh's simultaneous use of both strategies of 'explicitation' and 'adaptation' in the translation of this Arabic sentence is clearly indicative of her application of the 'combined' strategy.

In addition to what has already been described, another point in Arberry's and Qarai's translations is worthy of attention. The point is related to their translations of the subordinate clause فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. In this respect, as mentioned before, the subordinate clause addresses the two groups of men and jinns as the beings created by God. In detail, the reference to the two addressees is evident in the second person dual possessive pronoun كُمَا in the noun phrase رَبِّكُمَا, and the second person dual attached subject pronoun ان in the verb تُكَذِّبَانِ. Since in English, the pronoun 'you' is used for both second person singular and plural, all the translations of the verb تُكَذِّبَانِ were done 'literally'. However, compared with the other ones, Arberry's and Qarai's translation of the Arabic pronoun respectively into the equivalent phrases 'you and you' and 'you both', more precisely preserved the form of the Arabic subordinate clause.

4.2 Quantitative Findings

The findings of the quantitative analysis of the qualitative findings of the present study are presented in the following figures. These quantitative findings belong to the analysis carried out on the first twenty-two sentences of Surah Yusuf, all the thirty-nine sentences of Surah Al-Muddaththir and the first twenty-four sentences of Surah Ar-Rahman.
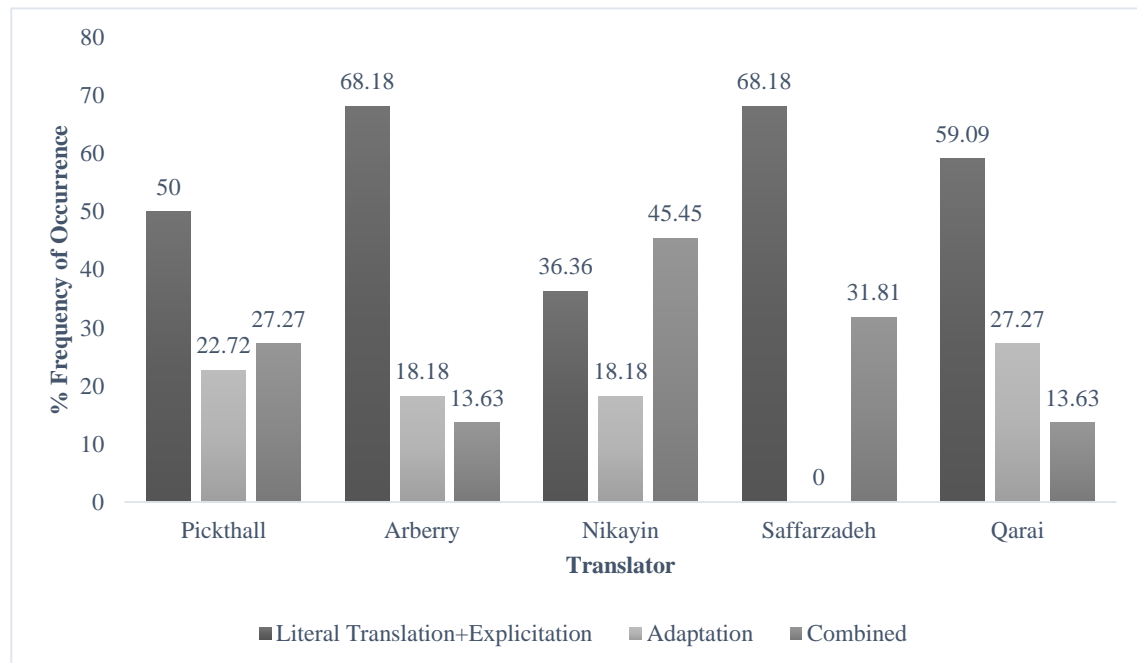

Figure 1. The percentage of the Frequency for Strategies in the Translation of Surah Yusuf

As shown in Figure 1, from among the translation strategies applied in the translations of Surah Yusuf, the strategy of 'literal translation, explicitation as required (i.e., literal translation + explicitation) was most frequently employed by four translators. Hence, in line with Reiss's (2014) model, Pickthall's, Arberry's, Saffarzadeh's and Qarai's translations can be considered functionally equivalent when it comes to informative texts. However, Nikayin's translation, which was produced through the most frequent use of the 'combined' strategy, cannot be considered equivalent to the source text in functional terms. Thus, Nikayin's translation contradicts Reiss's (2014) model. The occurrence of the 'combined' strategy by the five translators for 27.27, 13.63, 45.45, 31.81 and 13.63 of the cases suggests that their approach is not in line with Reiss's (2014) theoretical model.
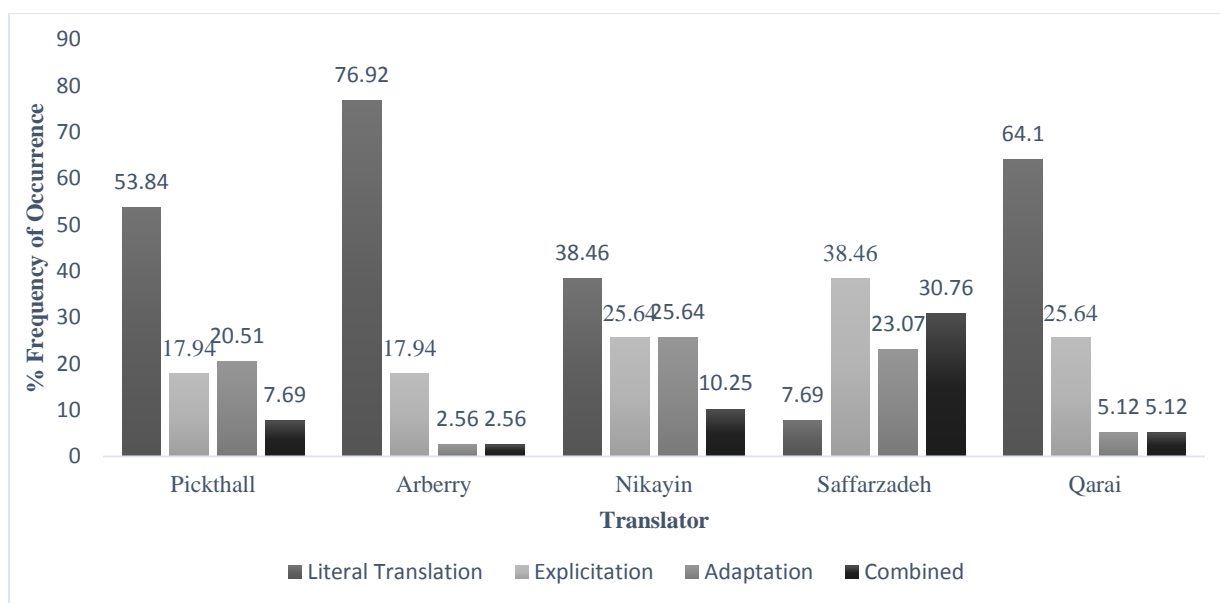
Figure 2. The Percentage of the Frequency for Strategies in the Translation of Surah Al-Muddaththir

As shown in Figure 2, four translators (Pickthall, Arberry, Nikayin and Qarai) most frequently applied the 'literal translation' strategy in the translation of Surah Al-Muddaththir. Hence, the translations produced by these translators can be considered functionally equivalent to their corresponding expressive source text. However, Saffarzadeh's translation of the source text is in contrast to the model. That is because the most frequently employed strategy in Saffarzadeh's translation is 'explicitation'. Hence, her translation cannot be considered functionally equivalent to the expressive source text, with regard to Reiss's (2014) model. The occurrence of the 'combined' strategy by the five translators for 7.69, 2.56, 10.25, 30.76 and 5.12 of the cases suggests that their approach is not in line with Reiss's (2014) theoretical model.
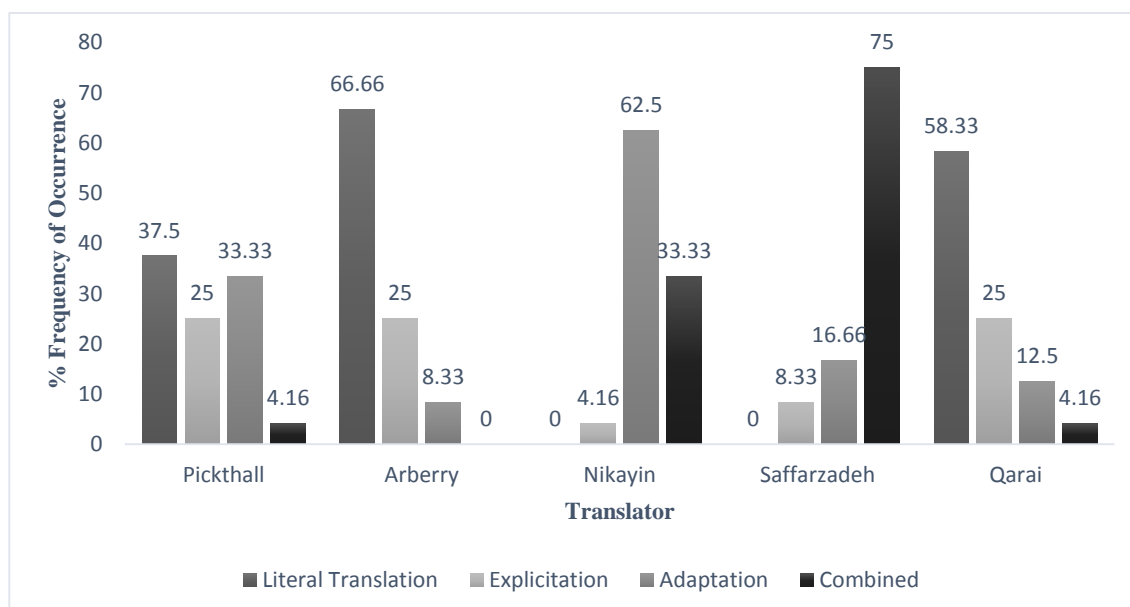

Figure 3. The Percentage of the Frequency for Strategies in the Translation of Surah Ar-Rahman.

As shown in Figure 3, from among the five translations of Surah Ar-Rahman, Pickthall's, Arberry's, and Qarai's translations were produced through the most frequent application of 'literal translation'. In addition, Saffarzadeh's translation was produced through the most frequent employment of the 'combined' strategy. Hence, with respect to Reiss's (2014) model, these four translations cannot be considered equivalent to their operative original text in terms of their main functions. However, Nikayin's translation can be considered functionally equivalent to its corresponding source text, conforming to Reiss's (2014) model. That is because Nikayin most frequently applied the 'adaptation' strategy in the translation of the text. With these in mind, there seems to be a sharp contrast between the practices of translation of source texts of the operative type and Reiss's (2014) relevant theoretical viewpoint. Another contradiction between the practice and the theory can again be seen in the application of the 'combined' strategy.

5. Discussion

In line with the research objective, the findings of the present study are reported and discussed in the following subsections. In this respect, the findings are compared with Reiss's (2014) theoretical model and the empirical findings of past research.

5.1 Translation Pattern of Informative Texts

The analysis of the translations showed that four translators most frequently applied the strategy of 'literal translation, explicitation as required' in the translation of informative texts. This pattern is similar to Reiss's (2014) relevant prediction and the findings of Allard's (2014) study. However, this finding stands in contrast to the results of the studies by Azizi (2008), Igder and Karimnia (2010), and Holst (2010). The discrepancies found between the findings may be due to the following reasons. First, the samples under analysis in those studies were simple texts, not sensitive sacred ones. Second, only some sections of Reiss's (2014) theoretical model were applied in those studies, especially the text-type typology rather than the translation strategies. Last, regarding Azizi's (2008) study, the translations under his analysis were produced by semi-professional translators, while Reiss's (2014) model is related to professional translators. Nevertheless, it may also be possible that the findings from the analysis of the translations of only one informative source text cannot be generalized.

5.2 Translation Pattern of Expressive Texts

The analysis of the translations showed that four translators most frequently applied the strategy of 'literal translation' in the translation of expressive texts. This is in accord with Reiss's (2014) relevant prediction. This pattern is also similar to the findings of the studies by Vahid Dastjerdi and Baghaei Naeini (2012), Manafi Anari and Adili (2016), Farshchi (2017), and Manafi Anari and Jahanjouyan (2020). However, this finding is in contrast with the findings of the studies by Azizi (2008), Igder and Karimnia (2010), and Attar (2016). The difference between the findings may be because of the reasons discussed in the previous section. In addition, regarding Azizi's (2008) study, it seems that its weak internal validity may have resulted in this contrast. The mentioned problem with the internal validity is due to Azizi's (2008) single analysis of the rhyme scheme of a sample expressive source text rather than the complete analysis of all different representative features of the form. The mentioned formal features, according to Reiss (2014), are not only rhyme schemes but also literary devices, syntactic features and the like. Moreover, regarding Attar's (2016) study, the small sample size may be a possible cause of the discrepancy. Similarly, the use of only

one text as the expressive source text in this study may also be a possible reason for the dissimilarity.

5.3 Translation Pattern of Operative Texts

The evidence derived from the findings of the analysis of the translations revealed an unexpected approach to the translation of the operative text, which was adopted by most professional translators. In accordance with the mentioned evidence, it seems that most professional translators (three translators) mostly applied the 'literal translation' strategy in the translation of such texts. Besides, the findings of this study also revealed that professional translators may most frequently apply the 'combined' strategy or the 'adaptation' one—each with a 20 percent chance of occurrence—in the translation of operative texts. Hence, compared to Reiss's (2014) theory, it seems that the translation practices of such texts show an 80 percent contrast. Similarly, this finding is different from the related one of Holst's 2010 and the main one of Allard's 2014 studies, which were similar to Reiss's (2014) relevant claim. This difference can be ascribed to different kinds of source texts (different genres) in the studies. However, the pattern detected regarding the translation of operative texts is similar to the secondary findings of Allard's 2014 study. That is because Allard (2014) also found that whenever (almost) no concepts in an operative source-text are unfamiliar to the text receivers, the persuasive function of the text can be preserved in translation even if the formal and content-specific features of the source text are copied. This also seems to be the case in Surah Ar-Rahman. Since the chapter attempts to influence the behavioral responses of its addressees, it seems that the concepts God used in this chapter are familiar to almost all humans. This possibility seems to be in accord with Reiss's (2014) extra-linguistic determining factor, also known as 'immediate situation'. The 'immediate situation', according to Reiss (2014), refers to a situation in which whether source-text concepts are comprehensible or incomprehensible for target-text receivers, determines professional translators' choices of translation strategies. Besides, another justification for the high probability of the reliability of this finding can be surprisingly seen in the findings of Poshtdar (2015) and Manafi Anari and Mostafaei (2017) studies. According to the findings of those studies, the poetic type of translation seemingly gives translators the freedom to ignore formal and content-specific features of original texts in translation. Hence, Nikayin's choice of the 'adaptation' strategy in his poetic translation of the operative text is not surprising. Moreover, Surah Ar-Rahman, as declared by Prophet Muhammad, is known as the bride of the Qur'ān due to its unique aesthetic form. Hence, its selection as an operative source text may question the internal validity of this study. Another reason for this finding can be ascribed to the fact that the sample size for this study was not large enough. Finally, the genre of the corpus under analysis in this study can be the most probable reason for this unexpected finding. According to Manafi Anari (2003), translators prefer to maintain both the content and form (which are usually integrated into each other) of religious texts like the Qur'ān in their translations. This justification seems to be in accord with what Reiss (2014) predicted as a limitation of her model. In this respect, in the translation of sacred texts like the Bible, the main function of the original sacred text, along with the main function of the translation should be determined determinant (Reiss, 2014). In detail, according to Reiss (2014), if a translator mainly intends to invite others to a certain religion, the original text can be operative. However, if another translator mainly intends to preserve the sacred nature of the original text in the translation, the original text will be expressive (Reiss, 2014). With this in mind, it seems that professional translators' main intention of translation governs their strategies in the translation of the Qur'ānic operative texts.

6. Conclusions

The present study had two objectives. It was first intended to discover what pattern emerges in professional translators' main strategies for different text types of the Qur'ān. The findings suggest that most professional translators most frequently applied the 'literal translation' and 'explicitation' strategies when translating the Qur'ānic informative texts. Besides, 4 and 3 out of the 5 translators most frequently applied the strategy of 'literal translation' in the translation of Qur'ānic expressive and operative texts, respectively. Second, this study was intended to find to what extent Reiss's (2014) model of source-text types and translation strategies for the translation of the Qur'ān was applicable and practical. The results indicated that the emerged patterns, by and large, were consistent with the theoretical model concerning the translation of Qur'ānic informative and expressive texts. Besides, according to the previously mentioned numerical findings of the present study, Reiss's (2014) model seems to be, by and large, inconsistent with the practices of translation of Qur'ānic operative texts. The reason can be ascribed to the influence of professional translators' main intention for the translation of such sacred texts. With these in mind, it can be concluded that Reiss's (2014) model seems to be applicable to the translation of the Qur'ān as far as 'informative' and 'expressive' text types are concerned and the 'adaptation' translation strategy is the goal. This is probably because for professional translators, the Qur'ān has two main functions and only two text types can be considered for it (focusing either on the content or on the form).

As a text-type-oriented research on translations of the Qur'ān, this study seems to be the first seminal work in this regard. Hence, it has the potential to be replicated in the future by other researchers. Therefore, future researchers can benefit from both theoretical and practical aspects of this study. For instance, the new strategy introduced in this paper -i.e., the 'combined' strategy- can be interesting and useful for other scholars. This study can also lead to modification of Reiss's (2014) theory and development in the area of descriptive translation studies. The present study can further be of benefit to translation researchers, theorists, and critics, translator trainers, trainee translators, translation agencies and curriculum designers.

Despite the above-mentioned benefits of it, this study had also some limitations, which were as follows. First, the researcher's limited knowledge of the Qur'ān language could constrain the reliability of the analysis. Second, the researcher's time and energy were limited. Third, they were multiple varied function-based theoretical models for the analysis of translation. Lastly, Reiss's model has a drawback, which can limit the analysis. However, in order to resolve these limitations, some delimitations were introduced. To assist the analysis, exegesis of the Holy Qur'an, together with two Persian translations of the Qur'ān as well as Arabic-English dictionaries were used. Secondly, three source texts and five target texts were used. Thirdly, Reiss's functionalist model was employed. Lastly, to improve the model, a new category named 'combined' strategy, was added to Reiss's suggested translation strategies.

Given the pioneering nature of this study, its replication is recommended. In addition, it is suggested that interested researchers select another surah as a sample of operative texts and choose a larger corpus. Moreover, it is highly recommended that future researchers investigate the influence or lack of influence of each of the discussed possible causes of the unexpected finding. More specifically, three reasons, as discussed in the paper, can form new hypotheses for future studies. These hypotheses can be tested: (a) The factor that influences professional translators' mostly applied strategies in the translation of operative

texts of the Qur'ān is the immediate situation. (b) The use of the poetic method of translation by professional translators influences their most frequent application of the adaptation strategy in the translation of Qur'ānic operative texts. (c) The main function of a translation influences professional translators' mostly applied strategies in the translation of operative texts of the Qur'ān.

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The Semantics of *Ḍaraba* in the Verse 34 of Surah *An-Nisa*

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ABSTRACT

The meaning of the word *Ḍaraba* in the phrase *iḍrebuhunna* in the verse 34 of Surah *An-Nisa* is one of the words of the Holy Qur'ān that has occupied the minds of commentators. According to this verse, the Holy Qur'ān gives three orders to men whose wives are disobedient: advise them, forsake them in bed or beat them. Throughout the history of the Holy Qur'ān interpretation, there have been many discussions about the meaning of *iḍrebuhunna* by commentators, and in the contemporary era, many scholars of the Holy Qur'ān have talked about the meaning of this word. The purpose of this article is to clarify the meaning of *Ḍaraba* in this verse. Indeed, this study tries to find what the exact meaning of *Ḍaraba* in the phrase *iḍrebuhunna* in the verse 34 of Surah *An-Nisa* is. To figure out the meaning of *iḍrebuhunna*, we used the method of semantics and the method of qualitative content analysis and examined and classified the commentators' opinions. The result is that what God means by "beating" in this verse, based on the severity of beating/hitting, is the psychological beating in such a way that a man is ready to hit with anger so that the woman stops disobeying her husband; however, this does not involve the stage of physical hitting.

1. Introduction

In the long history of interpretation, the terminology has been the first step for commentators in the interpretation of the Holy Qur'ān. In the contemporary era, along with terminology in the interpretive tradition, the linguistic approaches of the contemporary era are also considered. The process agreed upon by the commentators in obtaining the exact meaning of a Qur'ānic word, in the first step, is using the Holy Qur'ān itself and examining the various uses of that word in the Book of Revelation. This is followed by the analysis of the ijtihad of the opinions of lexicographers, commentators and linguistics. And the third step is to examine historical traditions and sayings about the meaning of that word. Here, it is also tried to report and analyze the views of commentators, scholars of the Holy Qur'ān and linguists on the same basis.

One of the words of the Holy Qur'ān that has occupied the minds of commentators is the meaning of the term *Ḍaraba* in the phrase *iḍrebuhunna* in the verse 34 of Surah *An-Nisa*. According to this verse, the Holy Qur'ān gives three orders to men whose wives are disobedient: advise them, forsake them in bed or beat them. Throughout the history of interpretation, there have been many discussions about the meaning of *iḍrebuhunna* by commentators, many scholars of the Holy Qur'ān have spoken about the meaning of this term and in the contemporary era. Based on this, the goal of this study is to find the exact meaning of *Ḍaraba* in the phrase iḍrebuhunna in the verse 34 of Surah *An-Nisa*. Additionally, the paper tries to address these questions as well:

- What are the meanings of *Ḍaraba* in Arabic?

- What is the meaning of *Ḍaraba* in the Holy Qur'ān?

- What are the commentators and the Holy Qur'ān scholars take on the meaning of *iḍrebuhunna*?

2. Literature review

The meaning of *Ḍaraba* in the phrase *iḍrebuhunna* in the verse 34 of Surah *An-Nisa* has been discussed extensively in the commentary works and books of the Holy Qur'ān scholars and many postgraduate students have chosen it as a research topic. In their work, entitled "Structural Semantics of the Term *Ḍaraba* in the Holy Qur'ān", Fattahizadeh et al. (2020) examined the semantic components of *Ḍaraba* based on substitutes and collocational relations using a structuralist approach. In another study entitled "Etymological Approach to the Qur'ānic Term *Ḍaraba*", Fattahizadeh et al. (2021) traced the meanings of *Ḍaraba* in ancient Afro-Asian and ancient Semitic languages and examined its semantic evolution until today. The found that the meaning of the word "beat" in the phrase *iḍrebuhunna* is incompatible with the etymological studies of *Ḍaraba* in the Holy Qur'ān. They, in turn, suggested the meaning of turning over/going (Fattahizadeh et al., 2021). Further, Khazaei et al. (2021) in their study, "Criticism of the Translation and Interpretation of the Verse of Noshuz based on the Term *Ḍaraba*" showed that "beating" does not necessarily mean physical beating, but rather a form of dealing with rebellious women (Khazaei, et al., 2021).

What has made this study distinct from other studies is that its method is based on qualitative content analysis and linguistic approaches. Apart from this, this paper focuses on the meaning of *Ḍaraba* in the phrase *iḍrebuhunna*.

3. Methods

Drawing on structural semantics, different applications of the term *Ḍaraba* in the *Holy Qur'ān* were investigated (Crowley & Bowern, 2010). Using qualitative content analysis, the opinions of forty-two commentators of the Holy Qur'ān as well as scholars of the Holy Qur'ān about the meaning of polytheism were analyzed and categorized. In this method, three stages of open, axial and selective coding were taken (Yan Zhang & Barbara, 2005). This is followed by the criticism of the views, and the strongest view was chosen based on semantics.

4. *Ḍaraba* in Arabic

Ḍaraba is one of the words whose history goes back to Afro-Asian languages. In those languages, there are various meanings, such as to twist, to stick, to connect, to gather and pile up, to burn, to dry, to separate, to leave and to go (Fattahizadeh et al., 2021, p. 141). In the Arabic language, this word has various meanings, such as swimmer, like, light rain (Khalīl ibn Aḥmad, 1982, p. 33), handle, thin man or little milk (Ṣāḥib ibn-i ʿAbbād, 1994, p. 10), asking for sustenance or lingering (Wasti Zubeidi, 1988, p. 166). stinging, coining or mixing (Musa, 1989, vol. 1, p. 141), thick white honey or a male camel in the standing position (Shartouni, 1995, p. 298) speed in walking, freezing the plant, turning away, stopping and hindering, staying at home, change and evolution (Ibn Manzoor, n.d., p. 545).

While paying attention to the meanings of *Ḍaraba* in Afro-Asian languages, it should be noted that in terms of importance, semantic tracking in Afro-Asian languages is less important than in Arabic because semantic changes from the source language to the target language are natural. Therefore, the present article mainly focuses on the meanings of *Ḍaraba* in Arabic, which is the language of the Holy Qur'ān. Also, it has not been mentioned so far that when it comes to the meanings of *Ḍaraba* in the Arabic language, the noun meanings are less important than the verb meanings; therefore, more attention is paid to the verb meanings in this paper.

5. *Ḍaraba* in the *Holy Qur'ān*

The stem of *Ḍaraba* is found in the Holy *Qur'ān* with 25 derivations and 57 uses (in 27 the Meccan Surahs and 30 Medinite Surahs) (Rohani, 1987, p. 936). It is necessary to examine all the Qur'ānic uses of *Ḍaraba* in order to find the exact meaning of *Ḍaraba* in *iḍrebuhunna*. The results of the investigations based on the interpretations are reported in Table 1.

Table 1. The Qur'ānic uses of *Ḍaraba*

The meaning of *Ḍaraba*	The verse	Translation of the verse	The addresses of verses
turning away and ignoring	أَ فَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحاً	Shall We keep back the Reminder from you and disregard you	Az-Zukhruf, 5
hitting the sea with a stick	أَنِ اضْرِبْ بِعَصاكَ الْبَحْرَ	Strike the sea with your staff	As-Shura, 63

The meaning of *Ḍaraba*	The verse	Translation of the verse	The addresses of verses
pelting stones with a stick	فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ		Al-Baqarah, 69; Al-A'raf, 160
by hitting the grass	وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ	[We told him:] 'Take a faggot in your hand and then strike [your wife] with it	Sad, 44
striking the face and back	يَضْرِبُونَ وُجُوهَهُمْ وَ أَدْبَارَهُمْ	striking their faces and their backs	Al- Anfal, 50; Muhammad, 27
covering their ears	فَضَرَبْنا عَلَى آذانِهِمْ	So We put them to sleep	Al-Kahf, 11
quarreling	ما ضَرَبُوهُ لَكَ إِلاَّ جَدَلاً	They cite him to you only for the sake of contention	Az-Zukhruf, 58
being humiliated	وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَ الْمَسْكَنَةُ	So they were struck with abasement and poverty	Al-Baqarah, 61; Al-Imran, 112
building a wall	فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بابٌ	Then there will be set up between them a wall with a gate	Al-Hadid, 13
road building	فَاضْرِبْ لَهُمْ طَريقاً فِى الْبَحْرِ يَبَساً	and strike out for them a dry path through the sea	Ta-Ha, 77
beating	وَ اضْرِبُوهُنَّ	and [as the last resort] beat them	*An-Nisa*, 34
hitting the idol	فَراغَ عَلَيْهِمْ ضَرْباً بِالْيَمينِ	Then he attacked them, striking forcefully	Al-Saffat, 93
rubbing a piece of meat against another piece	فَقُلْنا اضْرِبُوهُ بِبَعْضِها	We said, 'Strike him with a piece of it	Al-Baqarah, 73
beheading	فَاضْرِبُوا فَوْقَ الْأَعْناقِ	So strike their necks	Al-Anfal, 12; Muhammad, 4
cutting off a finger	وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنانٍ	strike their every limb joint	Al-Anfal, 12
proverb	وَ يَضْرِبُ اللَّهُ الْأَمْثالَ لِلنَّاسِ	Allah draws these parables for mankind	Ibrahim, 25
traveling	وَ إذا ضَرَبْتُمْ فِى الْأَرْضِ	When you journey in the land	Al-Nisa, 101

The meaning of *Ḍaraba*	The verse	Translation of the verse	The addresses of verses
wearing a scarf	وَ لْيَضْرِبْنَ بِخُمُرِهِنَّ عَلى جُيُوبهِنَّ	and let them draw their scarfs over their bosoms	Al-Nur, 31
stomping on the ground	وَ لا يَضْرِبْنَ بِأَرْجُلِهِنَّ	And do not hit them with their feet	Al-Nur, 31

As can be seen in Table 1, *Ḍaraba* appears to have 19 meanings in the Holy Qur'ān. In other words, *Ḍaraba* with the meaning of "proverb" was repeated 30 times, while *Ḍaraba* with the meaning of "traveling" was repeated 7 times. Therefore, the two count as the most repeated meaning. The Qur'ānic uses of *Ḍaraba* show that it is combined with another noun in most cases. In such cases, its meaning has changed, and in a few cases, it is used in a singular form. Therefore, according to the words before and after *Ḍaraba*, three meanings can be understood for it: hitting/beating, a type of hitting and a meaning other than hitting. Table 2 shows these semantic changes.

Table 2. The meanings of *Ḍaraba* in the verses of the *Holy Qur'ān*

Verse/Verses	Frequency	Meanings
Al-Baqarah, 26/ Ar-Ra'd, 17/ Ibrahim, 24 & 25 & 45/ An-Nahl, 74 & 75 & 76 & 112/ Al-Isra, 48/ Al-Kahf, 32 & 45/	30	proverb
Al-Baqarah, 273/ Al-Imran, 156/ *An-Nisa*, 94 & 101/ Al-Maidah, 106/ Al-Muzzammil,20	7	traveling
Al-Baqarah, 61/ Al-Imran, 112	3	being humiliated
Al-Baqarah, 60/ Al-Araf, 160	2	to stone with a stick
Al- Anfal, 50/ Muhammad, 27	2	striking in the face and back
Al-Anfal, 12	1	beheading
Al-Baqarah, 73	1	rubbing a piece of meat against another piece
Al-Hadid, 13	1	building a wall
Az-Zukhruf, 5	1	turning away and ignoring
Az-Zukhruf, 58	1	Quarreling
As-Shura, 63	1	hitting the sea with a stick
Sad, 44	1	by hitting the grass
Al-Saffat, 93	1	hitting the idol
Ta-Ha, 77	1	road building
Al-Kahf, 11	1	covering their ears
Al-Anfal, 12	1	cutting off a finger
An-Nisa, 34	1	beating
Al-Nur, 31	1	wearing a scarf
Al-Nur, 31	1	stomping on the ground

In many cases, *Ḍaraba* has been combined with another letter, resulting in a new meaning where it no longer means striking a body. *Ḍaraba anhu* (explaining) (Az-Zukhruf, 5), *Ḍaraba b...* (hitting with ...) (Shuara'a, 63), *Ḍaraba ala* (Curtain over listening) (Kahf, 11) and *Ḍaraba fi* (traveling) (Baqarah, 273) are among these cases.

6. Meanings of *Ḍaraba* in the phrase *iḍrebuhunna*

Following the various uses of *Ḍaraba* in the Holy *Qur'ān*, *Qur'ān* scholars have tried to determine the exact meaning of *Ḍaraba* in this verse based on the phrases before and after the word as well as internal and external context. In the following, the proposed meanings are reviewed.

6.1 Physical beating/hitting

In Arabic, the actual and primary meaning of *Ḍaraba* is the same as physical contact and hitting, and other meanings are either figurative or have a different meaning with a special preposition. (Ibn Fāris, 2001, p. 589). The most important and widely-recognized meaning of *Ḍaraba* in pre-Islamic and contemporary literature is physical hitting. Scholars opposing this meaning are of the view that *Ḍaraba* is not expressed as a physical beating in most dictionaries. They also believe that hitting is a secondary meaning for *Ḍaraba*, which has been barely mentioned in contemporary dictionaries. Therefore, *Ḍaraba* has evolved in terms of meaning over time (Shahrudi & Besharati, 2015, p. 2). Of course, it is clear that *Ḍaraba* has several meanings and determining the meaning of hitting requires analogy. For this reason, whenever the word *Ḍaraba* is used in the Holy Qur'ān with the meaning of beating, it is used by analogy (Qaini, 2013, p. 72); for example, in this verse فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (but how will it be [with them] when the angels take them away, striking their faces and their backs?) (Muhammad, 27) or in this verse وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ ([We told him:] 'Take a faggot in your hand and then strike [your wife] with it) (Sad, 44).

For Ibn Abbas *Ḍaraba* is a toothbrush or something similar; thus, it does not break a bone or cut flesh. Sa'id ibn Jubayr, ʿIkrima, Shaʿbī, Qatada, Atta and Hasan al-Basri have interpreted *Ḍaraba* as something non-painful (Tabari, 1992, p. 70). Some of them also believed that *Ḍaraba* is a metaphor and does not mean hitting and physical punishment (Mousavi Bojnordi & Mirzaei, 2017, p. 21). Nevertheless, some have drawn an analogy between *Ḍaraba* and hitting as it can be in various forms (weak or strong) and tools. They are of the view that the weakest form of hitting has been mentioned in the Sharia (Galairi, 2003, p. 131).

6.2 Turning away

Some believe that *Ḍaraba* in this verse means avoiding and turning away. That is, if the wife misbehaves with her husband, he should first advise her, and if the preaching is ineffective, he should distance himself from her in bed. If distancing does not work here, he should turn away from his wife and get angry with her. To clarify their point, the scholars have referred to the phrase فاضربوه على الجدار (Hit him against the wall). This phrase refers to someone who talks nonsense or whose writings are way beyond rational reasoning and logic. Indeed, "knock his words against the wall" is an irony for avoiding and ignoring illogical words or contentless writings. In this verse, anger is referred to ironically. It seems that the *Holy Qur'ān* advises that the rebellious wife can be punished through three steps; if the first two steps (preaching and leaving the bed) turned out to be ineffective, the husband can avoid

her and turn away from her. The husband is recommended to be patient and counter-extremism so he can come up with an effective solution. He can convince the woman to stop being stubborn and reflect on her conduct, and her interests should be taken into account (Mousavi Lari, 2011, p. 50; Abu Suleiman, 2001, p. 80). This view has been seriously opposed by some commentators. Their first reason is that the Holy Qur'ān has used the word iaraḍ (اعراض) to convey the meaning of turning away and turning around. In particular, the *Holy Qur'ān* uses the same word to order the woman to turn away from her man:

<div dir="rtl">وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا</div>

(If a woman is afraid of her husband's ill treatment and desertion (Al-Nisa', 128)).

Therefore, the word *iaraḍ* (اعراض) could have been mentioned in this verse. There is also a difference between turning away and misconduct. Turning away from the wife (اعراض) is when the husband no longer wants to live with his wife. Misconduct (نشوز), however, refers to the situation where the wife is reluctant to fulfill her husband's duties. Although the husband's reluctance in establishing a relationship with his wife is an example of misbehavior, the determination of whether this is an example of a turning away or misconduct depends on the context of this behavior. In Sharia terminology, when a husband is disobeyed, it means that he no longer fulfills the rights of his wife. He turns away from her just to express his abhorrence of the woman's behavior (Shakri Golpayegani et al., 2014, p. 5).

Their second reason is that the word Ḍaraba will have the meaning of iaraḍ (اعراض), when it is combined with the word `An (عن): aḍraba anhu means `araḍa anhu (Ibn Manzoor, Nd, p. 547). While these prepositions are not mentioned in the mentioned verse (Pour Moula & Jalali, 2015, p. 57).

The third reason is that *Ḍaraba* means turning away when it is in the form of efa`l (إفعال), even though it is not used in the mentioned verse in the form of efa`l. Of course, some scholars do not support the third reason. This is because they believed that *Ḍaraba* with the meaning of eḍra`b, comes in the form of *Ḍaraba* and eḍra`b. That is, both the *Ḍaraba* and eḍra`b mean turning away (Al-Toraihi, n.d., p. 105). Since the word a`n (عن) is not mentioned in this verse, *Ḍaraba* does not mean turning away. In the *Holy Qur'ān* it has been mentioned without the word a`n. In one case where the word a`n is added, the word Ḍaraba is used with the meaning of turning away in the *Holy Qur'ān*:

<div dir="rtl">أَ فَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحاً</div>

(Shall We keep back the reminder from you and disregard you (Az-Zukhruf, 5)) (Ansari, 2010, p. 35).

6.3 Hit without pressure

Drawing on other verses of the *Holy Qur'ān*, other commentators believe that *Ḍaraba* with meaning of hitting does not contain "pressure". This is because in some verses of the *Holy Qur'ān*, which contain the word *Ḍaraba*, they only refer to the meaning of hitting and the meaning of pressure is not noticeable.

<div dir="rtl">فَضَرَبْنا عَلَى آذانِهِمْ</div>

(So We put them to sleep (Al-Kahf, 11))

وَ لْيَضْرِبْنَ بِخُمُرِهِنَّ عَلى جُيُوبِهِنَّ

(and let them draw their scarfs over their bosoms (Al-Nur, 31)) (Javadi Amoli, 2004, p. 313).

Therefore, the meaning of *Ḍaraba* in *iḍrebuhunna* is hitting without pressure. However, this should be noted that in the above-mentioned verses, *Ḍaraba* is not used in the sense of hitting. Hitting the ears is a metaphor for blocking, that is, we blocked their hearing (Tabarsi, 1993, p. 698; Ibn Jozi, 2001, p. 69). Ḍarbe Khamr (ضرب خُمُر) on the bosoms means putting a covering on the bosom (Ibn Abi Hatem, 1998, Vol. 8, p. 2576; Tabari, 1992, p. 94).

6.4 Traveling

Another meaning of *Ḍaraba* is to travel but also Jihad in the way of God. Here, the preposition فى has been used. To give an example:

وَإِذَا ضَرَبْتُمْ فِى الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

(When you journey in the land, there is no sin upon you (Nisa', 101)).

I
n this verse, the phrase *Ḍaraba* fi al-arz (ضرب فى الارض) means to travel. In the same sense, some commentators have mentioned "leaving their homes for jihad" as one of the meanings of *Ḍaraba* fi Sabilellah. For example, يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِى سَبِيلِ اللَّهِ فَتَبَيَّنُوا

(O you who have faith! When you issue forth in the way of Allah, try to ascertain) (Nisa', 94)).

Due to the fact that the preposition فى and the word Al-Arḍ (الارض) or sabil (سبيل) cannot be seen in this verse, the meaning of "a man traveling" is ruled out.

6.5 To caress

Some researchers believe that hitting in this verse means "caress" (Qaeni, 2013, p. 72). Nonetheless, this view is not consistent with the last part of the verse because it is mentioned:

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

(Then if they obey you, do not seek any course [of action] against them (Surah An-Nisa, 34)).

It is clear that "caressing" is not a form of oppression of women because God commanded the husband not to hurt her (Mosavi Rokni & Dehqan Manshadi, 2008, p. 192).

6.6 Light beating

This verse used *Ḍaraba* rather than *ḍarraba*. Because *ḍarraba* means hitting repeatedly and hard. In fact, the verse uses a word with a mild connotation; therefore, "beating" in this verse has a mild connotation (*Ḍaraba*). The verse should be interpreted in such a way that it prohibits uncontrolled violence against women. Therefore, the phrase *iḍrebuhunna* does not mean the permissibility of *Ḍaraba* rather it is indicative of the fact that the Holy Qur'ān does not allow Muslims to harm or 'beat' their wives (Hedaytzadeh & Soheila Pirouzfar, 2021, p. 425). In addition to this, some commentators have interpreted this as mild corporal punishment, which aims to treat women's mental illness or masochism (Makaram Shirazi,

1995, p. 374). Although in Arabic, *ḍarraba* is used for hitting hard, this is not the reason that *Ḍaraba* is used for hitting lightly. In many cases, Arabic speakers use *Ḍaraba* for violent physical beating. If a light beating is intended, it is conveyed to the listener or reader by using context and other words.

6.7 Verbal abuse (beating)

Some Qur'ānic scholars have expanded the meaning of hitting from physical abuse to verbal abuse. As a result of this semantic development, the importance of verbal abuse of women is highlighted more than ever. Therefore, two forms of hitting can be named here, namely, physical abuse and verbal abuse. Hitting is not limited to physical hitting as verbal hitting is far more effective. Therefore, the phrase *iḍrebuhunna* refers to the fact that a woman can return to her normal life and fulfill the obligations of the marriage if she is encouraged through a friendly conversation or is strongly advised to do so or is reminded of the dangers of heedlessness of the Hereafter (Shafii Mazandarani, 2013, p. 81). It is clear that this view is a narrow interpretation because there is no background for it in the *Holy Qur'ān* and Arabic.

6.8 To separate

Sultan Ahmadi and others believe that *Ḍaraba* in this verse means breaking the relationship because *Ḍaraba* basically means to separate and cut off. *Ḍaraba* in the phrase *iḍrebuhunna* means breaking the relationship. The *Holy Qur'ān* states cut off all their fingers in this verse:

<div dir="rtl">وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنانٍ</div>

(strike their every each finger (Al-Anfal, 12)).

Ḍaraba in this verse means "to separate and cut off". This meaning is also correct in the verse of *Nushuz*. *Iḍrebuhunna* means to keep them away from you and separate them. Of course, a man does not have the right to force the woman to leave the marital residence, and the woman can decide not to leave the house. Therefore, here, separating can happen if only the man leaves the marital residence for some time. This makes the woman feel the absence of her husband and comes to appreciate her marital life. This form of anger is more intense and more effective, compared to the situation wherein he leaves her alone in bed. Therefore, *iḍrebuhunna* means punishing by cutting off alimony or breaking off a relationship and leaving home with anger. Therefore, if a man sees incompatibility in his marital life, he should first try to solve the problem by advising the wife or listening to her. If these techniques turned out to be ineffective, he can get angry with her at home. In the second step, he must leave home by breaking off the relationship so as to punish her. It this did not work, the final solution is divorce (Sultan Ahmadi et al., 2017, p. 65). In supporting this view, some have said that in the second stage, violence happens at home and the husband rejects the wife there, and in the third stage, violence happens outside the house as the man leaves the house husband (Abusaliman, 2001, p. 38). In rejecting this point of view, it should be said that when a man is no longer at home, the woman may not feel to change her rebellious behavior, and too much freedom makes her unwilling to change her rebellious behavior.

6.9 Emotional beating

For some commentators, the beating in the verse does not tend to be physical as the context of the verse implies emotional beating/hitting. They believe that based on the tradition, hitting/beating mentioned in the Holy Qur'ān should not be interpreted literally.

In this case, beating is not considered physical punishment, but a kind of psychological pressure that is compatible and applicable to the fear of disobedience of the woman (Sadr, pp. 92-100).

Also, some have interpreted *Ḍaraba* as treating a quarrelsome wife harshly so that she may be under mental pressure to change her behavior. In order to validate their view, they rely on the saying of the Holy Prophet (may God bless him and grant him peace) as he does not justify cruelty to women, and making women starve or buying them no cloths are taken as forms of beating. Therefore, *Ḍaraba* in this verse is similar to the view of Ata (d.114 ah.) who said, "Don't hit women, but be angry with them" (Ibn Arabi, 1422, p. 415), which suggests that one needs to deal with a disobedient woman angrily rather than beat her physically (Khaza'I et al., p. 269).

6.10 Having intercourse

Sheikh al-Islami refers to the literal meaning of *Ḍaraba*, yaḍrebo, ḍeraban, which means the intercourse between male and female camels. He has interpreted *iḍrebuhunna* as the man proposing intercourse to his wife. He believes that God wants men to feel scared when they observe that their wives are not willing to have intercourse. They are advised not to ignore this matter and openly talk to their wives concerning this matter. If this turned out to be ineffective, they can avoid sleeping with them in the same bed for a short time. This encourages the women to reflect on their behavior while being left alone (Sheikh al-Islami, 2017, p. 88).

6.11 Mental beating

In order to obtain the exact meaning of *iḍrebuhunna*, one must first pay attention to the meanings of *Ḍaraba* in the Arabic literature as well as its Qur'ānic uses but also the rituals of the Ahl al-Bayt (peace be upon them). Then one should take into consideration the three levels and the context of the verse and surah and all the applications related to married life. Having examined all these aspects, one can explore its meaning. The verses related to marital life in the *Holy Qur'ān* begin with marriage. When the marriage leads to a compatible relationship between the husband and wife, it keeps the marital life more successful and stronger. However, if it does not lead to combability in the relationship, marital schism will be the result, which is the open dissatisfaction of a couple with each other. If one of the partners turns out to be dissatisfied, this man or woman is called disobedient (*nushūz*). Three approaches of admonishing, striking or correcting can be taken to solve this problem (see Figure 1).
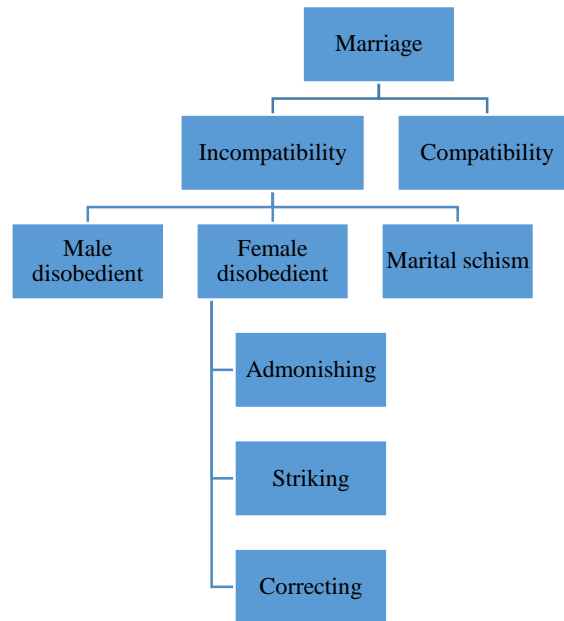
Figure 1. The verses related to married life in the *Holy Qur'ān*

Throughout the *Holy Qur'ān* and especially in Surah An-Nisa, the emotional dimensions of women are highlighted (*An-Nisa'*, 15, 19 & 129). Before the verse 25 and after the verse 35 in Surah An-Nisa, the emotional aspects of women are mentioned. In verse 34 of Surah *An-Nisa* before the three actions (admonishing them, leaving them alone and beating them), we read

<div dir="rtl">

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ

</div>

(Righteous women are obedient and watchful in the absence [of their husbands] (*An-Nisa*, 34)).

and after the three actions, God has said

<div dir="rtl">

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

</div>

(Then if they obey you, do not seek any course [of action] against them (*An-Nisa*, 34)).

Overall, the emotional aspects of women have been taken into consideration. In two of the actions (advise them, and [if ineffective] keep away from them in the bed, and [as the last resort] beat them) (*An-Nisa*, 34), one can see how affection is playing a role in educating women. In such an emotional atmosphere, considering the two previous actions and the context of the verse, along with other verses of *Surah An-Nisa*, the meaning of *iḍrebuhunna* should also be emotional in order to maintain the harmony, consistency and internal connection of the verse. On the other hand, the purpose of these three actions is to prevent women from becoming rebellious, and consequently, hitting or beating can have adverse effects and stir women to become more disobedient and rebellious.

From the examination of the verses of the Holy Qur'ān, it is concluded that how harsh or light the hitting/beating should depend on their psychological impacts (Ahmadzadeh, 2018, pp. 23-26). Therefore, if the hitting/beating is absolutely harsh, it will have absolute adverse effects on the women. In contrast, if the hitting/beating is quite light, its positive impact on

the woman will be high. It is obvious that the one who does hitting/beating must be physically strong, yet, he has emotions. The person who is hit/beaten also has a body and emotions. It is crystal clear that when someone is hit/beaten, they are both emotionally and physically impacted. Thus, when the hitting/beating is harsh, it shows the emotional bond between the two is not strong. When beating/hitting is not severe, this means that the emotional bond between the two is strong. The simultaneous presence of violence and tenderness in hitting/beating is indicative of various levels of intensity of hitting.

According to the fuzzy logic, the phrase *iḍrebuhunna* in this verse is placed in the lowest state of *Ḍaraba* and the highest emotional state. Considering that the context of the verse is related to solutions to prevent divorce, hitting cannot be the true meaning. Also, hitting is not an emotional activity and has brought a great deal of hatred on the part of the women. Also, all three actions mentioned in the verse are aimed at helping the woman to modify her disruptive behavior. Therefore, it is mainly concerned with the psychological aspects. Therefore, hitting/beating should have psychological impacts as do "admonishing the women" and "leaving the women alone in bed". Therefore, hitting/beating can be interpreted as a psychological matter than physical, which is in line with the true intention of the verse and the other two actions mentioned there. This interpretation can also be understood from the preceding and following verses.

Overall, the meaning of hitting in this verse is something mental, which stimulates the woman's feelings and emotions. This can be realized by scaring and threatening her to beat. If the man shows his aggressive mood and sets the ground for hitting, she will feel scared and threatened. This is a form of hitting/beating albeit not physical. Maybe this type of hitting is more effective than hitting someone physically

Therefore, the physical impact of hitting/beating is virtually zero and its emotional effects are almost high.

Although someone might say that this form of hitting/beating leads to hatred on part of the woman and prepares the ground for the divorce, this form of hitting/beating leads to any physical beating; therefore,

Of course, if someone complains and says that this type of beating also increases hatred in a woman and prepares her to enter the threshold of divorce, the answer can be said that since the man does not take any physical action and Physical beating does not happen, it is indicative of man's sincere feelings of love for his wife. Generally speaking, when we do not mean the physical form of hitting, it means that the emotional form is in the spotlight and that the physical form is not intended. Also, a woman who sees her husband's power, who is capable of anything, will be proud of her man's masculinity and it creates a warm family atmosphere.

All in all, given the words used in this verse and the verses following and preceding it and the Qur'ān's emphasis on love and affection between husband and wife, well-established traditions, the cultural and social environment of the contemporary world and that *Qur'ānic* teachings emphasize all human beings are unconditionally equal in dignity, hitting does not mean physical abuse and harassment. The mild form of hitting (i.e., threatening the woman a little) refers to the highest emotional and psychological state between two people, husband and wife, and it is based on a matrix of fuzzy logic. Based on this, various forms and levels of hitting/beating can be formed, as shown in Figure 2.
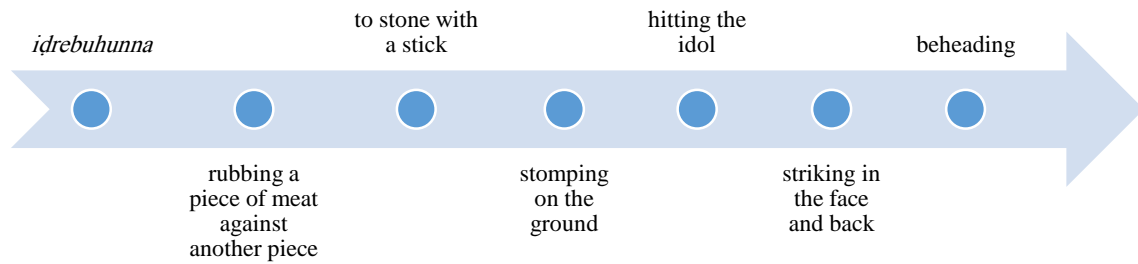
Figure 2. Different levels of hitting/beating in the *Holy Qur'ān* based on the fuzzy logic

Now, if hitting physically is placed in one row and hitting psychologically is placed in another row, the fuzzy matrix of hitting is formed, as seen in Figure 3.

Figure 3. The fuzzy matrix of hitting based on Ahmadzadeh and Zahiri (2018, p. 25)

In Figure 3, physical hitting/beating has a state of intensity and weakness and is a fuzzy concept. Also, mental beating has a state of intensity and weakness and is a fuzzy concept, and when these two states are combined in one action, a fuzzy matrix is created. This matrix can be developed further based on the type of the audience and person who is hit/beaten, the individual or social state of hitting, and hitting between two objects or two people or a combination of objects and humans and positive and negative mental states. Therefore, the resulting matrix is a triangular (width, length, height) with a square and cube matrix.

7. Coding the meaning of *Ḍaraba*

After collecting and examining commentators', *Qur'ān* scholars and lexicologists' perspectives about the meaning of *Ḍaraba* in the phrase *iḍrebuhunna*, they were coded in three steps as can be seen in Table 3.

Table 3. Coding the meaning of *Ḍaraba*

Categories	Concepts	Codes
emotional contact	to separate	breaking off the relationship/cutting off/ leaving the house by husband/ anger/ ignoring
	to turn away	avoiding/being angry/turning away from the wife/aḍraba anhu means `araḍa anhu/temporary anger/having a wrathful contact with disobedient women
	to caress	kindness/caress
	verbal beating	threatening advice
	emotional beating	beating that leads to mental disorders in women or puts a woman under mental pressure
	traveling	traveling
	mental beating	setting the ground for hitting/beating
physical contact	physical beating	physical beating/controlled violence
	hit without pressure	hitting without pressure
	light beating	Hitting without leaving any bruises
not hitting	having coitus	the sexual act of a male camel with a female camel

8. Conclusion

In the verse 34 of Surah *An-Nisa*, next to the verb *iḍrebuhunna*, there is no other noun, letter or phrase. When combined with another letter or word, *Ḍaraba* can have numerous meanings, such as proverb, being humiliated, rubbing a piece of meat against another piece, pelting stones with a stick, covering the head, traveling, building a wall, hitting the idol and road building. All these meanings do not seem to fit the context of this verse. Additionally, since this verse is also mentioned in spoken language, other meanings for *Ḍaraba*, such as thin man, light rain, thick white, etc. do not seem to fit the context of this verse.

Most meanings of *Ḍaraba* used in the *Holy Qur'ān* do not seem to fit the context of this verse due to lexical and morphological reasons. Due to the same reasons, we cannot accept the common meanings of the word in Arabic. Only a couple of meanings are deemed appropriate and correct, including separating, turning away, hitting physically and having intercourse. In fact, the meaning of *iḍrebuhunna* is unique in the above four meanings, which merits further investigation.

Empirical studies of *Ḍaraba* in the *Holy Qur'ān* show that *Ḍaraba* with physical beating has multiple forms and can include both mild and severe beating. The beating can be done with or without (various) tools. To give some examples, it has been mentioned in one verse that grass can be used for beating; however, in other situations, a cane or sword is used for hitting the neck and fingers. Another verse mentions that angels hit the face and back or in another verse, we read that the idols are hit hard even though there is no mention of tools for hitting the idols. However, when a meaning is considered for *iḍrebuhunna*, its degrees should also be taken into consideration. In fact, *iḍrebuhunna* is the third step when dealing with a disobedient woman.

Of the meanings mentioned earlier, the meaning of hitting the body is more precise, yet, there is no consensus concerning the form of hitting. For some, it is not hitting someone hard. Among the mentioned meanings, the meaning of hitting/beating a body is certain. Despite this, views concerning the form of beating/hitting vary. For many commentators, it refers to beating someone not harshly and severely. Based on the psychological dimensions of beating the woman in the verse and the emotional needs of women, if the husband is in an aggressive mode and is ready to hit, this instills fear in the wife. This is also a form of hitting/beating, which is mental than physical. This is perhaps because this form of hitting is more effective than physical hitting and can considerably change a woman's behavior. Through this, the emotional impact of hitting/beating will be more enormous, compared to the physical impact.

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Rethinking Tafsīr in the Light of Redefining its Basic Terms

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ABSTRACT

Tafsīr literature has a long and rich history among all fields of Islamic sciences. In spite of this, it has not been able to form an independent scientific discipline along with all its dimensions. We believe that to turn Tafsīr into science, it is necessary to take some measures, including redefining the basic terms. This paper aims to provide some possible answers to the problem of defining, namely, what the most important terms in the Tafsīr field are, and how to come up with comprehensive definitions for its terms. Building on terminological evidence, this descriptive-analytical research discusses the formation of the four terms "Tafsīr" (interpretation), "Mabnā" (basis), "Aṣl" (principle) and "Qā'ida" (rule), as the key concepts in the Tafsīr field. We argued that these terms must be redefined through terminological methods. We believe that the very concept of Tafsīr means expressing the meanings and practical contents (Mūfād Istiʿmālī) of the Qur'ānic verses and discovering their Purposes (Maqāsid) and Referents (Madālīl). The Mabānī al-Tafsīr are the basic concepts and macro scientific presumptions for the Qur'ānic text. Finally, the term "Uṣūl al-Tafsīr" are radical components with a Qur'ānic nature which are the mediator between "Mabnā" and "Qāʿida".

1. Introduction

The question of boundaries, both internal and external, is at the heart of the self-conception and analytical framework underlying any scholarly discipline, and the science of Tafsīr is no exception. Determining the boundaries of scientific field can be done in different ways. How can it be structured in a meaningful way, and what criteria do we need to apply in order to develop the required analytical categories? Addressing these questions is all the more important for a field like Tafsīr studies, which is still in its infancy (Pink et al., 2014). Although Tafsīr has a long history dating back to the revelation of the Qurʾān itself, it is used as an auxiliary tool to understand the Qurʾānic text properly. After centuries, it is still not considered an independent science (Pink et al., 2014). As a result, commentaries have always been consulted to gain a clearer understanding of the meaning of the Qurʾānic text. Although so many books in Arabic and Persian have been written about all Tafsīr issues, especially concerning the innermost boundaries of Tafsīr (i.e., its important terms), it seems that there is no method to redefine them. This is one of the main reasons why Tafsīr has not yet turned into a scientistic field. However, there are many opportunities and ways to reach Tafsīr's scientification. One approach is to use exact and accurate terminology to establish distinctive methods and foundations, which can be scientifically criticized.

Although terminology itself is a science, it is one of the most common infrastructural branches in all sciences. Accordingly, scholars try to provide a correct definition of specialized terms before addressing the detailed issues of science. Therefore, before conducting some scientific necessities of Tafsīr, such as examining various commentaries along with considering different schools and methods of interpretation, it is more important to know its specific terms. It helps to prevent overlapping topics and assists scholars in doing their research more clearly. Our main research questions are:

- What are the key terms in Tafsīr studies?

- How can these terms be defined to offer reliable results to researchers?

The answer to the first question is the core of this research, in which the key terms and concepts of Tafsīr studies, namely, "Tafsīr" (interpretation), "Mabnā" (basis), "Aṣl" (principle) and "Qāʿida" (rule) are redefined. Based on this redefinition, the research will show that these terms have undergone semantic changes. The answer to the second question depends on the methods, especially well-known methods in modern terminology. In the following sections, these methods are briefly elaborated.

It should be emphasized that the research background about each term is presented in the following relevant sections. As to this background, it can be said that in the Tafsīr field, Islamic scholars have paid much attention to these terms from the early Islamic centuries to the present time and naming all these is out of the discussion of this paper. However, the main difference between this article and similar studies is in the application of the methods of terminology. In part, the study has adopted an etymological approach, which is the study of the origin of the words and the ways through which their meanings have changed through the course of their historical development. Moreover, the method which is adopted in this paper is the study of semantic changes. However, before addressing the research method, it is necessary to elaborate on some important words that are repeatedly mentioned in the article. Therefore, in this article: the lexical (or literal) meaning is the meaning which is obtained from the root of the word that is available in the dictionaries. The idiomatic meaning is the meaning that has been acquired throughout the history of its use from the

very beginning until now. Interpretation, as a key concept in Tafsīr studies, is the Tafsīr of the Qur'ān.

And "interpretative" is an adjective, that can be applied to everything that is done in the interpretation. Thus, the interpretative rules are the rules which should be used by the commentator, and interpretative methods are the manners, that are used in the interpretation process by the commentator. Finally, the commentator is someone who interprets verses based on the sources available to them, such as the Qur'ān, tradition and rational interpretation.

Based on what was mentioned above, the literal meaning is examined first. Then, considering scholars' definitions, this question is addressed through which method of semantic transformation each word has undergone. This is followed by the presentation of our definition based on the functional meaning of each word.

2. Research Method

This descriptive-analytical research aims to apply the theoretical theme of terminology in the field of Tafsīr. Building on terminological evidence, this research discusses the formation of the four terms. This is because the field of terminology describes specialized words and their meanings in a particular field by exploring the rules and criteria for defining words. This field does not allow a concept to be defined by various terms or to define different concepts in the form of a single term (Cabré, 1998). Thus, it seems the most adequate way to recognize and define terms in any scientific field is using common methods of this science.

There are different cognitive schools in the history of terminology and two of them are considerably important: *Modern Terminology School* and *Traditional Terminology School* (Cabré, 1998). According to Cabré (1998), modern terminology was founded in the 1930s, and in its linguistic approach, there are three ways through which every term comes into being:

• Creating new vocabulary (previously non-existent);

• Using the existing words and creating a new term by changing the syntactic or practical category of these words (i.e., turning any common word into a term in a specialized language, and transferring and developing the meaning of it from one science language to another, and transdisciplinary borrowing of words);

• Direct or indirect interlingual borrowing or transferring a term from one language to another (Shiri, 1397 SH).

In addition to these theoretical studies, various empirical research has been conducted on the application of terminology in different fields (Cabré, 1998).

Building on the above-mentioned approaches, we can analyze how the meaning of these terms developed and evolved from literal to idiomatic, and consequently, it is determined through which way each term has evolved. To find out in which path these terms have evolved, the following steps are taken. First, the literal meanings and roots of each word are examined. The relevant literature conceding other definitions is then surveyed in each section. This is followed by the analysis of other scholars' definition concerning the

aforementioned terms in the history of Tafsīr. The analysis of this background helps us better understand through which path each term has evolved. Finally, based on the literal meaning and the path taken to the idiomatic meaning, our definition for each term is presented.

3. Defining Terms of Tafsīr Science

3.1 Tafsīr

The root of Tafsīr is "Fasr" which means expression, unveiling and discovering (Ibn Fāris,1404 AH; Rāghib,1992; Johari,1984). It is said that the "Fasr" is the reverse of root "Safr," and Rāghib believed that "Fasr" and "Safr" are close in terms of spelling and meaning (Rāghib, 1992) because both mean discovering and clarifying, having a difference that the "Fasr" is used to clarify and discover spiritual matters and to understand the correct and logical meaning of words (Rāghib, 1992). However, "Safr" is used to denote material objects to be seen with eyes. Accordingly, when a woman removes the veil from her face, it is not said "Fasarat-ol Mar'at" but "Safarat-ol Mar'atu an wajhihā" (Rāghib, 1992)

In Miṣbāḥ Al-Munīr, the author considers the meaning of the word "Fasr" as expressing and clarifying (Fayūmī,1414 AH). In Tāj al-Arūs, the root "Fasr" means splitting and revealing the hidden matter. Additionally, the word "Tafsīrah" also means the doctor who looks at the test fluid to diagnose the disease (Zubaidi, 1994). It is clear that in this view, there is a kind of discovery and unveiling. Juharī in Al-ṣiḥāḥ (1984), Ibn Manẓūr in Lisān al-A'rab (1414 AH), Turiyḥī in Majm'-Al-baḥrayn (1375 SH) and other lexicographers have given the same meaning to this root. Ibn Fāris considers the common denominator of all the meanings of the "Fasr" to be "the expression and explanation of the thing". It is clear that the word "explanation" in this phrase refers to the clarification of the hidden thing in the meaning of the root "Fasr". And for Ibn Fāris, the word "Tafsirah" is an example confirming the mentioned meaning (Ibn Fāris, 1404 AH).

Considering what was mentioned about the literal meaning of the root "Fasr", the meaning of Tafsīr has relied on the expression and unveiling of the hidden thing. On the other hand, there must be something hidden so that we can discover and reveal the meaning. Because in the absence of it, disclosure has no meaning. Accordingly, one of the semantic requirements of the word "Tafsīr" is to reveal and discover something hidden. This meaning is one of the intrinsic components of the root "Fasr". As one contemporary Qur'ānic scholar said (Shakir, 1382 SH), based on the word of lexicologists, it is understood that the word "Tafsīr" is used in cases where the word has some kind of ambiguity or conciseness. In such a way, the speaker's intention does not appear. That is why it is said that "Tafsīr" is revealing something hidden. This author concluded that according to the literal meaning, the term "Tafsīr" is not used in obvious discourses.

As to the terminological definition of Tafsīr, there are examples in traditions indicating that this word was used in the sense of "expressing Qur'ānic concepts" in the era of the Companions (Muslim, 1991; Ibn Ḥanbal, 1996). In the second century AH, this term was also used in the words of the Tābi'īn (ṭabaqah al-wusṭā) for the description of the prophet's words (Muslim, 1991; Abū Dāwud, 1999). From the translation movement onwards, the term Tafsīr began to acquire the meaning of translating from Greek or other languages into Arabic (Ibn Nadim, 1346 SH).

In the early Islamic centuries, a group of scholars with a jurisprudential point of view considered Tafsīr as an explanation of meaning based on appearance (Asqalānī, 1379 AH).

Some scholars interpreted Tafsīr as a description based on the analysis of the discourse (Rāghib, 1992). After Zamakhsharī onwards, the word Tafsīr began to acquire different meanings in some works. Mentions could be made, among other meanings, of Ta'wīl, Ma'nī Al-Qur'ān, Ā'm and Khāṣ, Nāsikh and Mansūkh, etc. Some authors did not affirm the similarity of these words with the meaning of "Tafsīr", but the content of their works confirms this similarity (Mousavi Bujnurdi, 1988).

Given this discussion, the evolution and development of the word "Tafsīr" from losing its literal meaning to acquiring an idiomatic meaning is considerable. This shows Tafsīr has taken the second path of terminology, i.e., the development and transmission of meaning from the specialized language of a science into another. Consequently, it can be said that the best definition of Tafsīr was presented by those who made a logical connection between the literal meaning and their idiomatic definition of the term "Tafsīr". Accordingly, among the definitions presented above; this article has preferred Ṭabaṭābī's definition (the author of Al-Mīzān Fī Tafsīr Al-Qur'ān), which is expressing the meanings and practical contents (Mūfād Isti'mālī) of Qur'ānic verses and discovering their purposes (Maqāsid) and referents (Madālīl) (Ṭabaṭābī, 1390 AH).

In this definition, three levels were considered: [1] expressing the meanings and Mūfād Isti'mālī of the verses, [2] discovering Maqāsid (whatever the verse intends to say) and [3] discovering Madālīl (whatever the word implies and can derive from the text). The meanings and Mūfād Isti'mālī are the concepts, that the verses have regardless of other verses and evidence. Given the terms of jurisprudential science (I'lm O'ṣūl Al-Fiqh), this level of meaning corresponds to the practical purposes of verses (Murād Isti'mālī). The Maqāsid reveals the intention of God based on the appearance of verses, with the caveat that the appearance of the verses does not present the hidden depths and deep meanings of God's word. In this definition, given the juxtaposition of Maqāsid and Madālīl, this can be stated that the main goal of Madālīl is not just unearthing the hidden depths and deep meanings of God's word, but rather it aims at discovering the implications which are within God's intentions and will. Also, given the relation between lexical and idiomatical meanings of Tafsīr, it seems Tafsīr only includes the ambiguous verses. Therefore, Tafsīr does not include those verses which are clear.

3.2 Mabnā

In the early lexical dictionaries, the equivalents given to "Mabnā" are foundation, infrastructure, base, basis, root and pedestal. The "Mabnā" of something simply meant the base of something (Ibn Fāris, 1404 AH). For example, because sentences and texts are created based on the alphabets, it is the base of writing. Or a pedestal is the "Mabnā" of the building, on which the building is being built. Therefore, the word "Mabnā" means the basis on which something is based (Ibn Fāris, 1404 AH).

The examples presented below show that "Mabnā" had turned into a term through a change in its syntactic or lexical categories. Therefore, the outcome is the development of a word meaning taken from the specialized language of one scientific field to another. As a matter of fact, interdisciplinary borrowing happened here. For example, Qur'ānic scholars had given different definitions for the term "Mabānī al-Tafsīr", including:

The subjective principles and the scientific beliefs that it is accepted that the commentator interprets the Qur'ān (Shakir,1382 SH).

Accepted beliefs and principles by the commentators shape their interpretation process, and acceptance or rejection of these principles leads to a particular approach in their interpretation (Modab, 1396 SH).

Theorems whose acceptance or refutation has a fundamental effect on how the Qur'ān is interpreted and those theorems whose acceptance or refutation, although not ineffective in the process of Tafsīr, has no fundamental effect (Safavi, 1391 SH).

A set of theological, methodological, historical, linguistic and scientific beliefs about the text, its description and the fundamental elements involved in the process of Tafsīr, based on which the commentator interprets the Qur'ān (Rad, 1390 SH).

Basic knowledge and beliefs about the Qur'ān and its characteristics which affect how the Qur'ān is interpreted, determining the rules and methods and forming the basis of Tafsīr (Babaei, 2009).

The above definitions have tried to reveal the true meaning of "Mabnā". Nevertheless, it seems that this word in the process of gaining its idiomatic meaning has experienced amalgamations with other words, such as "Qā'ida", which is elaborated in the next section of the paper. Before presenting the final definition of "Mabnā", this should be noted that the "Mabānī (the plural form of Mabnā)" are assumptions which are not science even though they are related to science. In other words, they are not within it and should be explained before entering to that science. For example, some Mabānī Al-Tafsīr are: if the language of the Qur'ān is written or spoken, if there is a possibility of understanding what God implies in verses and how context impacts the understanding of the verses (Ajilian, 1396 SH). Although all these are the Mabānī of Tafsīr, they are not Tafsīr and are beyond the scope of this subject. Indeed, they form the basis of the commentator's analysis before he embarks on the interpretation.

Accordingly, the main features of the term "Mabnā" are: it is the assumption and basis and can impact the process of science and it differs from science in terms of its nature and subject. Since Tafsīr was defined as expressing the meaning and practical content of the verses of the Qur'ān and discovering their purposes (Maqāsid) and referents (Madālīl), it seems that an accurate definition of the term Mabānī al-Tafsīr can be achieved by incorporating these features in the definition. Therefore, according to what was mentioned, we are of the view that the Mabānī al-Tafsīr are basic concepts and macro scientific assumptions for the Qur'ānic text and basic elements involved in the process of its interpretation, affecting how the Qur'ān is interpreted and how its rules and methods are determined. However, they are simply beyond the scope of the subject of Tafsīr science and need to be elaborated in advance. From this perspective, the Mabānī al-Tafsīr can be divided into two categories of general and specific. General Mabānī are those general rules in Tafsīr which are applied to all interpretive methods and cannot be ignored.

3.3 Aṣl

As to the literal meaning of "Aṣl", it has been said that the three alphabet letters of A, Ṣ, L together refer to the root, base and pillar of everything (Rāghib, 1992). Also, when it is said that the tree is "Asīl", this means that the tree has strong roots and will not decay and rot (Farahidi, 1920; Azhari, 2001). The plural form of "Aṣl" is "Uṣūl" and when it is said "Istaʿṣalahū" (in the chapter Istifʿāl of Arabic grammar), this means that the basis of

something was destroyed [Johari,1984]. Therefore, "Aṣl" here is indicative of the bottom of something and the lower part of it or its basis (Farahidi, 1920; Ṭurayḥī, 1375 SH).

Ibn Fāris believed that "Hamza, Ṣād, and Lām" together form three semantically distant roots (Ibn Fāris, 1404 AH). The first root is the basis of what we call "Aṣlush Shay". The second root by some scholars is called "Al-Aṣalah", which has been interpreted as a small snake or a great serpent (Azhari, 2001; Harawi, 1963; Ibn Sayyidah, 2000). The third root goes back to "Aṣīl" which is called the rest of the day from evening to night (Ibn Fāris, 1404 AH). Unlike Ibn Fāris, Muṣṭafawī believed that these three roots refer to a single and real meaning, which is the root of something (Muṣṭafawī, 1385 SH). Therefore, it does not matter if this root is used for inanimate objects, human beings, plants or sciences. This is because in Arabic, we tend to say the root of the tree, the root of man, the root of knowledge, the root of word, etc. Accordingly, the roots of reptiles refer to "Al-Aṣalah", and the evening is the end of the day when the result of the action returns to it and its penalty is determined. Muṣṭafawī maintained that "Aṣl" is relative and is not an independent concept, while "Asās" is an independent concept and does not need another existence (Muṣṭafawī, 1385 SH).

Fayūmī believed that the "Aṣl" is a common name which, at times, is used as imagery meaning (Majāz) and on occasions as the true meaning of it. The "Aṣl" of everything is the Shay on which it can be trusted. For example, the adjective "Aṣīl" is utilized for a person, which suggests knowing him as a wise person whose intellect can be trusted. Fayūmī is of the opinion that the truth of "Aṣl" in everything is anything by which a process starts. Like "Aṣl" of humans which is soil or the "Aṣl" of the wall that is stone (Fayūmī, 1414 AH).

Therefore, "Aṣl" is a common term among all groups, that can include everything, especially the root and foundation. Its main characteristics are stability, survival and strength. It has depth and no destruction, but it cannot be said that it is the "Asās" of something. Contrary to "Asās", "Aṣl" is not independent and must be known by its branches (Far). In other words, although it is the origin of everything and all things will return to it, it depends on its continuation. Similar to "Mabnā" and "Qā'ida", "Aṣl" is a common word which alongside the word "Tafsīr" forms a term. Therefore, to be able to elaborate on the different idiomatic meanings of these three words, it is necessary to describe the definitions concerning these terms presented by the scholars of the Holy Qur'ān and interpretation.

Due to the presence of the words "Aṣīl" and "Āṣāl" in different verses of the Holy Qur'ān (Q.14:24, 25:5, 33:42, 37:64), the early Islamic scholars paid attention to these words. For example, when discussing the meaning of "Aṣl" in detail, which is close to the meanings of the lexical dictionaries, Ṭurayḥī considers Kalām science (dialectical theology) as a "Uṣūl al-Dīn" for other sciences, such as Tafsīr, jurisprudence and hadith.

This should not be ignored the accuracy of these sciences relies on proving the legitimacy of a Prophet's claim to prophethood, and this, in turn, depends on proving the existence of God, His justice and His wisdom. All these are provable in Kalām science (Ṭurayḥī, 1375 SH). Similar to such returns to literal meanings by commentators, it can be seen under the interpretation of some verses of the Qur'ān in which the word "Aṣl" and its derivatives are used (Tabarsi, 2000; Fakhr Razi, 1999; Al-Zamakhsharī, 1980). Consequently, this word has only a literal meaning, and the idiomatic meaning is not seen in the mentioned works.

Our survey of the interpretative works shows that the term "Uṣūl al-Tafsīr" was first seen in the work of Ibn-Taymīyah's (1980) *Muqaddamat Fī Uṣūl al-Tafsīr* (An Introduction to the Principles of Interpretation). Of course, there is no definition for this term and just its

derivatives are mentioned. This trend was followed by commentaries after him and even in the present time (Zarkashi, 1990; Tha'labi, 1997). Finally, researchers in their works, generally entitled "Uṣul al-Tafsīr", tried to present a clear definition for the term with an extended meaning for it. A semantic development here is that Aṣl is synonymous with the other two terms Mabnā and Qā'ida, which is mainly due to the lack of a pluralist view. For instance, for Al-'ak, both "Aṣl" and "Qā'ida" have the same meaning and he believed that the phrase "Uṣūl Al-Tafsīr" is the same as "qawā'id Al-Tafsīr" (Al-'ak, 2007).

As alluded to earlier, in the second path of the construction of the term, a general term is initially used by experts or users of a scientific field. Then, the meaning is expanded and practical and fundamental terms describing the basics of that field come into existence. The same process can be seen concerning such general concepts as "Mabnā", "Aṣl" and "Qā'ida" in the field of religious sciences. As to "Aṣl", it can be said that it is always used in its plural form "Uṣūl", and can create other phrases such as the "Uṣūl Al-Fiqh", "Uṣūl Al-Naḥw", "Uṣūl Al-Lughah", or "Uṣūl al-Tafsīr".

To give an example, "Aṣl" in hadith terms refers to early manuscripts written based on the Kitābat (writing) and Samā' (listening) (Al-Baghdadi, 1978). Basically, the general rules of a science are called "Uṣūl" (the plural form of Aṣl) and scientists use them as ground rules of that science. Indeed, "Uṣūl" is a combination of general rules and proven hypotheses (Behjatpour, 1392 SH). Consequently, "Uṣūl" in the science of hadith are the general and basic laws of that science.

The first general Uṣul of Tafsīr were mentioned in Ibn-Taymīyah's work *Muqaddamah Fī Uṣūl al-Tafsīr* where prerequisites for interpretation and understanding of the Holy Qur'ān were mentioned (Ibn-Taymīyah,1986). The importance of this book, as the first work in introducing the Uṣūl al-Tafsīr, cannot be ignored as several commentaries (Sharḥ) were written on it (see: Thayyar,1428 AH; Zarzur,1972; Usman,1428 AH; Al-Asimin,1434 AH; Kabisi,1427 AH).

As mentioned above, after Ibn-Taymīyah, many scholars in various fields of Qur'ānic studies and interpretation pointed to the necessity of observing the mentioned Uṣūl in works of Ibn-Taymīyah (1986). However, all these scholars have emphasized the importance of Uṣūl and understanding of the Holy Qur'ān. Broadly speaking, however, scholars' takes on the matter show that the term Uṣūl, which in all scientific fields refers to the basic and general rules, is also used in the field of Tafsīr by some scholars. Thus, these basic rules for understanding the Holy Qur'ān is "what the commentator must know and do."

This kind of view on interpretive works did not result in generating principles which can pave the way for interpretation or its science. This is because there were various interpretations of the literal definition of the word Aṣl. Consequently, contrary to what happened in jurisprudence to explain the "principles of Fiqh", Uṣūl of Tafsīr failed to improve and develop what now is needed in the field of Tafsīr. Also, instead of focusing on the elaboration of the basic rules, contemporary works, generally entitled Uṣūl al-Tafsīr, have led to disagreement on these rules among scholars of Tafsīr.

Therefore, it may be claimed that no two books on Uṣūl al-Tafsīr are unanimous in their understanding of the rules of Tafsīr. Accordingly, there is no consensus concerning instances or components of Uṣūl al-Tafsīr. After Ibn-Taymīyah, works written about Uṣūl al-Tafsīr drew on introductions of interpretations, borrowed by commentators from previous works such as the book of *Sīyūṭī Al-Itqān* (Thayyar, 1428 AH). Common definitions for Uṣūl al-

Tafsīr were mentioned above, but in some of them, the principles of interpretation are considered the same as general rules in any science. However, when the components of Uṣūl of Tafsīr are expressed, in addition to Mabānī and Qawā'id, other items, such as the collection of the Qur'ān, its writing (Kitābat) and Meccan and Medinan suras are also introduced as interpretive principles (Al-Asimin, 1434 AH). In some works, items, such as the authority of appearances of the Qur'ān (Ḥujiīyat al-Ẓawāhir) are considered important principles of Tafsīr. This means some verses interpret other verses, and their brevity (I'jāz) or ambiguity (Ibhām) or conciseness (Ijmāl) can be removed if they are examined against each other (Al-Kabisi,1427 AH).

The division of Uṣūl of Tafsīr into lexical principles and rational principles attempts to discuss all issues relevant to the appearance of the Qur'ān within the lexical principles, while some other issues can be approached from the perspective of rational principles (Abdul Hamid,1984). This kind of separation can be seen in Al-'ak's *Uṣūl and Mabānī Al-Tafsīr Al-Qur'ān* in which principles of Tafsīr are divided into rational-traditional and descriptive (Al'ak, 2007). In some works, Uṣūl were divided into four categories of traditional, lexical, rational and Qur'ānic principles which are similar to the mentioned works in the expression of components (Al-Kabisi, 1427 AH). It seems that due to the lack of an accurate definition for Aṣl, its unimportance in the Tafsīr of the Qur'ān and no specific position for it there, this term has been considered synonymous with the two terms of Mabnā and Qā'ida. Each term has an independent identity and is important in an interpretive method. Mabnā is the beginning of an interpretive path, Aṣl is the rules of that path, and Qā'ida is the end of it; therefore, none of them can be ignored. Up until these terms do not find their position, Tafsīr cannot be expected to turn into a true scientific form.

Overall, this can be said that the word Aṣl like Mabnā has followed the second approach of constructing terms, which is using general words and transferring and distributing its meaning between specialized languages of different sciences. This of course demands redefinition. To do this, building on important features of Aṣl and previously-presented definitions for Tafsīr, the term Uṣūl al-Tafsīr can be redefined. Therefore, since Tafsīr was defined as "discovering the Maqāsid and Madālīl", this can be said that:

"Uṣūl al-Tafsīr" are fundamental rules and concepts with a Qur'ānic nature, that act as a mediator between Mabnā and Qā'ida. They help the commentator in discovering Maqāsid and Madālīl of verses using Qawā'id Al-Tafsīr. These rules are entirely practical and facilitate the presentation of the Mabānī, that are theoretical aspects of Tafsīr.

According to this definition, this can be said that the concept of Aṣl has been taken from Mabnā (basis), which is explanation and explanation of Mabnā in the context of rules. Therefore, Aṣl is similar to Mabnā. For this reason, the commentator must always consider these basic principles during the process of Tafsīr. However, Mabānī is the commentator's knowledge and understanding, which is prior to interpretation. Uṣūl must be applied during the Tafsīr process. Thus, Mabnā is completely theoretical, Qā'ida is operational, and Aṣl lies between these two. Given that Aṣl has been derived from Mabnā, it appears that Qā'ida has also been derived from Mabnā; Aṣl is the same as Qā'ida. Therefore, Mabānī is the constitution, Uṣūl is the subject laws and their annexes, and Qawā'id is the executive regulations in the science of Tafsīr. Thus, the understanding of Maqāsid and Madālīl of verses is the result of the science of Tafsīr, which is achieved by applying Qawā'id (i.e., executive regulations in this field).

3. 4 Qā'ida

The meaning of "Qawā'idul bayt" in Arabic is the pillars of the house based on which the roof is built. The lower part of the sand dunes, on which the other part of the hill is located, is called "Qā'ida" (Rāghib, 1992; Ibn Fāris, 1404 AH; Farahidi, 1920). It means criterion (Ẓābiṭah) that is equal to the general matter which complies with all details of it (Fayumi,1414 AH). In defining the Qā'ida, a lexicographer said that it is a general principle to which all details are applied. The author, however, does not explain why this is a general principle, and how details are applied to it (Jurjānī, 1411 AH).

This survey of works in the early Islamic centuries shows that no book was written concerning interpretive rules (Qawā'id al-Tafsīr). Even among the interpretive and Qur'ānic works of these centuries, no mention was made of interpretive rules. However, it seems that many interpretive rules derived from conversational laws of thought (Uṣuli Muḥāwirah O'qalāyi) were used in the interpretation of the Qur'ān without the explicit mention and use of "Qawā'id al-Tafsīr."

Also, in some Qur'ānic works as well as in the introductions written for commentaries, the conditions for interpretation are mentioned. They are not explicitly called interpretive rules; however, they are interpretive rules. For example, Sīyūṭī in his book "Al-Itqān" (Marifato Al-Gharībah: Introduction to Strangers), wrote a chapter entitled *Knowledge of This Technique Is Essential For The Interpreter* where he explained the requirements for understanding the meaning of unfamiliar words (Gharīb al-Qur'ān) [Sīyūṭī,1974], which is one of the rules of interpretation. This is a general instruction for interpretation, derived from the method of wise people (Oqalā) for understanding texts.

The content of books written about Uṣūl al-Tafsīr also concerns rules of interpretation. For example, the principle of the necessity of recognizing Arab habits during the Age of Ignorance, has been introduced as an important issue in the principles of interpretation. Muhammad bin Laṭīfī al-Ṣabbāgh's (1988) book *Research in the Principles of Interpretation* is an interpretive rule. This rule emphasizes that the commentator in interpreting the verses should be familiar with the customs and culture of people in pre-Islamic Arabia, and verses should be interpreted according to them. Thus, it is definitely an interpretive rule. In books on Qur'ānic sciences, such as *On the Importance of Rules Which the Commentator Needs to Know*, there are the rules for Tafsīr, which are literary rather than interpretive (Sīyūṭī, 1974). Also, in books with the title *Rules of Interpretation* or in similar books, some of the principles had been considered as rules, which are not really interpretive. For example, in the book *Al-Qawā'id al-Ḥiṣān Muta'liqatu bi-Tafsīr Al-Qur'ān*, 71 rules were mentioned (al-Sa'dī, 1999). A chapter of some similar works, is also dedicated to the rules of interpretation. Regardless of whether these rules are really interpretive or not, they can be enumerated in chronological order:

[1]. *Rules of Interpretation* by Ibn-Taymīyah (as mentioned throughout the text);

[2]. *The Correct Approach in Rules Related to the Holy Qur'ān* by Shamsuddin Ibn Al-Ṣā'igh, Muhammad bin Abdul-Rahmān Al-Hanafī. No information is available about this book (Kâtip Çelebi (Haji Khalifa),1943);

[3]. *Qawā'id al-Tafsīr by Ibn al-Wazīr*. In this book, he talked about methods of interpretation, its levels and types. Therefore, this book cannot be considered a specific work on the rules of interpretation (As-Sabt, 1415 AH);

[4]. *Al-Iksīr Fī Qawā'id al-Tafsīr* written by Najm ad-Din Suliymān bin Abdul-Qawi Ḥanbalī Ṭawfī (Kâtip Çelebi (Haji Khalifa), 1943);

[5]. *Facilitating the Rules of Interpretation* (al-Taysīr Fī Qawā'id al-Tafsīr), authored by Kāfījī (This book was published and is now available);

[6]. *Qawā'id al-Tafsīr* by Uthmān bin Ali;

[7]. *Tawshīh Al-Tafsīr Fī Qawā'id Al-Tafsīr wat-Ta'wīl* by Mīrzā Muhammad bīn-Sulaymān Tunikābunī.

Also, in such works as *Muqaddamat Fī Uşūl al-Tafsīr* by Ibn-Taymīyah (1980), *Al-Fawzul Kabīr Fī Uṣūl Al-Tafsīr* (The Great Victory in The Principles of Interpretation) by Shah Walī Allah Dihlawī (2006), *Buḥūth Fī Uṣūl Al-Tafsīr* by Mohammad Laṭīfī Al-Ṣabbāgh (1988), *Fuṣūl Fī Uṣūl Al-Tafsīr* by Musāʿid bin Suliymān Ṭayyār (1428 AH), *Dirāsāt Fī Uṣūl Al-Tafsīr* by Muhsin Abdul-Hamid (1984)—which are not Qawāʿid al-Tafsīr—there is information about the rules of Tafsīr. In view of the above scholars, Qawāʿid and Uṣūl al-Tafsīr are synonymous and can be used interchangeably.

Qawāʿid, in its general use, has many applications in various sciences, including jurisprudential rules, logical rules, literary rules, social rules, etc. When it comes to Tafsīr, Qawāʿid is a compound title for which different meanings have been expressed. For example, it is a general principle with which inference is made about the Qur'ān's verses (Faker Meybodi, 2007). The general principle by which the meaning of the Qur'ān can be deduced (As-Sabt, 1415 AH). The general principles are applied to details during the interpreting process (Moadab, 1396 SH). General rules that mediate inference from verses of the Qur'ān and are not limited to any particular verse or chapter (Rizayi Esfahani, 2016).

This should be noted that the relationship between the rules of interpretation and Tafsīr is similar to that of deductive science and thought or the relationship between principles of jurisprudence and its science. It is known that the observance of jurisprudence rules can decrease penalties on part of jurists. Thus, the observance of interpretation rules helps the interpreter avoid mistakes and better understand the meaning behind verses. Therefore, if these rules are not fully elaborated and compiled, the interpreter may neglect the fundamental principles of interpreting the Qur'ān. Accordingly, differences in Qur'ān's Tafsīr have been due to the negligence of these rules, and the role of other factors has been insubstantial. Consequently, the existing interpretations are reliable as far as these rules are elaborated in detail. This, in turn, lead to a valid interpretation of the Qur'ān and decrease errors.

The overall conclusion which can be made here is that the rules of interpretation are general guidelines for interpreting the Qur'ān, which are based on rational-traditional grounds, and of course, have been derived from Uṣūl and Mabānī of Tafsīr. They can be applied to minor issues and can be used in different interpretive approaches. Therefore, the rules of interpretation are not limited to one or more specific approaches to interpretation. For example, one of the rules of interpretation is paying attention to the meanings of words in verses concerning revelation. It is clear that these rules are not specific to one or more interpretive approaches and can be used in the process of Tafsīr.

Just as the principles of interpretation can be divided into general and specific, the rules of interpretation can also be divided into general and special. As mentioned earlier, general

rules are those interpretive ones, which are used in all interpretive approaches and should not be ignored in any of the approaches. In contrast, specific rules of interpretation are specific guidelines in the implementation of each interpretive approach. These rules vary in each approach and are derived from the specific principles of that approach.

4. Conclusion

Throughout the course of turning Tafsīr into a science, it is necessary to take careful steps in establishing its dimensions. Redefining the basic terms of interpretation is one of these steps. It seems that the four terms, namely, Tafsīr (interpretation), Mabnā (basis), Aṣl (principle) and Qāʿida (rule) are among the key concepts of this field which can be redefined through using methods in the terminology discipline. In doing so, the study has adopted an etymological approach wherein the authors surveyed the origin of words and examined ways through which their meanings changed over the course of their historical development. Moreover, the method adopted in this paper is the study of semantic changes.

Based on what has been said about terminological methods and the obtained results, it can be concluded that these terms have taken the second method in the course of changing their literal meaning into an idiomatic one. Semantic development is one of the main features of this process, which has made it difficult to find a precise border between these terms in the field of Tafsīr. Therefore, they are used interchangeably. This functional shift has confused the researchers and even commentary authors; thus, the three terms interpretive Mabānī, interpretive Uṣūl and interpretive Qawāʹid have been used interchangeably and their boundaries have not been well-defined. In conclusion, our proposed meanings for these terms are: Tafsīr is expressing meaning and practical content (Mūfād Istiʿmālī) of the Qurʾānic verses and discovering their purposes (Maqāsid) and referents (Madālīl). Mabānī al-Tafsīr are the basic concepts and macro scientific assumptions for the Qurʾānic text. Finally, the term Uṣūl al-Tafsīr are radical components with a Qurʾānic nature acting as the mediator between Mabnā and Qāʿida.

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EAP Instruction for the Islamic Students in the Iranian Higher Education System: Challenges and Recommendations in the Courses of Islamic Texts

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ABSTRACT

English for Academic Purposes (EAP) is derived from the umbrella term ESP, which means to meet learners' and employers' needs. It has gained a noticeable role as a language of knowledge dissemination, which has developed into an ongoing need for the improvement of language proficiency among non-English major university students. This has highlighted the significance of EAP courses, which are dominant in the context of Iranian universities. Although there is a reasonable body of contemporary research in the realm of ESP/EAP instruction nationwide, much of the literature in the Iranian EAP setting has been concentrated mainly on quantitative survey-based or experimental studies examining the syllabus and teaching contents with little or no attention to the teaching methodology. Moreover, there is scant research on the body of current EAP literature demonstrating a holistic picture of the running courses in terms of syllabus and methodology in EAP. The present paper aims at shedding light on the existing status of EAP courses for Iranian Islamic students in the tertiary educational system of Islamic universities of Iran through a comprehensive review of some major studies conducted in the related realm. Furthermore, it examines some of the major challenges and criticisms levelled at EAP instruction and EAP courses for Islamic students in Iranian higher education, with a focus on two major dimensions: syllabus and teaching methodology. The paper concludes by giving some practical and pedagogical implications for EAP practitioners, emphasizing the role of teaching methodology, aiming to raise the practitioners' awareness in promoting the efficiency of EAP courses.

1. Introduction

English for Academic Purposes has experienced rapid development, becoming a major subject in English language teaching and research in higher education throughout the world (Hyland, 2006). Learners in different disciplines take EAP as a course to learn the particular discourse of their specialty areas and subject matters or to develop their general language skills (Hamp-Lyons, 2011). English for Academic Purposes (EAP) courses equip students with the required knowledge of English to pursue their university studies. Moreover, as Dominguez and Rokowski (2002) emphasize, English for Academic Purposes (EAP) instruction takes place in academic environments, and the essence of its inclusion in academic settings promotes English as "a universal form of communication in all walks of life" rather than simply a foreign language. Yet, EAP has grown to the point that it is considered a way of developing academic literacy rather than just preparing learners to study English (Hyland, 2006). Discourse specificity is one feature that distinguishes EAP from other fields. Moreover, EAP is always accompanied by the notion of community, and the exclusive form of texts and practices related to them is not what constitutes it.

The publication of a variety of English academic references, such as journals and books, or even textbooks for different content areas, is evidence highlighting the importance of English proficiency and necessitating an appropriate skill in English. Students majoring in various fields of study in English as a Foreign Language (EFL) context frequently need to read English-language content-area textbooks that are in English and develop proficiency in reading academic texts for their courses (Huang, 2006). Therefore, it is essential for second- or foreign-language learners to have appropriate reading comprehension skills to succeed in academic contexts.

Textbooks are regarded as the primary source of academic language exposure in EAP studies because they provide access to specialized knowledge. However, because EAP learners are expected to learn more than just language, they should be primarily concerned with study skills and specific knowledge. As a result, Stoller (2016) mentioned the use of EAP materials and tasks as (a) participating in academic tasks and their consequences; (b) using strategies to achieve goals; (c) comprehending and producing spoken and written genres; (d) developing study skills; (e) strengthening critical thinking skills; (g) using information technology (IT) for academic purposes and (f) developing test-taking strategies for test types such as the International English Language Testing System (IELTS) or the Test of English as a Foreign Language (TOEFL).

According to Hutchinson and Waters (1987), English for Specific Purpose (ESP) and EAP as an offshoot tend to focus more on language in context than on teaching language structures and usage. Hence, an appropriate context is provided for meeting students' academic needs and focusing on language functions. In contrast to general English classes where equal attention is given to all language skills, in an EAP class, a specific skill such as reading, which is required by the students, can be the course orientation to improve their reading skills and gain a better understanding of their field-related technical texts (Hutchinson & Waters, 1987). Thus, an EAP course can provide a valuable opportunity to implement effective teaching methods to compensate for students' shortcomings in a specific area (e.g., reading comprehension).

To date, it is widely acknowledged that EAP is extremely important for university students because they require specific knowledge for language learning in the academic context. To achieve the main goal of learning a language, both language and study skills are

required in the EAP course. However, EAP can present significant challenges for both the teacher and the learner. Teachers face difficulties in preparing appropriate course materials due to issues such as a lack of time; financial constraints in hiring more teachers to assist with material writing; difficulty accessing specific information data; and a lack of creativity and self-confidence. Learners are less motivated to learn specific skills in their discipline. To bridge this gap, there should be appropriate material available as a learning resource for both of them. EAP course-books play an important role in language teaching because they are very useful in helping learners learn the language in an academic setting, which can be very motivating. It also assists teachers in providing guidelines for what should be conveyed in a language classroom.

Some research conducted on Islamic epistemology has been conducted by many scholars. First, Halstead (2004) notes three central points related to Islamic epistemology. 1) Knowledge can be gained through revelation as well as human intellect activity. All branches of knowledge are aimed at making people aware of Allah and of their relationship with Allah. 2) The pursuit of knowledge should enhance students' spiritual consciousness, which nurtures their faith (īmān), virtuous action (amal sālīh), and certainty (yaqīn). 3) Teachers should possess academic expertise as well as character and moral integrity, for parts of their teaching objectives are to expand the students' spiritual and moral awareness. Second, Adebayo (2010) emphasizes that Islamic education promotes the acquisition of foreign languages like English through the framework of Islamization of science. Thus, religion should be integrated into linguistics or language pedagogy. In other words, English Language Teaching (ELT) should be delivered in a way that fits Islamic religious principles.

In Indonesia, EAP instruction in Islamic higher education indicates that it focuses on general English rather than a specialist discourse. Dewi (2012) investigated ESP teaching in which it was more focused on general English and English textbook materials did not represent EAP design materials; additionally, this presented grammatical activities and reading skills. They used English for the Muslim book, which was written by a local developer but was never released to the public. Wahyudi (2014) also conducted a textbook evaluation study at Indonesian Islamic University. According to the findings, general English does not include EAP materials. The majority of teachers used locally compiled materials created by a local materials developer or written by a non-native speaker.

The learning process of English has received great attention. It has been undergone by adults, children, and even toddlers. Many people now realize the importance of English mastery as the main instrument for living in a global society (Nashruddin, 2015). To prepare the next Muslim generations, a move should be made from now on. Teaching English as a foreign language in Islamic universities is a concern.

Currently, the epistemological polarization between Islam and the West has been real. Muslim scholars from generation to generation have realized the domination of Western epistemology. Such dominance has had negative cultural and intellectual consequences for Islamic epistemology (Qomar, 2012). Through the imperialist agenda, the Western worldview and epistemology have gradually replaced the values and culture of the Islamic educational system *(Tarbiyah)* (Amin, 2009). Western hegemony can be seen in the curriculum used by many schools all over the world. Schools that do not meet Western standards are frequently labeled as underdeveloped (Al-Hadar, 2011).

Teachers of Islamic Higher Education face some challenges when it comes to EAP teaching materials. Most of them create their own to compile and tailor materials to the needs

of the learner, which is a time-consuming and labor-intensive process. It is unquestionably necessary to be creative as well as to have some money. To address this, many English books, particularly for Islamic Studies students, have been published in recent years by various publishers and are widely available on the market. Despite the fact that these textbooks were created by a local developer, non-native speakers can use them as a reference for both teachers and students, and they can apply the content to the students. Because of the importance of textbooks, it is important to note that they should be of high quality and meet the needs of Islamic studies students and their academic studies. Coursebook evaluation should be performed to determine whether their quality is appropriate so that the teacher can provide a picture of how the lesson will be conducted and can identify which parts of the book can be adapted. In addition, with a favorable academic situation, students could easily access and learn it.

Supporting documents, like curriculum and learning materials, in the research setting show the need to create professional ELT practitioners with the capability of integrating Islamic values into their teaching activities. ELT practitioners should use sources from Islamic and Western traditions to meet this need. The sources, particularly in the form of teaching materials, include texts that nurture students' cognitive domain, research sense, intuition, and spiritual growth. Hence, the existing academic papers often represent the knowledge derived from Islamic and Western sources. These findings reflect that the use of sources from the two traditions is inevitable.

2. Types of EAP Courses

Creating goals and objectives for a specific course helps to create a clear picture of what the course will be about. Furthermore, a clear understanding of goals and objectives will assist teachers or course designers in developing appropriate instructional materials. As a result, goals reflect the curriculum's ideology and how it is achieved. Objectives, on the other hand, refer to the more specific aims or purposes of activity within a lesson to achieve one goal of the study (Brown, 2006).

EAP has two subdivisions. Based on the course being common core or subject-specific, it may be called EGAP (English for General Academic Purposes) for the former and ESAP (English for Specific Academic Purposes) for the latter. An EGAP course mainly deals with general skills that students at the university level need, such as writing reference skills or listening and note-taking. An ESAP course is subject-specific, dealing with, for example, medicine, economics, or engineering. Concerning the content, as the name suggests, the vocabulary used in ESAP is more technical while the general, structural, and sub-technical vocabulary may be the same (Hyland, 2006; Jordan, 1997). Figure 1, taken from Jordan (1997), illustrates the EGAP as the base and the ESAP as the pinnacle. As is shown in Figure 1, while ESAP is more discipline-based and relevant to students, EGAP includes generalizable skills that are applicable to larger groups of students.

(Discipline specific: motivation and relevance for students)

ESAP

EGAP

(Generalizable skill, applicable to most students; economical of effort and time of the tutor)
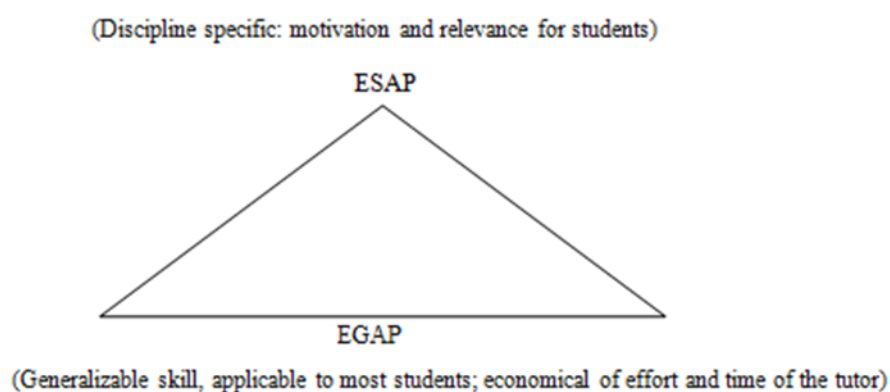
Figure 1. Jordan's (1997) illustration of EGAP and ESAP

EAP courses are defined by Hutchinson and Water (1987) as the process of interpreting raw needs analysis data to produce an integrated series of learning experiences that lead learners to a specific state of knowledge. Furthermore, Strevens (1980) defined EAP courses as those in which the aims and content are determined, principally or entirely, not by general education criteria, but by functional and practical English language requirements of the learner.

To put these definitions into practice, it is critical to define the general goals and objectives of the EAP course for the Islamic Studies discipline. According to Smaihi (2019), the following goals should be pursued:

• To familiarize Islamic Studies students with the terminology used in the context of Islamic Studies,

• To familiarize them with how to use English properly related to students' specialism and subject area so that they can communicate properly through a set of activities moving in sequence from simple to more complex,

• To familiarize them with fundamental communication and presentation skills for use in their academic lives and future careers.

The importance of instructional materials in ESP courses cannot be overstated. They play an important role in the English classroom. Materials, according to Richards and Renandya (2002), are one component of the instructional process. Teaching them is a significant part of most language programs. As a result, the creation of mediated materials necessitates both artistic and technical skills (Carey, 2001). Crawford (2002) cited the following key principles for the design of effective teaching materials in this regard:

• Language has a function and must be contextualized

• Language development requires the deliberate use of language

• The use of language should be realistic and authentic

• The majority of classroom materials will have an audio-visual component

• Learners must be able to deal with both written and spoken genres

- Effective instructional materials that encourage independence

- Materials must be adaptable to individual and contextual differences

- Learning must engage learners both effectively and cognitively (cited in Richards & Renandya, 2002).

In fact, authentic materials from the real world are the best materials for any English for Academic Purposes (EAP) or English for Occupational Purposes (EOP) course. As a consequence, designers should think about using real-life, authentic materials that reflect the target audience's area of expertise. This will assist students who are weak in the English language to at least comprehend reading text, for example, due to prior knowledge.

Authentic materials and ESP courses are inextricably linked. Students or learners should be given authentic materials that reflect their real-world experiences. They should benefit students or learners so that when they go out into the real world, they will naturally involve the language the students require. Use context, texts, and situations from the student's subject area – Whether they are real or stimulated, they will naturally involve the language the students require. They will not only be able to function well in the real world, but they will also be able to use English in their working life.

Therefore, Harding (2007) suggested three recommendations to consider while coming up with a set of authentic materials:

- Use context, texts, and situations from the students' subject area—whether real or simulated, they will naturally incorporate the language the students require.

- Exploit authentic materials that students use in their specialism or vocation—Do not be put off by the fact that it may not look like oral English.

- Make the tasks authentic: Get the students to do things with the materials that they actually need to do their work.

To conclude, in the case of Islamic Studies, some ELT educators, such as Ashraf (1997), have proposed the need for Islamic teaching materials for teaching English to Islamic Studies students. She stated that cultural resistance emerges in Muslim students when English teaching materials containing western culture, values, and norms are used. This can demotivate students, stifling the development of their language skills.

In another study, Abudhahir, Mahdun, and Nor (2015) declared that in the context of Islamic studies, the materials used for these students are expected to be integrated with the text that they use in their daily lives. It could be a sermon or a text used by preachers while preaching. It could also be a dialogue, a question-and-answer session, or a discussion between Islamic preachers. The main goal is for the texts used to reflect their real-life experiences as well as their prior knowledge. A material designer should be aware that the goal is not to teach these students. It is Islamic Studies in English, but rather to teach them how to use English properly in relation to their field of study, so that they can communicate whatever they have learned at university to the community.

Furthermore, Smaihi (2019) states that the material content includes knowledge about Islamic tenets, Islamic jurisprudence, prophetic tradition, Islamic history, and so on, allowing learners to achieve proficiency in the target language while also developing

knowledge in their field of specialization. In the case of Islamic Studies, the materials are linked to the students' background knowledge as well as their language ability, with the ultimate goal of contextualizing the English language and, to a large extent, fostering communication in real-life situations.

In a study by Abudhahir, Mahdun, and Nor (2015), authors and designers should consider the language and register to be used when selecting items for inclusion in teaching materials. This information can be gleaned from the Target Situation Analysis as well as the needs of the students. It is a topic that is discussed in all ESP courses as to what type of language should be used in the materials as well as in the classrooms. In this context, it is critical to emphasize the importance of Islamic English. According to Al Faruqi (1986), Islamic English is the English language modified to carry Islamic proper nouns and meanings without distortion, and thus to serve the linguistic needs of Muslim English users.

Furthermore, Al Faruqi's (ibid.) goal was to encourage the incorporation into English of a wide range of Arabic terms that, in his opinion, were untranslatable and would enrich and enlarge the English language vocabulary. Similarly, Sameh (2016) observes that the continuous growth of Muslim communities in English-speaking countries has coincided with an increase in demand for authoritative English translations of religious texts such as the Qur'ān and Hadith. In this context, the translation of Islamic religious terms (IRTs) into English takes on added significance. In this article, IRTs are lexical items that include Allah's names (Al-Ramn1, Al-Ram, etc.), names of the prophets and their companions, and terms related to the pillars of Islam. Consequently, this inclusion of Islamic religious terms concerns an important step to familiarizing learners with how to use English properly related to their specialism and subject area. Hence, they will be able to communicate properly and effectively in real-world situations.

3. EAP Methodologies

While EAP is an offspring of ESP, the implementation of teaching methodologies related to it is quite possible for EAP. Several perspectives seem to be vital concerning methodology in this field, including authenticity, problem-solving, communicative activities, or learning by doing (Jordan, 1997). Tarnopolsky (2009) and Todd (2003, cited in Basturkmen, 2006) advocate learner autonomy, cooperative and inductive learning, the inclusion of process syllabuses, and the use of authentic professional materials and tasks that are designed and tailored towards those materials for teaching ESP courses. The favorable effects of such syllabi have also been highlighted by Author (2015) and Naeini and Rahimi (2016), who investigated the impact of authentic contexts and materials on Iranian EAP students.

Some of the most applicable teaching approaches, according to Strevens (1980), are functional, notional, and communicative. Tarnopolsky (2009) refers to content-based instruction as another methodology appropriate for ESP instruction. Content-based language teaching or instruction (CBI) is known to be a widely used approach in teaching EAP courses, which has positive outcomes (Song, 2006). The CBI approach is closely related to EAP, while the only difference remains in the focus of the former being on content and the latter on language.

According to Karimkhanlui (2007), a more communicative approach is a more appropriate methodology for materials design and teaching of EAP courses today. Since there is the belief that knowledge of the language is not equal to the ability to use the language. In such an approach, what is probably getting more attention is the inclusion of

communicative skills and communicative tasks. She refers to Nunan's (1989) definition of a communicative task, which primarily focuses on meaning rather than form and which involves learners' comprehension, manipulation, and production of the target language, which finally leads to interaction with the target language. To make the courses more communicative, Karimkhanlui (2007), referring to Brumfit and Johnson (1979) and Taylor (1983), calls for a task-oriented teaching approach as a more applicable approach, because it provides a situation in which the students pass on and receive information, and consequently, communication takes place.

Another teaching approach advocated for EAP is genre-based. As Hyland (2006) mentions, in a genre-based approach to teaching, contextual knowledge is used in order to make the linguistic resources, which are shared by a specific community, available for the students so that they achieve specific goals.

However, Strevens (1980) remarks that there is no single methodology appropriate for ESP/EAP courses. Moreover, Bloor and Bloor (1986, cited in Flowerdew & Peacock, 2001) and Johns and Dudley-Evans (1991, cited in Flowerdew & Peacock, 2001) mention that the methodology which is implemented is quite innovative and specialized in ESP/EAP courses. Thus, depending on the context, learner needs, aims of the course, goals, and study skills included, a multi-methodology or an eclectic approach is more practical for teaching EAP courses, which rely on different perspectives driven by different approaches.

4. EAP Syllabuses

A syllabus is defined by Hyland (2006, 83) as a plan of what is to be achieved through teaching and learning, identifying what will be worked on in reaching the overall course aims and providing a basis for evaluating students' progress.

Spector-Cohen, Kirschner, and Wexler (2001) propose four prongs in designing the EAP syllabus: focus on linguistic forms; reading comprehension strategies; typical academic genres and rhetorical forms; and criterion tasks. They suggest the inclusion of these prongs to a specific extent for various learner levels. As far as the intermediate-level students are concerned, they offer the presentation of content-based authentic academic texts based on the students' areas of specialization, which are not highly specialized. Highly specialized texts may need a broad background knowledge, which will deter the students' application of skills learned at lower levels. They also recommend the introduction of representative academic genres so that top-down reading is facilitated while there will be a simulation of the task kinds which the students will need to perform in their academic content courses.

Jordan (1997) introduces three classifications of syllabuses t have been used in literature in relation to ESP or EAP. These include the syllabuses which focus on the end result (called content or product), the models which focus on the means to the end (called method or process), and the syllabuses which focus on skills. The syllabuses which go under the content or product group are grammatical/structural/syntax, notional-functional, situational, topical, and content-based. Language, communication, and cognitive skills belong to the second category. The third category includes procedural/task-based, learning-centered/negotiated, and process.

As far as the syllabus is concerned with the process (how) to teach or the product (what) to teach, White (1988, cited in Johnson & Johnson, 2009) distinguishes two types of syllabuses: Type A and Type B. Type A syllabuses are authority-based and external to

learners while an objective is defined. The content is selected by experts. Instead, a Type B syllabus is an inner-directed and internal kind of syllabus that is formed as a result of the negotiation between the teacher and the learners, and the objectives are stated afterward. Process, procedural, and task-based syllabuses are among the Type B syllabuses that principally focus on the process rather than the product.

In comparing the type A and type B syllabi on their weak and strong points, Spector-Cohen et al. (2001) refer to some problems. They exist when adapting a type A syllabus for EAP courses, including the troubles associated with materials that are inauthentic and also the learners' needs which are not considered in such syllabi. In contrast, they mention that a type B syllabus exposes learners to the target language hastily and that the focus will be mainly on mastering and learning some communicative tasks. Thus, they argue that type B is superior since it will equip learners with the skills that are most required of them in the future. Although type B syllabi are recommendable in this sense, Spector-Cohen and colleagues also consider that they have their own weaknesses which require close attention and consideration. Firstly, there needs to be a certain threshold level of linguistic proficiency. Besides, at the initial stages, the whole course might seem to lack a fine rationale for sequencing the various tasks and the teacher may not have easy access to ready-made materials. Moreover, deciding on an evaluation process might be a dilemma. Hyland (2006) believes that EAP employs different elements of both (Type A and Type B). While it is more liable towards the analytical syllabus (Type B, process and task-based syllabuses), refers to these kinds of syllabuses as two ends of a continuum rather than two opposing poles of a dichotomy.

In the same vein, Flowerdew and Peacock (2001) add two important syllabus types for EAP. The first syllabus takes the skills-based approach that emphasizes the teaching of specific skills that closely relate to what learners need. However, if language skills are concerned, we will have a study-skills syllabus (Jordan, 1997). The other syllabus is the content-based syllabus. According to Jordan (1997), a content-based syllabus mainly relates to the requirements which are embedded in specific academic disciplines. Thus, the starting point in a content-based syllabus is topics, themes, or even content units rather than grammar, situations, or functions (Richards, 2001).

Other EAP scholars believe in the suitability of different syllabus types for EAP courses. For example, Jordan (1997) and Ostbye (1997) name problem-based, content-based, and activity-based courses as having important positive aspects in ESP/EAP course planning and syllabus design. Ellis (2003) refers to task-based and process-based syllabuses because these two emphasize communication and focus on meaning while exposing learners to authentic, unmodified chunks of language and stressing the negotiation of meaning for learners. Hyland (2006) lists some EAP syllabuses which have been used and implemented into EAP courses from the past to the present as lexico-grammatical, functional, task-based, process, text-based, and content-based.

To conclude, in practice, syllabuses for EAP are hybrids, touching upon many of the different aspects of syllabus types (Hyland, 2006). Jordan (1997) also believes that the EAP syllabus is founded on the communication of an array of syllabuses. These syllabuses may be content or product-based, concentrateing on the end result; skills-based, focuseing on language skills; process or method-based, emphasizing the means to an end and may include communicative activities, self-access materials, or team-teaching. Thus, Jordan (1997) proposes a multi-syllabus to be efficient for an EAP course since every such course will differ from another based on the participants and contents.

5. Materials and Textbook Evaluation

Teaching materials play an important role in teaching and learning because they are a valuable learning resource for both the teacher and the learner. According to Richard (2001), a textbook is an essential component of a language course. A well-written book can determine the success of language learning. This is intended to provide learners with a significant amount of input in order for them to use language communicatively. Furthermore, the textbook can be a valuable resource for teachers in terms of teaching and planning lessons that are appropriate for their classroom.

It is necessary to go over the task component, the learning task design model, and principles when dealing with materials. A task is structured by task components to function effectively as an activity, a work plan, and a piece of classroom work. According to Nunan (2004), tasks have six components. These are (a) the goal, (b) the input, (c) the procedure, (d) the teacher role, (e) the learner role, and (f) the settings. Because a task is a component of teaching materials, a guiding, and informing principle is required during the development process. Nunan (2004) investigates several principles, including (1) scaffolding; (2) task dependency; (3) recycling; (4) active learning; (5) integration; (6) reproduction to creation; and (7) reflection. Nunan (2004) developed a course design and review model that can be used to design learning tasks. This model was chosen because it allows learners to focus not only on the language, but also on the learning process itself. The communicative task follows the focus on form (language analysis and practice) in this model, and it consists of six stages per unit: (1) schema building; (2) controlled practice; (3) authentic listening; (4) focus on linguistic elements; (5) providing freer practice; and (6) introducing the pedagogical task.

In terms of developing materials, Tomlinson and Masuhara (2004) provide hands-on experience with writing instructions and using illustrations, layout, and design. Salience, simplicity, obvious reference, specification, standardization, sequencing, separation, and staging are some criteria for writing clear instructions. Visual elements are used in a material, for example. Photos, drawings, paintings, cartoons, graphs, color backgrounds, and so on are examples of these elements. The importance of design and layout in material evaluation cannot be overstated. A good layout should include positioning, size, sequence, use of space, visual and text balance, separation, repetition, and good material design that is appealing, aesthetic, impactful, functionally clear, easy to use, and cost-effective.

That data clearly depicts a picture of comprehensive materials that can be used as a comprehensive reference when designing materials. Furthermore, that can be an evaluation that can aid in reflecting on a material's strengths and weaknesses. In discussing materials evaluation, Tomlinson (2003) distinguishes between materials analysis, which refers to the description of materials contained, and materials evaluation, which is the measure of materials' effect on users. Similarly, Tomlinson and Matsuhara (2004) define materials evaluation as a procedure that involves measuring the value of a set of learning materials and discovering the effect of materials use on their users. Materials should be evaluated in accordance with some principles or criteria. Candlin (1987) asserted in Nunan (2004) that textbook evaluation should include three criteria: problematicity, implementability, and combinability. Problematicity refers to the tasks that should be used to discover the various abilities and knowledge of learners, as well as to provide monitoring and feedback. Implementability encompasses organizational and management complexity, as well as task adaptability. Combinability is concerned with the sequenced and integrated task, in which a task should be linked to one that came before it.

To conclude, it is critical to understand the criteria for selecting coursebooks, particularly in the information and sophisticated technology eras, where learners are expected to meet high standards in materials and presentation. The materials in this study should be judged to match learner needs and language learning principles. It is also intended to evaluate and determine the appropriateness of the EAP textbook and tasks for Islamic students at Islamic higher education institutions.

6. English Language Teaching in Iran

In secondary and high schools, English is taught as a foreign language in the Iranian context. It is allocated to English language lessons and is limited to two to four hours of instruction per week. At both the junior high school and high school levels, oral and written skills are emphasized equally. In a study by Farhady, Sajadi Hezaveh, and Hedayati (2010), spelling, vocabulary, grammar, and reading comprehension parts shape the written test. Speaking skills are very narrowly and indirectly tested via written pronunciation items.

As an academic field of study, many universities also offer degree programs in English teaching, literature, and translation. Furthermore, English is taught along with other foreign languages in private language schools nationwide.

According to Saffarzadeh (as cited in Moghimizadeh, 2008), a Cultural Revolution Council was formed in the Ministry of Culture and Higher Education in 1981. Now, it is known as the Ministry of Science, Research, and Technology, to review the status of education in the university phase after the Islamic revolution. In its decisions, the council highlighted the importance of English knowledge required for university students to cover two objectives: first, developing the ability to employ scientific and technological information written in English to achieve national self-sufficiency; and second, using English as a medium for cultural exchanges and the transition of Islamic-Iranian culture to the world. As a result, great importance was given to scientific English reading in determining the objectives of the ELT program in order to obtain industrial, economic, and agricultural autonomy (Atai & Mazlum 2013). According to the High Council of Cultural Revolution [HCCR] (2002), due to the fact that recent scientific and technological knowledge is reflected in written form. An appropriate command of reading skills could lead to the independence of the country, and the goal of ELT programs was mainly to improve the reading ability of the students.

Despite many years of attempts to create and revise English teaching practices in schools and institutions, difficulties persist (Doudman 2006; Farhady et al. 2010). A key issue that has brought about significant alterations in the educational setting regarding the processes of learning, teaching, and assessment is a paradigm shift from a positivist theoretical framework to a constructivist conceptual framework.

However, theoretical developments require a considerable amount of time in order to be transformed into practice. All members of an educational community, such as learners, teachers, curriculum developers, and administrators, need to go through some necessary alternation in their beliefs through an expensive and long process. According to Farhady et al. (2010), despite teachers' and instructors' acceptable knowledge of theoretical aspects of Teaching English as a Foreign Language (TEFL) such as methodology, linguistics, and assessment, a significant gap exists between theory and practice. Among many problems involved in moving from theory to practice, the inefficiency of teacher training programs is of great concern. In addition, a lack of adequate instructional materials would not help

teachers improve the language instruction process. Therefore, all these variables should be taken into account in this particular educational context and many parties should presume responsibility, including teachers, teacher education centers, administrators, and universities, to move toward quality-centered language learning.

Moreover, in the Iranian context, there are generally two types of ESP courses, called EAP in the academic context, offered in the higher education phase. The main purpose of these courses is to empower students to communicate and understand the written discourse in their specialty literature. The first type is a three-credit English course of three hours a week designed to provide students with an English reading course to familiarize them with academic English reading comprehension. It prepares them to read specific discourse in their fields of study (e.g., engineering, medicine, science, etc.). The second type of EAP is a two- or three-credit English course of two to three hours a week, which is called Specific English. It provides students with academic texts in their specialty area. The course is designed to enable students to read and understand the academic discourse and vocabulary of their majors written in English.

7. Challenges of EAP Instruction in Iran

English for Academic Purposes in Iran, which is mainly limited to university level and in-service training (Talebinezhad & Beniss, 2013), is part of EFL instruction and has a crucial position in higher education. Although remarkable educational and financial investments have been made in EAP programs, the majority of the students and many teachers are not satisfied with these so-called EAP classes (Eslami, 2010). EAP courses in Iran are criticized for several reasons. These incorporate: excluding study skills and discourse genre appropriate for the authentic use of the language (Hassaskhah, 2005); lacking perspectives such as pragmatics (Eslami-Rasekh, 2005); taking a read-only approach; taking a product-based approach (Tayebipour, 2005); being text-based while advocating the use of form to get the meaning; the absence of variety for exercises, tasks, activities, and drills (Soleimani, 2005); finding no trace of real-life communication; ignoring learners' purposes and interests; and lacking the motivational principle to encourage students (Fathi, 2008).

Among many influential factors leading to the inefficiency of EAP courses, teachers and teaching methodology are of great concern. According to Hayati (2008), EAP classes lack skillful and innovative teachers who can implement communicative approaches in the classroom. It is highlighted in the literature that the dominant methodology in the EAP context is the traditional Grammar-Translation Method (GTM), which is quite outdated and not efficient in developing the reading comprehension ability of the students (Ajideh, 2009; Atai & Nazari, 2011; Erfani, Iranmehr, & Davari 2011; Farhadi et al. 2010; Hayati, 2008; Mazdayasna & Tahririan 2008). As a result, based on the above-mentioned discussion, students are still lagging behind, and underperformance in reading comprehension tests is a challenging problem among Iranian undergraduate students.

When students enroll in universities, their curricula focus on the content area of their specialization rather than generalizing. Since, except for English majors, most students do not have to take English courses after the first year of their studies, they begin to struggle with difficulties posed by complex English texts college professors assign to be studied.

Pritchard and Nasr (2004) have maintained several explanations for why reading presents a difficulty to non-English students in an EFL context. First, the students are accustomed to

simplified texts at pre-university level, but at university level, they are exposed to academic materials which they find difficult. Second, their existing strategies are to comprehend their texts merely through the intensive use of bilingual dictionaries and dependence on the teacher. The third reason is due to the fact that during the years of English study at school, they are heavily exposed to GTM, in which rules, structures, vocabulary, and translation are highlighted. Almost all of these reasons also apply to the Iranian context, where English classes in the mainstream education system are dominated by GTM focusing on structural features of texts (Hayati & Mashhadi, 2010; Jahangard, 2007; Riazi, 2005).

Another existing problem in the realm of EAP is teachers' and learners' dissatisfaction with and negative attitudes toward EAP reading courses, which is probably another outcome of ineffective methodology. A survey conducted by Author (2015) clearly identifies that the preference of the students has been on the productive skills of speaking and writing. However, a crucial challenge, indeed, is trying to enhance L2 learners' reading abilities and keep their interest in reading. Many of the difficulties L2 learners face when reading in English are the result of their lack of knowledge about effective methods of reading and comprehending a text, which leads to reluctance, influencing their attitudes toward English reading comprehension courses (Enisa, 2010; Hayati, 2008; Izzitin, 2010; Kiani, 2010). The methodological and attitudinal gaps in EAP have also been emphasized by Author, Pandian, and Modirkhameneh (2014a; 2014b), who studied the impact of a learning-centered approach on students' reading strategies and attitudes. In describing the status of ESP instruction in Iran, Hayati (2008) highlights the problem of teaching methodology as one of the crucial concerns, indicating that such classes are teacher-centered, focusing on grammatical structures and translation of texts. Therefore, students are not equipped with adequate skills and strategies for reading comprehension. Therefore, many students are not satisfied with EAP classes. As a result, this challenging Iranian EAP context in which students struggle to read in English causes a negative view toward EAP.

Concerning the teaching materials, the existing English textbooks are mostly published by Western publishers. A few books combining English teaching and Islamic content are available, among others: *Digest Islam and Build Up Your English,* written by Bustami (2006); Islamic *English: A Competency-Based Reading and Self-Study Reference,* authored by Syah (2009); and *English for Islamic Studies,* compiled by Darwis (2012). To cope with the provision of Islamic-related English teaching materials, strategies proposed by Kumaravadivelu (2012) can be taken into account, namely: (1) lecturers form a small group and design contextually relevant and culturally sensitive materials; (2) use the materials in the classrooms; (3) ask for feedback from colleagues and learners; (4) use feedback to revise the materials; (5) circulate the revised materials digitally; and (6) undertake a small pilot study. Alternatively, the lecturers might want to adopt the internationally published materials following the techniques proposed by Richards (2001), namely: (1) modifying content; (2) adding or deleting certain parts of the content; (3) reorganizing content; (4) addressing omissions by adding relevant vocabulary and activities; and (5) modifying tasks. It is worth noting that the published materials might not suit every learning situation. Adaptation, then, ought to be undertaken in order to meet the distinctive features of the English education system for Islamic students.

8. Pedagogical Recommendations

By adopting a learning-centered EAP instruction, EAP practitioners can identify students' weaknesses in EAP reading comprehension and attempt to make the necessary efforts to solve the problems as much as possible. Teachers can figure it out. The sections are not fully

considered by them. Then, they can emphasize the role of using them for successful reading comprehension strategies and guide students.

EAP teachers can act as material providers, collaborators, and evaluators in an attempt to enable the students to fulfill reading comprehension by using multiple strategies and the required skills introduced in a learning-centered EAP approach. As far as material development for EAP is concerned, it is recommended that authentic principles such as authentic texts and authentic tasks be integrated into the setting of learning (Author, 2015). Besides, teachers can help learners use different strategies to facilitate their learning. As stated by Author et al. (2014b), strategies instruction, the explicit teaching of language learning strategies to students, enhances the students' learning and helps them to be independent and autonomous. The first stage in the process of strategy instruction is to help students discover the strategies they already use (Cohen, 1998; Rubin, Chamot, Harris, & Anderson, 2007). Subsequently, the teacher introduces different strategies based on tasks and reading passages. Additionally, clear and adequate information is given on what, how, and why to use a particular strategy by teachers during instruction (Carrell, 1996; Cohen, 1998; Ellis & Sinclair, 1989). Teachers can provide ongoing guidance as well as individual counselling for different minor problems the students encounter at the early stages, motivating them to read and helping them gain confidence in reading in a foreign language.

Teachers can also highlight that reading does not mean understanding the meaning of the words or chunks in isolation, but it means comprehending the meanings in relation to the surrounding and connected phrases and sentences in a text. Therefore, teachers can benefit from a learning-centered, strategies-based EAP approach in accomplishing their demanding task of teaching academic English in the present EFL context where learners have inadequate exposure to language compared to ESL contexts.

Through implementing a learning-centered EAP instruction on reading, teachers can dispose of the traditional reading method, focusing only on the grammatical structures and words involved in a text, and shift to a practical reading method that concentrates on the meanings and understanding of a reading passage through equipping students with knowledge of strategies and utilizing their skills. As a result, the learners would not lose interest in analyzing different grammatical patterns and memorizing vocabulary items for a particular passage, which, in turn, leads to their underperformance in reading comprehension and dissatisfaction with the course.

Being aware of the students' ideas, teachers can make attempts to enable students to play a more active role in the class. Although teaching decoding skills to students is crucial in English reading, as claimed by Lee and Oxford (2008), teachers should provide students with chances to develop positive self-images as English readers.

EAP teachers play an important role in identifying students' needs and limitations in English courses because, with the exception of English majors, many do not study English after the first academic year. Although teachers have generally been seen as information producers in the classroom, EAP teachers cannot be completely proficient in the individual subject areas. Thus, from a pedagogical standpoint, learning strategies training can be an effective way of instruction for EAP instructors who teach science or humanities students. As a result, students, particularly those who struggle with comprehension, might benefit from tools that assist them to grasp what they read.

That Islamic epistemology acknowledges the revelation, Qur'ān, and hadith as the sources of knowledge makes it different from that of Western epistemology. Such divergence ought to be seen as an entry point for the notion of integration and interconnection, rather than a phenomenon of epistemological contestation.

Also, two recommendations are proposed. First, ELT practitioners are to explore the philosophy of language education within the Iranian context and Islamic educational institutions. For this purpose, the notion of the Qur'ān as the basis of all branches of knowledge, including linguistics and language pedagogy, could be a stimulating point of departure. Second, a relevant workshop must help the lecturers integrate Islamic epistemology into the instructional activities. The workshop ought to be linked to the current issues in the ELT field, such as post-method pedagogy and ELT. With the understanding of the issues, ELT practitioners will observe, conduct research, and generate educational products that accommodate the particularities of Islamic educational institutions.

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