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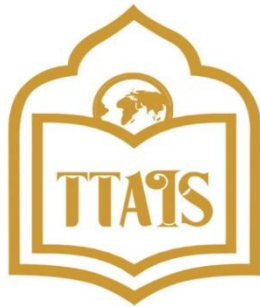
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- Discourse analysis and Islamic studies;
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- Investigating Interdisciplinary Islamic references and educational texts;
- Discussion of translation procedures and strategies regarding Islamic terms;
- 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;
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The Translation of Metaphors in the Holy Qur'ān: An Investigation of Chapters Eighteen to Thirty

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ABSTRACT

Metaphor, as a rhetorical device, is mostly culture-specific and plays a vital role in some texts. In some sacred texts such as the Holy Qur'ān, the form and meaning are inseparable, and hence, translating metaphors can be challenging. This study aimed to demonstrate the translation of metaphors in the Holy Qur'ān and to identify the strategies applied in the translation of Qur'ānic metaphors. To this end, Chapters 18 to 30 of the Holy Qur'ān, which included thirteen chapters, were selected and analyzed for metaphorical expressions along with their English translations by three celebrated native translators: Arberry (1964), Irving (1985), and Pickthall (1954). These chapters contained forty samples of metaphor, which were analyzed using six celebrated commentaries to find their literal and metaphorical meanings. The translations were then compared to the source text. The procedures suggested by Newmark (1988b) were used to find the strategies used by the translators. The results revealed that among the proposed procedures, five procedures were applied in the translation of the Qur'ānic metaphors. The most dominant procedures were the first and fifth procedures (reproducing the same image in the target language and converting the metaphor to sense, respectively); whereas, the remaining procedures were only used in two or three cases. It was also revealed that in most of the cases, the translators preferred to preserve the form of the original texts.

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1. Introduction

One of the fundamental differences between religious and sacred texts, especially the Holy Qur'ān and other texts, is that in the former the form conveys some nuances of meaning; therefore, translating the rhetorical elements of the Holy Qur'ān is more problematic than other texts, and hence, these texts require careful analysis of both form and content. Among the components of form, the ones that pose a major challenge for translators are figurative devices, especially metaphors. However, although fidelity to the form of the source text is an important principle in translation, the lack of comprehension by the target text readers may prevent the translator from using this strategy in all parts of the text.

Figures of speech are language used in a figurative or non-literal sense. Abram (1993, p. 79) defines **figurative language** as “a departure from what speakers of a particular language apprehend to be the standard meaning of words or the standard order of words, in order to achieve some special meaning or effect”. On the other hand, in the cognitive linguistic view, **metaphor** is defined as understanding one conceptual domain in terms of another conceptual domain, which is called “conceptual metaphor” (Kovecses, 2002, p. 4).

Metaphors play an important role in human thought and also in the creation of social, cultural, and psychological reality and so they may always pose potential problems for translators. Different languages have differing cultural and world views, and based on Nuttall (1982), Ulijn (1985), and Carrell (1987), translation of “metaphor” may be considered as a part of the more general problem of “untranslatability”. In this vein, Newmark (1988a) specifies four parts for metaphor:

- Image: the picture conjured up by the metaphor, which may be universal, cultural, or individual.
- Object: what is described or qualified by the metaphor.
- Sense: the literal meaning of the metaphor; the resemblance or the semantic area overlapping object and image.
- Metaphor: the figurative word used, which may be one-word, or extended (p. 105).

Larson (1984) has his own classification and states that a metaphor or simile has four parts: topic, image, point of similarity, and nonfigurative equivalent. He sees metaphors and similes as grammatical forms which represent two propositions in the semantic structure. He then defines parts of metaphor as follows:

- Topic: the topic of the first proposition (nonfigurative).
- Image: the topic of the second proposition (figurative).
- Point of similarity: found in the comments of both of the propositions involved or the comment of the event proposition which has the image as topic.
- Nonfigurative equivalent: when the proposition containing the topic is an event proposition, the comment is the nonfigurative equivalent (p. 247).

Newmark (1988b) classifies metaphors from a pragmatic point of view. In this vein, his suggested metaphor types are dead, cliché, stock, adopted, recent and original. Furthermore, Newmark (1988b) proposes seven procedures for metaphor translation:

- Reproducing the same image in the target language
- Replacing the SL image with another established TL image
- Replacing the metaphor by simile
- Translation of metaphor (or simile) by simile plus sense
- Converting the metaphor to sense
- Omitting the metaphor if it is redundant.
- Retaining the metaphor and adding the sense (pp. 88-91).

Dagut (1976, p. 29) believes that what determines the translatability of a source language metaphor is not its 'boldness' or 'originality', but rather the extent to which the cultural experience and semantic associations on which it draws are shared by speakers of the particular target language". Also, applying Itamar Even Zohar's general law of translatability to the specific case of metaphors, Van den Broeck (1981) lists the following possibilities for metaphor translation:

- Translation 'sensu stricto' (i.e., transfer of both SL tenor and SL vehicle into TL).
- Substitution (i.e., replacement of SL vehicle by a different TL vehicle with more or less the same tenor).
- Paraphrase (i.e., rendering a SL metaphor by a non-metaphorical expression in the TL) (p. 77).

Even though there are several recommended procedures for translating metaphors, they are not exhaustive any way. As Snell-Hornby states; "The translation of metaphor cannot be decided by a set of abstract rules, but must depend on the structure and function of the particular metaphor within the context concerned" (Snell-Hornby 1988, p. 58).

Among the vast number of rhetorical devices used in the Holy Qur'ān, **metaphor** seems to be the most powerful pragmatic factor in translation. With respect to using metaphors in sacred and Qur'ānic texts, it is clear that while transferring meanings, there are always potential problems. The existence of such an issue in religious texts may affect their full interpretation. Another problem is that metaphors are language-based, and language is mingled with culture, and as most words in a language have absorbed cultural aspects, so most metaphors are culture-bound, and can only be understood in direct translation by those sharing the same (or a closely related) language and/or culture. Newmark (1991) recognized metaphor as one of the best devices for conveying strong feeling and Dagut (1976) knows it as virtually untranslatable. Hussein Abdul-Raof (2001) in his book, *Qur'ān translation*, points briefly to metaphor translation and suggests two procedures for its translation:

- Reduce metaphors to sense than to create a new one in the target text. This is when metaphor is used for aesthetic purpose (p. 121).

- Preserve some source language metaphors, whenever is it possible to provide for the source language metaphor an equivalent target language metaphor (p. 121).

However, as he says, “sometimes we find the Qur’ānic text without a metaphor as a rhetorical cohesive element but the target text employs its own metaphor” (p.122). This is what Toury (1995) recommends for the compensation of metaphors lost from the source text. Snell-Hornby thinks that “the main problem posed by metaphor in translation is that different cultures, hence different languages, conceptualize and create symbols in varying ways, and therefore the sense of the metaphor is frequently culture-specific” (Snell-Hornby 1995, cited in Abdul-Raof, 2001, p. 125).

2. Review of Literature

The Noble Qur’ān utilizes various rhetorical features such as rhythm, figures of speech, similes, metaphors, and rhetorical questions in its unique style. To establish a comprehensive framework for translating Qur’ānic metaphors, it is essential to thoroughly examine the translation of the Holy Qur’ān and its rhetorical elements, particularly metaphor translation. Abdul-Raof (2001) conducted a study on metaphors, emphasizing their significance in the Holy Qur’ān.

Maula (2011) conducted a study on translating Qur’ānic metaphors, categorizing them into lexicalized and non-lexicalized metaphors. In translating lexicalized metaphors, two techniques were employed: translating the metaphor to convey the intended meaning and reproducing the original vehicle. On the other hand, five techniques were identified for translating non-lexicalized metaphors:

- Translating the metaphor to convey its meaning
- Reproducing the original vehicle in the target language
- Converting the metaphor into a simile
- Providing an explanation in parentheses alongside the translation
- Reproducing the translation of the source metaphor's vehicle along with an explanation in parentheses

Research indicated a tendency to maintain the original metaphor in translation. While translating metaphorically or by sense captures the meaning accurately, it may lose the poetic essence of the original language. The optimal translation approach is one that preserves the meaning and imagery of the source text. Therefore, it is recommended to involve native speakers of both source and target languages in translating the Holy Qur’ān to ensure a clear equivalence.

Alshehab (2015) explored techniques for translating Qur’ānic metaphors by analyzing two English translations of ten metaphor-laden verses, by Mohammad AlHilali and Mohammad Khan, and Talal Itani. Newmark's model for metaphor translation and exegetical methods were utilized to convey the intended meaning accurately.

In his 2016 study, Elimam categorized Arabic metaphors into eighteen distinct types. He recommended that for an accurate translation of Qur’ānic metaphors, it is advisable to either translate the metaphor and provide an accompanying explanation or introduce a simile to

clarify its meaning. He underscored the importance of consulting exegetical works to grasp the precise meaning of these metaphors. Drawing from the methods outlined by Newmark (1988b), various English translations by Ahmed Ali, Yusuf Ali, and AlHilali and Khan were examined. The study revealed that the most effective strategies for translating metaphors included preserving the original imagery and converting the metaphor into a comprehensible concept. While conveying only the meaning was deemed efficient, it fell short in fully capturing the beauty of the metaphorical expression.

The findings from the aforementioned studies highlight the importance of metaphors and their translation, shedding light on various procedures employed in metaphor translation. While some of the studies align closely with the focus of this research, many utilized English translations by non-native speakers, with only one instance involving a native English translator. Moreover, sample sizes were limited, making it challenging to generalize the results to the entire Qur'ān. This research gap served as the driving force for the present study to delve into a more extensive section of the Holy Qur'ān, aiming for greater generalizability of its findings. This study sought to gain comprehensive insights into the translatability of Qur'ānic metaphors and the degree to which their meaning and aesthetic elements could be transferred to other languages. Furthermore, it aimed to identify specific translation procedures suitable for handling Qur'ānic metaphors, enabling translators to determine if certain texts predominantly use particular metaphor types and whether specific translation methods are necessary. The study also aimed to assess whether the message of the Holy Qur'ān could be effectively conveyed to target readers in other languages, eliciting a similar impact on their understanding. In pursuit of these objectives, the study set out to answer the following questions:

1. Can the figures of speech, particularly the metaphors in the Holy Qur'ān, be effectively translated?
2. Do these translations successfully capture both the message and essence of the text?
3. Which specific procedures outlined by Newmark (1988b) have been employed in translating these metaphors?
4. What additional methods could be employed to address the lack of equivalence in translation?
5. Are the procedures recommended by Newmark (1988b) universally applicable in translating all types of metaphors found in the Holy Qur'ān?

3. Methodology

3.1 Materials

This study examined thirteen chapters of the Holy Qur'ān and their translations into English by three different translators: Mohammed Marmaduke Pickthall (1954), Arthur J. Arberry (1964), and T.B. Irving (1985). The selection of chapters was randomized to ensure the results could be generalized to the entire Qur'ān. Using Newmark's (1988b) procedures, the study analyzed 40 metaphorical expressions found in the chosen chapters. To ensure accurate understanding of the metaphors, the study consulted several commentaries, including *Tafsir al-Mizan* by Allamah Tabatabai, *Tafsir Noor* by Mohsen Qara'ati, *Elliyin* by

Abbas Seyed Karimi Hoseini, *Tafsir Nemune (Ideal Commentary)* by Naser Makarem Shirazi, *Tafsir Majma' al-Bayan* by Shaykh Tabarsi, and *Jawami Al-Jami* by Shaykh Tabarsi. Additionally, Arabic references such as *The Table of the Qur'ānic Syntax and Its Grammar and Rhetoric* (الجدول في اعراب القرآن و صرفه و بيانه) by Mahmoud bin Abdul Rahim Safi and *The Commentary of the Brief Meaning* (شرح مختصر المعاني) by Al-Taftazani were used to illuminate Qur'ānic metaphors and rhetorical features.

3.2 Analytical Model

The study applied Newmark's (1988b) seven procedures for metaphor translation:

- Reproducing the same image in the target language
- Replacing the source language image with an established target language image
- Replacing the metaphor with a simile
- Translating the metaphor (or simile) by a simile accompanied by its meaning
- Converting the metaphor to its inherent meaning
- Omitting redundant metaphors
- Retaining the metaphor and supplementing it with the intended meaning

3.2 Data Collection and Analysis

The first phase of this study involved identifying the metaphors of the Holy Qur'ān. For this purpose, two Arabic books were consulted: *Mukhtasar al-Ma'ani* (شرح مختصر المعاني) by Al-Taftazani and *The Table of the Syntax of the Qur'ān, Morphology, and Eloquence* (الجدول في اعراب القرآن و صرفه و بيانه) by Mahmoud ibn Abd al-Rahim al-Safi. These books explain the Qur'ānic metaphors and other rhetorical devices used by native Arabic language scholars. After identifying the metaphors, the second phase was to find their English equivalents. In this phase, three English translations by three native Muslim and non-Muslim translators were selected. To analyze the data, it was necessary to find the exact metaphorical and literal meanings of the verses and then compare them with the translations. However, the translations differed in their formatting. In Arberry's translation, every five verses were grouped together, but not all of them were numbered individually. In Irving's translation, only the chapters were separated, which made the analysis more difficult. In Pickthall's translation, both the chapters and verses were numbered, which facilitated the analysis. The researcher first used the commentaries that clarified the exact meaning of the verses. Then, the translations were evaluated based on Newmark's (1988b) procedures according to the meanings derived from the commentaries. Finally, using qualitative analysis, the frequency of each procedure for different translators was reported.

4. Findings

4.1. Qualitative Results

The research method consisted of analyzing the corpus by comparing the translations of metaphors in the Holy Qur'an and examining the applicability of Newmark's (1988) procedures adopted by the translators. Therefore, some examples of each procedure, along with a qualitative analysis of the procedures and the frequency of each procedure for different translators, are provided.

Newmark (1988b) suggests the first procedure as transferring the metaphor to the target language and leaving the reader to infer its meaning from the context. This procedure introduces a new metaphor to the target language, but it may lead to misunderstanding by the readers. This procedure is mainly used for the texts whose form conveys subtle meanings. According to Newmark (1988b), this is the first and most satisfying procedure for translating a stock metaphor. He also recommends it for translating original metaphors.

Example 1 (Surah al-Kahf, verse 99)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

Arberry: we shall leave them surging on one another.

Irving: we will leave some of them surging over others.

Pickthall: we shall let some of them surging against others.

The word “بموج” literally means the waves in the sea that clash with each other in a storm (Al-Munjid Dictionary, vol 2, p. 1845). However, in this verse, it is used metaphorically for the people who are so scared and bewildered that they act like stormy waves, or it implies the large and excessive number of people there (Ideal Commentary, vol 12, p.554). The translators chose the word “surge” in all three cases. According to Heritage College Dictionary, this word means “to move like advancing waves” when applied to humans (p. 1388). This word has the same literal and figurative meanings as the word “بموج” in Arabic.

Example 2 (Surah Al-Anbiya, verse 18):

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ.

Arberry: Nay, but We hurl the truth against falsehood.

Irving: Rather We hurl Truth against falsehood.

Pickthall: Nay, but We hurl the true against false.

Here, the word “نقذف” in its literal sense means throwing from a distance (Al-Munjid Dictionary, vol 2, p.1410), but, based on The Ideal Commentary, it is used metaphorically in this verse and means knocking on the head in order to destroy it (The Ideal Commentary, vol 13, p. 371). Allameh Tabataba'i, in his commentary, says that here God wants to show

that whenever the falsehood encounters the truth, it is doomed to failure and will be destroyed completely (the Tafsir al-Mizan commentary, vol 14, p. 318). The word which is used as an equivalence for “تذف” by all three translators is “hurl” which means: “to throw something / somebody violently in a particular direction” (Oxford Dictionary, p. 637). This meaning is the same as the literal sense of the word “تذف”. Therefore, in this case, the first procedure is applied again.

Newmark’s second procedure for translating metaphors involves substituting the source language SL image with an established target language TL image, if one exists. This image aids the reader in better understanding the meaning and makes it more tangible. However, the challenge is that this image may not convey the exact meaning of the SL metaphorical expression.

Example 3: (Surah Al-Kahf, verse 6)

فَلَعَلَّكَ بِنِعْمِ اللَّهِ غَفْلًا

Arberry: thou wilt consume thyself.

Irving: perhaps you will fret yourself to death.

Pickthall: thou (Muhammad) wilt torment thy soul with grief.

The Arabic word “بِنِعْمِ” translates to “putting one’s life in danger”. In the verse mentioned above, the phrase refers to Prophet Muhammad’s profound sorrow over people’s disbelief in God, to the extent that he might die from it. As Allameh Tabataba’i points out in Tafsir al-Mizan, he is expected to risk his life and potentially die from his grief. In the second translation, Irving uses the phrase “fret yourself to death”, a metaphor that closely aligns with the metaphorical meaning of “بِنِعْمِ”. He thus employs an established TL image that conveys the metaphorical sense of the text. Conversely, the first translation by Arberry uses the word “consume”, which, according to the Oxford Dictionary, means “destroy totally”. This interpretation conveys the literal sense of the verse and aligns with Newmark’s first suggested procedure. Pickthall, on the other hand, uses the phrase “torment thy soul with grief”, indicating that he adheres to the fifth procedure, which will be discussed later.

Example 4: (Surah Al-Kahf, verse 29)

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مَسَاجِدُهُمْ

Arberry: Surely We have prepared for the evildoers a fire, whose pavilion encompasses them.

Irving: We have reserved a fire for wrongdoers whose sheets will hem them in.

Pickthall: Lo! We have prepared for disbelievers Fire. Its tent encloseth them.

The term “مساجد” refers to a tent that is set up in a home’s yard. As per Tafsir al-Mizan, this word signifies “a tent that entirely encompasses something” (Tafsir al-Mizan, Vol. 13, p. 420). In the verse under discussion, Allameh Tabataba’i draws a comparison between the

sheets of fire and this specific type of tent, which completely surrounds the unbelievers, leaving them with no avenue for escape.

The first translation employs the term “pavilion”, which, according to the Longman Dictionary, refers to “a temporary structure or tent used for public entertainment or exhibitions, often spacious and well-lit” (p.1162). The translator appears to have considered the pavilion’s expansive space and its capacity to encompass everything. They utilized the first procedure, transferring the same image to the target reader. However, in the second translation, the translator endeavored to create a different image with a meaning closely aligned with the source text: “a fire whose sheets will hem them in”. A “sheet of fire” refers to a large, moving mass of fire, and “hem in” implies surrounding someone closely in a manner that restricts their movement. This image in the target language evokes the same connotation for its reader, hence, the second procedure was applied here. The third translation opted for the word “tent”, also employing the first procedure.

Newmark’s third procedure is replacing the metaphor by simile. Replacing a metaphor with a simile means converting the implied comparison in the metaphor into an explicit comparison using “like” or “as”.

Example 5: (Surah Maryam, verse 63)

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

Arberry: That is paradise which We shall give as an inheritance to those of Our servants who are God-fearing.

Irving: the gardens of Eden which the Mercy-giving has promised His servants even though (they are still) unseen.

Pickthall: Such is the Garden which We cause the devout among Our bondmen to inherit.

The term “الجنة” in this context is viewed as a heritage that will be passed on to the believers. According to the Ideal Commentary, the word “نورث” is typically used for items that are inherited by someone’s heirs. However, its usage here implies that Heaven was initially intended for all people. Since the unbelievers are denied this place, it is as if the believers inherit it from the unbelievers (The Ideal Commentary, Vol.13, p.108). Arberry’s translation uses the word “as”, transforming the source language’s metaphor into a simile in the target language, thereby aligning with Newmark’s third procedure. This approach aids the reader in understanding the meaning, but it may deviate from the exact meaning of the source text. Consequently, the image formed in the mind of the target text reader may differ from that of the source language readers. Irving translates the word as “promised”, applying the fifth procedure (converting the metaphor to sense), which has its own set of challenges. Pickthall, on the other hand, employs the first procedure mentioned above, as he preserves the image and transfers it directly to the target text.

Newmark’s fourth procedure, which is “translation of metaphor by simile plus sense” was not found in the research materials. As to the fifth procedure—converting the metaphor to sense—, Regarding the fifth procedure—converting the metaphor to sense—Newmark states, “Reducing a stock metaphor to sense may clarify, demystify, and render a somewhat

tendentious statement more honest” (1988b, p.110). However, he also notes that in the process of reducing to sense or literal language, not only might components of sense be missed or added, but the emotive or pragmatic impact could also be impaired or lost (p.109).

Example 6: (Surah Ash-Shu'ara, verse 46)

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

Arberry: So the sorcerers were cast down, bowing themselves.

Irving: The sorcerers dropped down on their knees.

Pickthall: And the wizards were flung prostrate.

The Arabic term “القي” signifies casting down something or someone. In the verse under discussion, the “سحرة” (sorcerers) were cast down upon witnessing Moses’s miracle. As noted in the *Manhaj al-Sadiqin fi Ilzam al-Mukhālifin* commentary, “When the sorcerers saw the miracle, they recognized it as divine and lost control, as if they were cast down” (*Manhaj al-Sadiqin fi Ilzam al-Mukhālifin*, Vol.6, p. 416). The *Tafsir al-Mizan* commentary suggests that “If it is not explicitly stated that they prostrated, but instead it is indicated that they were cast down, it is as if God is demonstrating their lack of free will, as if someone had dropped them down” (*Tafsir al-Mizan*, Vol.15, p.184). The first and third translations employed the passive form, thus applying the first procedure. The use of the word “were” underscores this point. Furthermore, according to the *American Heritage Dictionary*, both the verbs “cast” and “fling” imply causing to fall, which also suggests the sorcerers’ lack of will. On the other hand, Irving used the active form “dropped down” and opted to convert the metaphor to sense, which is the fifth procedure. Another noteworthy point is the translation of the word “ساجدين”. In Arabic, “سجده” is used for complete prostration. Arberry’s translation “bow” and Irving’s “on their knees” both imply bending on your knees, which does not correspond to “سجده” in Arabic. The Arabic word “سحرة” is used for a person with magical and devilish powers, and therefore, “sorcerer” seems to be a more suitable translation than “wizard”, as the former carries a negative connotation that aligns with the image of “سحرة”.

Example 7: (Surah An-Nur, verse 4)

وَالَّذِينَ يَزُمُونَ الْمَحْضَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

Arberry: And those who cast it up on women in wedlock, and then bring not four witnesses, scourge them with eighty stripes.

Irving: Flog those who cast things up at honorable matrons with eighty lashes unless they bring four witnesses.

Pickthall: And those who accuse honorable women but bring not four witnesses

The term “رمى” in Arabic literally means “to throw an arrow or stone”. As Ayatollah Makarem Shirazi elucidates, “Throwing a stone or arrow harms people, and this word is sarcastically used to unjustly accuse and curse people” (*The Ideal Commentary*, Vol. 14, p. 372). According to the *Tafsir al-Mizan* commentary, “Since this verse refers to four

witnesses required to prove the accusation, the word ‘رَمَى’ is used to denote the accusation of honorable women committing adultery” (Tafsir al-Mizan, Vol.15, p.116). This verse is a continuation of the previous one, which discusses the adulterer and adulteress. The phrase “cast doubt on somebody”, as defined by the Oxford Dictionary, means “to say, do, or suggest something that makes people doubt something or think that somebody is less honest, good, etc.” (p. 181). Both Arberry and Irving’s translations use the phrasal verb “cast up”, which aligns with the metaphorical meaning of the word in question. Pickthall uses the word “accuse”, which carries the same meaning as “cast up”. Hence, all the translators applied the fifth procedure and reduced the metaphor to sense. Furthermore, the Arabic word “محصنات” refers to honorable, married women (Al-Munjid Dictionary, Vol.1, p. 295). Arberry’s translation solely refers to the state of marriage, using the term “in wedlock” for married women. Pickthall, on the other hand, emphasizes their honorability. Irving’s translation is the only one that captures both nuances of meaning, referring to both the marital status and honorability of women as “honorable matrons” (older married women).

Regarding the sixth procedure, Newmark (1988b) proposes the omission of stock metaphors in anonymous texts if they are redundant. Given that the Holy Qur’ān does not meet the condition of anonymity, this procedure is not applicable for translating its metaphors. Nonetheless, the researcher identified only one instance where this procedure was used.

Example 8: (Surah Al-Kahf, Verse 49)

وَيَقُولُونَ يَا وَيْلَتَنَا

Arberry: And saying, Alas for us!

Irving: They will say: It’s too late for us!

Pickthall: No rendition

In the vocative case, the expression “يا ويلتنا” is used. The Tafsir al-Mizan commentary explains the meaning of “ويل” as “perdition” and adds that “since the disaster they are encountered with is severe and intolerable, the criminals ask death to come and save them from this disaster” (Tafsir al-Mizan, vol. 13, p. 450). Arberry translated the vocative as “alas for us,” conforming to the fifth procedure by transferring the second sense of the word. Irving used an explanatory phrase, which reduces the image to sense again. However, Pickthall did not render this section. The redundancy of this section will be discussed in the next chapter. The final procedure for metaphor translation involves retaining the metaphor and adding the sense. However, in the chapters under study, no examples of this procedure were found.

4.2. Quantitative Results

So far, all evidence presented has been based on the overall qualitative description of the texts. However, in an attempt to delve deeper into the texts, we have sought to shed light on the quantitative nature of the metaphor translation procedures. This section aims to analyze the procedures used by the translators of the Holy Qur’ān in translating metaphors. As previously discussed, only five procedures suggested by Newmark were utilized by the

translators, while two procedures were not used in the corpus under study. In the following, individual tables will be presented to show the frequency and percentage of each procedure for each translator.

Table 1. Frequency and Percentage of Newmark's (1988b) Procedures in Arberry's (1964) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	31	77.5
Replacing the SL image with another established TL image	0	0
Replacing the metaphor by simile	1	2.5
Converting the metaphor to sense	8	20
Omitting the metaphor if it is redundant	0	0

In Table 1, the frequency of Newmark's (1988b) procedures in Arberry's translation is presented. It is evident that Arberry applied only three procedures in his translation. The most frequently used procedure was the first one (reproducing the same image in the TL), indicating Arberry's preference to maintain the SL form and connect the texture of the Qur'ān directly to its meaning. The second and seventh procedures were not applied at all in Arberry's translation. The third procedure, replacing the metaphor by simile, was applied in only one case, comprising 2.5% of the total metaphors. The fifth procedure, converting the metaphor to sense, was used in eight cases. However, it was the second procedure that was most frequently applied in Arberry's translation.

Table 2. Frequency and Percentage of Newmark's (1988b) Procedures in Irving's (1985) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	24	60
Replacing the SL image with another established TL image	2	5
Replacing the metaphor by simile	0	0
Converting the metaphor to sense	14	35
Omitting the metaphor if it is redundant	0	0

Table 2 presents the frequency of Newmark's (1988b) procedures in Irving's translated metaphors. It is evident that the first procedure, reproducing the same image in the TL, enjoys a high percentage in Irving's translations. From 40 samples, 24 were translated by this procedure, indicating that 60% of the metaphors were translated in this manner. The second procedure was applied in only two cases, and Irving was the only translator to use target language images that were appropriate and approximately the same as the source language images. He did not use the third procedure. The fifth procedure was applied in 14 cases, comprising 35% of the total metaphors. Irving utilized this procedure more than Arberry, suggesting that in some cases, the metaphors are required to be literalized and the meaning needs to be more transparent. Additionally, no cases of metaphor omission were found in Irving's translation.

Table 3. Frequency and Percentage of Newmark's (1988b) Procedures in Pickthall's (1954) Translation

Procedure	Frequency	Percentage
Reproducing the same image in the TL	23	57.5
Replacing the SL image with another established TL image	0	0
Replacing the metaphor by simile	0	0
Converting the metaphor to sense	16	40
Omitting the metaphor if it is redundant	1	2.5

Table 3 illustrates the frequency of Newmark's (1988b) procedures in Pickthall's translations. It is evident that Pickthall, similar to Irving, utilized the first and fifth procedures much more than other procedures. He employed the first procedure in 23 cases, which is approximately 57% of all the metaphors. The second and third procedures were not applied in his translations. Instead, the fifth procedure was applied in 16 cases, comprising 40% of the metaphors. Pickthall used this procedure more than the other translators. It seems that Pickthall, along with Irving, prioritizes the clarity of metaphors compared to Arberry. Conversely, Arberry appears to be more faithful to the source text. In analyzing the total frequency and percentage of each procedure in the selected translations, the following findings were noteworthy.

Table 4. Frequency and Percentage of Newmark's (1988b) Procedures in the Holy Qur'an Translations

Procedure	Total Frequency	Average Percentage
Reproducing the same image in the TL	78	65
Replacing the SL metaphor with another established TL metaphor	2	1.6
Replacing the metaphor by simile	1	0.83
Converting the metaphor to sense	38	31.6
Omitting the metaphor if it is redundant	1	0.83

Table 4 indicates that only the first and fifth procedures were predominant in this analysis. The second procedure was applied in only two cases, and the third and sixth procedures were each used only once. Once again, the most predominant procedure was the first procedure, observed in 78 cases out of 120 total cases, encompassing 65% of the total translations. The fifth procedure was applied in 38 cases, constituting 31.6% of the total. These results highlight that not all the procedures were equally applicable in the translation of Qur'anic metaphors.

5. Discussion

This paper investigates the translatability of metaphors in the Holy Qur'an, focusing on four key questions: (1) Can Qur'anic metaphors be translated? (2) Do translations successfully convey both the message and content of the text? (3) What strategies are employed for translation? (4) How can potential shortcomings be addressed? (5) Are the procedures suggested by Newmark (1988b) applicable to translate all types of metaphor in the Holy Qur'an?

The research findings indicate that in most cases, the metaphors in the Holy Qur'ān were translated by utilizing equivalent metaphors by the translators. However, there was one instance where a metaphor was not translated, possibly due to a lack of understanding of its exact meaning. This suggests that the metaphors in the Holy Qur'ān can generally be translated into other languages. While this study did not specifically investigate other figures of speech, the results may have broader implications.

Regarding the second question, the unique interrelation of form and meaning in the Qur'ān was observed. The study found that sixty-five percent of the messages were translated using the first procedure, which involved reproducing the same image in the target language. This indicates an effort by the translators to preserve the text's form to maintain both its aesthetic and concealed meaning. However, it was also noted that to convey the precise meaning, the translators often applied Newmark's fifth procedure, converting the metaphor to sense, which was the second most commonly used procedure. This procedure appears to make the meaning clearer for the target text readers but may lead to a loss of the metaphorical form, potentially resulting in a misunderstanding of the source text's intended meaning. In response to the third question, five out of the seven procedures suggested by Newmark were employed in the translations. The first and fifth procedures were used more frequently than the others and were deemed the most suitable for translating metaphors in the Holy Qur'ān. The remaining procedures were only applied in one or two instances and were considered less significant. Regarding the fourth question, the translators did not employ certain methods suggested by Newmark (1988b) for translating metaphors, such as converting the metaphor into a simile and adding sense or retaining the metaphor and adding sense. These methods were not utilized due to concerns about potential loss of metaphorical sense, lack of correspondence between the simile and the metaphor, and the risk of introducing redundancy, which is inappropriate for this type of text. An alternative solution proposed is to maintain the metaphor while adding an explanation in a footnote to avoid redundancy. When addressing the fifth question, although not all procedures were utilized by the translators, the metaphors in the samples could be categorized based on the five procedures mentioned above. This illustrates the relevance of Newmark's (1988b) procedures for metaphor translation in the Holy Qur'ān. In examining the efforts to identify the procedures used in translating Qur'ānic metaphors, some findings from previous studies align with the results of the recent study, while others do not. For instance, Alshehab (2015) noted that only the first and fifth procedures were employed in translating the metaphors of the Qur'ān, which is consistent with the findings of the current research. However, Alshehab asserted that the translations were precise and accurate, whereas this study demonstrated that either the form or the meaning can be lost in the translations.

In a separate study, Elimam (2016) proposed that the most effective method for translating metaphors is either to retain the metaphor and add an explanation or to convert the metaphor into a simile. However, this research revealed that adding an explanation leads to redundancy, which is unsuitable for texts like the Holy Qur'ān. Additionally, the conversion of metaphors into similes was dismissed because not all metaphors can be accurately conveyed through a simile, potentially resulting in the loss of nuanced meanings. Furthermore, Elimam (2016) asserted that at least 90 percent of the translations failed to convey the exact meaning of the source text. This finding appears to be accurate, as sacrificing elements of metaphor or form for the sake of meaning can indeed impact the overall intended meaning, especially considering the Qur'ānic form inherently contains meaning. Lastly, Elimam discussed the applicability of Newmark's procedures in rendering metaphors of the Holy Qur'ān, a notion that was also supported by the present research.

In another study, Maula (2011) identified five procedures for metaphor translation. The first procedure involved translating the metaphor into sense or ground, which aligns with Newmark's fifth procedure: converting the metaphor to sense. The second procedure consisted of reproducing the same vehicle in the target language, corresponding to Newmark's first procedure. The third procedure entailed converting the metaphor into a simile, which mirrors Newmark's third procedure: replacing metaphor by simile. The fourth procedure involved translation with an explanation in parentheses, lacking an equivalent in Newmark's (1988b) procedures. The final procedure was reproducing the same translation of the source metaphor vehicle plus parentheses, which appears to resemble Newmark's seventh procedure: retaining the metaphor and adding the sense. Among these procedures, only three were demonstrated to be applied to the translations in the recent study. Maula (2011) suggested that in order to accurately translate Qur'ānic metaphors, both the meaning and the image should be conveyed simultaneously, a principle that aligns with the focus of the present research.

Upon analyzing the samples in this research, several key points emerged. Metaphors in the Holy Qur'ān are indeed translatable, but regardless of the chosen strategy, there will inevitably be a loss of either the metaphorical sense or certain aspects of the meaning. It is challenging to preserve both of these elements in translation. Exact translation is only possible in cases where both the source and target languages employ the same imagery to explain a specific concept.

While Newmark's (1988b) procedures could be utilized for translating Qur'ānic metaphors, not all of these procedures are extensively employed in translation. Among the strategies proposed by Newmark, only two were widely utilized in translating Qur'ānic metaphors. The first procedure, applied in 78 cases, was the most frequently used, accounting for approximately 65 percent. The fifth procedure was employed in 38 cases, constituting roughly 32 percent.

A contentious issue among translators revolves around whether to preserve the form or convey the exact meaning of the text to the target readers. This study demonstrated that in the Holy Qur'ān, the form plays a crucial role. The primary strategy, employed by all translators, aimed to maintain the form with minimal alterations. This is due to the unique nature of the Qur'ānic text, where form and meaning are not distinct entities but mutually influence each other. This nature compels the translator to minimize changes to the form as much as possible.

The Holy Qur'ān is a complex text, and its meaning may not be fully grasped without the aid of commentaries, even for Arabic-speaking readers. To truly understand the exact meaning of this text, the target reader needs to consult the best available commentaries. Many Qur'ānic verses were revealed to the Holy Prophet in specific times and places, for particular reasons, and these factors influence the understanding of their meaning. A reliable commentary provides this contextual information. Therefore, no translator can fully capture the intended meaning without referring to commentaries; otherwise, the translator may rely on their own potentially erroneous understanding, leading to inaccurate translations.

The translations examined in this study applied Newmark's (1988b) seven strategies in their translation. However, an additional strategy could be proposed, which appears to be effective for translating the Holy Qur'ān. It is suggested that the translator retain the metaphor and add an explanatory note in the footer. This approach allows for the

preservation of both the form and metaphorical sense, while effectively conveying the meaning to the target reader.

6. Conclusion

The significance of rhetorical devices, particularly metaphors, is evident in texts such as the Holy Qur'ān. According to Nelson-Herbert (1986), metaphors should be taught, not altered or removed. One option for translating metaphors is a literal translation, which can be done word-for-word. Some metaphors have equivalents in the target language, posing no translation difficulty. However, challenges arise when there is no equivalent, leaving translators uncertain whether to translate literally, which may not convey the intended meaning and mislead readers, select another metaphor, or render it in ordinary language. Alternatively, a "transcreation" translation aims to make the original metaphor understandable in the target culture. In most cases, professional translators would advise against a literal translation, as the goal is to make the translation not only well-written but also culturally relevant, appearing as if it were originally written in the target language. Therefore, metaphoric choices should align with the cultural community into which the text is translated. In this regard, metaphors should be identified and analyzed to be translated as accurately as possible. The findings of this research can aid language learners in diagnosing and implementing procedures for metaphor translation, particularly in specific types of text. Given the importance of metaphor as a rhetorical device and its impact on the translation process, translators need to identify the best equivalent and consider additional procedures that may compensate for meaning loss in special circumstances. Prioritizing the application of appropriate procedures for translating metaphors in specific types of text is crucial in translation practice. Understanding metaphors and their translation procedures is significant for two reasons: First, different languages and cultures conceptualize words differently, especially culturally based metaphors. Concept-building varies across cultures, necessitating the translator's familiarity with the culture from or to which they are translating. Additionally, they should identify the metaphor and find the best equivalent. Second, the translator should be aware of different procedures and the specific type of text in which these procedures can be applied. The effectiveness of a procedure in one text type may not be replicated in others. Reproducing the same image may be more effective in some text types, while converting the metaphor to sense may be needed in others.

This research sheds light on the appropriate procedures for translating the Holy Qur'ān, which may assist future translators seeking to produce better translations of this book or other exegetical works. However, this investigation may face several challenges. The procedures suggested by Newmark are prescriptive and do not encompass other views about metaphor that consider it not as a unit but as a concept. Another limitation is the type of text selected. Different text types may treat the use of metaphorical expressions differently, warranting the study of other text types and the procedures used for translating metaphors.

Despite the multitude of studies in this area, there are still ambiguities and unresolved issues that require further investigation. An interesting subject for further study could be the investigation of other rhetorical features in the Holy Qur'ān and the methods that could be applied in their translation. Additionally, researchers could explore the treatment of metaphors in different text types, such as narrative, descriptive, expository, informative, etc., where metaphors are extensively used for different reasons and thus require different translation approaches. The procedures suggested in this research could also be applied to different text types to compare and contrast with the results of this study. Furthermore, the translatability of rhetorical features could be examined, as finding appropriate procedures

for their translation will continue to be a concern for translators, given the important role of rhetorical devices in the text.

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Appendices

Appendix I: List of metaphors in the Holy Qur'an and other English translations

A. thou wilt consume thyself	فَلَعَلَّكَ بَاخِعٌ مُّقْسِكَ (سوره الكهف، آيه ٦)
I. perhaps you will fret yourself to death	
P. thou (Muhammad) wilt torment thy soul with grief	
A. Then we smote their ears	فَصَرَبْنَا عَلَى آذَانِهِم (الكهف، آيه ١١)
I. We struck them with drowsiness	
P. Then we sealed up their hearing	
A. And we strengthened their hearts	وَرَبَطْنَا عَلَى قُلُوبِهِم (الكهف، آيه ١٤)
I. We strengthened their hearts	
P. And we made firm their hearts	
A. when they were contending among themselves of their affair	إِذْ يَتَنَزَعُونَ بَيْنَهُمْ أَمْرَهُم (الكهف، آيه ٢١)
I. So [people] debated their case among themselves	
P. When (the people of the city) disputed of their case among themselves of	
A. guessing at the Unseen	رَجْأً بِالْغَيْبِ (الكهف، آيه ٢٢)
I. guessing at the Unseen	
P. guessing at random	
A. Surely We have prepared for the evildoers a fire, whose pavilion encompasses them	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا (الكهف، آيه ٢٩)
I. We have reserved a fire for wrongdoers whose sheets will hem them in	
P. Lo! We have prepared for disbelievers Fire. Its tent encloseth them.	
A. Alas for us!	يَا وَيْلَتَنَا (الكهف، آيه ٤٩)
I. It's too late for us	
P. NO TRANSLATION	

A. There they found a wall about to tumble down, and so he set it up.	
I. They found a wall there which was about to tumble down, so he set it straight.	فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ (الكهف، آيه ٧٧)
P. And they found therein a wall upon the point of falling into ruin, and he repaired it.	
A. We shall leave them surging on one another.	
I. We will leave some of them surging over others on that day.	يَمْوِجٌ فِي بَعْضِ (الكهف، آيه ٩٩)
P. we shall let some of them surge against others.	
A. my head is all aflame with hoariness	
I. my head is glistening with white hair	وَاشْتَعَلَ الرَّأْسُ شَيْبًا (سوره مريم، آيه ٥)
P. my head is shining with grey hair	
A. We raised him up to a high place.	
I. We raised him to a lofty place.	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (سوره مريم، آيه ٥٧)
P. And We raised him to high station	
A. That is Paradise which We shall give as an inheritance to those of Our servants who are god-fearing	
I. The gardens of Eden which the Mercy-giving has promised His servants even though [they are still] Unseen	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا (سوره مريم، آيه ٦٣)
P. Such is the Garden which We cause the devout among Our bondmen to inherit.	
A. Now clasp thy hand to thy arm-pit	
I. And stick your hand under your armpit	وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ (سوره طه، آيه ٢٢)
P. And thrust thy hand within thine armpit	
A. and to be formed in My sight	
I. so that you might be made into My darling	وَلِيُصْنَعَ عَلَى عَيْنِي سوره طه، آيه ٣٩)
P. that thou mightiest be trained according to My will	
A. I have chosen thee for My service	
I. I have produced you for Myself	وَاصْطَلَمْتُكَ لِنَفْسِي (سوره طه، آيه ٤١)
P. And I have attached thee to Myself	
A. is hurled to ruined	
I. will surely collapse	فَقَدْ هَوَى (سوره طه، آيه ٨١)
P. is lost indeed	
A. upon the Day of Resurrection He shall bear a fardel,	
I. will bear a burden on Resurrection Day	يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (سوره طه، آيه ١٠٠)
P. he verily will bear a burden on the Day of Resurrection	
A. Nay, but We hurl the truth against falsehood	
I. Rather We hurl Truth against falsehood,	بَلْ تُضِيفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيُدْمَعُهُ (سوره الانبياء، آيه ١٨)
P. Nay, but We hurl the true against the false	
A. Every soul shall taste of death;	
I. Every soul shall taste death.	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (سوره الانبياء، آيه ٣٥)
P. Every soul must taste of death	
A. There is a ban upon any city that We have destroyed	
I. Yet a ban has been placed on any town We have wiped out	وَحَرَامٌ عَلَى قَرْيَةٍ (سوره الانبياء، آيه ٩٥)
P. And there is a ban upon any community which We have destroyed	
A. say: 'I have proclaimed to you all equally,	
I. SAY: "I have announced it to you all alike	

P. say: I have warned you all alike	فَقُلْ أَذْنُكُمْ عَلَىٰ سَوَاءٍ (سورة الانبياء، آيه (١٠٩)
A. that is indeed the far error	ذَلِكَ هُوَ الصَّلَالُ البَعِيدُ سورة الحج، آيه (١٢)
I. That is such an obvious loss!	
P. That is the far error.	فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ (سورة الحج، آيه ١٩)
A. As for the unbelievers, for them garments of fire shall, be cut,	
I. Those who disbelieve will have garments tailored out of fire for them	
P. But as for those who disbelieve, garments of fire will be cut out for them	أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمٍ عَقِيمٍ (سورة الحج، آيه (٥٥)
A. or there shall come upon them the chastisement of a barren day.	
I. or the torment of a desolate day reaches them	
P. or there come unto them the doom of a disastrous day.	وَصَنِيعٌ لِلَّالِكِينَ (سورة المومنون، آيه ٢٠)
A. and seasoning for all to eat.	
I. and seasoning for those who [want to] eat.	
P. and relish for the eaters.	وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا (سورة النور، آيه ٤)
A. And those who cast it up on women in wedlock, and then bring not	
I. Flog those who cast things up at honorable matrons with eighty lashes unless they bring four witnesses	
P. And those who accuse honorable women but bring not four witnesses,	جَهْدَ أَيْمَانِهِمْ (سورة النور، آيه ٥٣)
A. The most earnest oaths,	
I. with their most solemn oaths	
P. solemnly that,	إِذَا رَأَوْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا (سورة الفرقان، آيه ١٢)
A. When it sees them from a far place, they shall hear its bubbling and sighing	
I. when it appears to them from afar off, they will hear it raging and moaning.	
P. When it seeth them from afar, they hear the crackling and the roar	وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا (سورة الفرقان، آيه (٢٣)
A. We shall advance upon what work they have done,	
I. We shall advance upon whatever action they have performed	
P. And We shall turn unto the work they did	وَأَحْسَنُ مَقِيلًا (سورة الفرقان، آيه ٢٤)
A. fairer their resting-place	
I. and finest lodging	
P. and happier in their place of noonday rest;	وَلَا يَأْتُونَكَ بِمَثَلٍ (سورة الفرقان، آيه ٣٣)
A. They bring not to thee any similitude	
I. They will not come to you with any example	
P. And they bring thee no similitude	فَأَلْقَى السَّحَرَةَ سَاجِدِينَ (سورة الشعراء، آيه ٤٦)
A. so the sorcerers were cast down, bowing themselves.	
I. The sorcerers dropped down on their knees;	
P. And the wizards were flung prostrate,	فَأَلْقَى السَّحَرَةَ سَاجِدِينَ (سورة الشعراء، آيه ٤٦)
A. But when Our signs came to them visibly,	

I. When Our signs came to them so plain to see, P. But when Our tokens came unto them, plain to see,	فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً (سورة النمل، آيه ١٣)
A. an ant said, 'Ants, enter your dwelling-places, lest Solomon and his hosts crush you, being unaware!' I. an ant said: "O ants, enter your dwellings lest Solomon and his armies crush you without even noticing it." P. an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.	قَالَتْ نَمَلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحِطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (سورة النمل، آيه ١٨)
A. and We likewise devised a device, I. while We plotted too P. and We plotted a plot,	وَمَكَرْنَا مَكْرًا (سورة النمل، آيه ٥٠)
A. Now We had forbidden to him aforetime to be suckled by any foster-mother; I. We kept him from nursing at first, P. And We had before forbidden foster-mothers for him,	وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ (سورة القصص، آيه ١٢)
A. Said He, 'We will strengthen thy arm by means of thy brother, I. He said: "We shall strengthen your arm by means of your brother P. He said: We will strengthen thine arm with thy brother,	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ (سورة القصص، آيه ٣٥)
A. Upon that day the tidings will be darkened for them, I. The news will seem confusing to them on that day, P. On that day (all) tidings will be dimmed for them	فَعَمِيَّتْ عَلَيْهِمُ الْآبَاءُ (سورة القصص، آيه ٦٦)
A. those, they are the losers. I. disbelieve in God will be the losers. P. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.	أُولَئِكَ هُمُ الْخَاسِرُونَ (سورة القصص، آيه ٥٢)
A. and that He may let you taste of His mercy, I. so he may let you taste some of His mercy, P. to make you taste His mercy,	وَلِيُبْدِيقَكُمْ مِنْ رَحْمَتِهِ (سورة الروم، آيه ٤٦)

Appendix II: List of the procedures used by English translators in translating metaphorical expressions of the Holy Qur'an

Verse Number	The Procedure Used		
	Arberry (1964)	Irving (1985)	Pickthall (1954)
1	1	2	5
2	1	5	1
3	5	5	5
4	1	1	1
5	1	1	5
6	1	2	1
7	5	5	6
8	5	5	5
9	1	1	1
10	1	5	5
11	1	1	1

Verse Number	The Procedure Used		
	Arberry (1964)	Irving (1985)	Pickthall (1954)
12	3	5	1
13	5	5	5
14	1	5	5
15	5	5	5
16	1	1	5
17	1	1	1
18	1	1	1
19	1	1	1
20	1	1	5
21	1	1	5
22	1	1	1
23	1	1	1
24	1	1	5
25	1	1	1
26	5	5	5
27	5	5	5
28	1	5	1
29	1	1	1
30	5	5	5
31	1	1	1
32	1	1	5
33	1	1	1
34	1	1	1
35	1	1	1
36	1	1	1
37	1	1	1
38	1	5	1
39	1	1	1
40	1	1	1



The Semantic Field of the Moral Words “Marouf”, “Munkar” and “Sin” and Their English Translations

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ABSTRACT

The translation of sacred texts has been a long-standing practice, employed by followers of various religions to disseminate their beliefs. The Qur’ān, revered by Muslims as a divine miracle, is one such text that has attracted the attention of translators and researchers across different periods. Given the Qur’ān’s divine origin and its linguistic intricacies, its translation poses a significant challenge. This article adopts a corpus-based approach to investigate the extent to which the nuanced semantics of the Qur’ān’s moral terms have been captured in English translations. Specifically, the words “Marouf”, “Munkar”, and “Sin” and their translations by Arberry, Picktall, Shaker, and Yusuf Ali were examined using Izutsu’s semantic analysis approach. This approach analyzes the fundamental and relational meanings of key Qur’ānic terms from syntagmatic/paradigmatic and synchronic/diachronic perspectives to reveal the worldview they embody. The study’s findings indicate that translators often used identical vocabulary to translate the aforementioned moral terms across all contexts, paying insufficient attention to the contextual nuances of these Qur’ānic moral terms. Despite the use of interpretive techniques in translating the Qur’ān, it appears that even the most accurate English translations fall short of conveying the original concepts and their subtleties fully. This study offers valuable insights for Qur’ān translators, acquainting them with the nuanced semantic aspects of Qur’ānic terms and the delicate task of reflecting these nuances in their translations.

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1. Introduction

Islam, originating from the Arabian Peninsula in the 7th century AD, encompasses some of the most profound religious terms found in both the Eastern and Western world. The essence of Qur'ānic thought necessitates a deeper understanding of its moral interpretations. In the Qur'ān, there are three distinct types of moral concepts. One type pertains to God's moral attributes, another describes various aspects of human perspectives and attitudes towards God's essence, and the third discusses the principles that govern moral relations within Islamic society (Izutsu, 2010). Ethical terms can be categorized in two ways: the first category includes words of a descriptive nature, and the second comprises words with value characteristics. Thus, moral words can be either value-based or descriptive. Descriptive words serve to portray objective characteristics, while value words, which belong to the extra-linguistic level, evaluate and categorize human actions and behaviors (Izutsu, 1981). For instance, the word "blasphemy" is a descriptive term with a wholly objective and real meaning. However, the word "guilt", which often denotes the same concept, is a value term. Initially, "disbelief" provides objective information about a form of ingratitude or unbelief, and at a secondary level, it evokes its "badness" in the listener's mind. Conversely, "sin" primarily condemns and rejects behavior due to its association with negative or condemned attributes. In the second term (i.e., guilt), "evaluation" forms the semantic core of the concept (Izutsu, 2010). Translators are well aware that translating a common word into its equivalent in another language can sometimes be challenging. In some instances, the translator may struggle to find an equivalent and deem the word generally untranslatable. This difficulty arises because these "untranslatable" words embody a unique worldview exclusive to the source society. Concepts are essentially expressions of this mental perspective of language speakers (Kennison, 2013). As per the above discussion, realities of the external world are not scrutinized and judged by observers. Linguistic symbols are formed within the context of the social patterns of language speakers. According to Sapir (as cited by Soren, 2018), differences in social patterns render language concepts relative, and consequently, culture is also relative. By this definition, the moral and behavioral values of human societies are considered relative. This issue becomes more critical concerning the moral terms of the Qur'ān due to their divine nature, and they cannot be translated merely by finding equivalents that align with the linguistic values of English society. Perhaps the most effective way to describe and translate the meaning of a moral word in the Qur'ān is to consider the conditions and context of its use.

This research endeavors to scrutinize the ethical concepts of "Marouf", "Munkar", and "Sin" in the English translations by Arberry, Picktall, Yusuf Ali, and Shaker, and subsequently describe their translation process. It's important to note that this work is conducted through an analysis of the semantic structure of Qur'ānic words in their respective contexts. The primary objective of the study is to assess the degree to which the semantic field of the Qur'ān's moral words has been conveyed in English, and to identify the extent of neglect of these multiple meanings in the English translations.

2. Theoretical Foundation

This research, grounded in a library corpus-based approach, draws upon the work of Izutsu (1981), who has provided an extensive exploration of the subtleties and nuances of various moral concepts in the Qur'ān. As per Izutsu (2002), semantics involves the research and analytical examination of the fundamental meanings of language, with the aim of understanding how language users communicate, think, and perceive the world around them.

Semantics essentially investigates the worldview of a nation during a specific historical period, seeking to comprehend the cultural ideas expressed through the linguistic keywords of that nation. Izutsu's approach is both semantic and historical, aiming to elucidate the concepts and ideas that have influenced the Qur'ānic perspective. A semantic field, also known as a lexical field or semantic domain, refers to a set of words or phrases with related meanings. These words or phrases typically share a central idea or concept and are used to denote various facets or nuances of that idea or concept (Jackson, 2000). Semantic fields are commonly employed in linguistic and literary analysis to demonstrate how different words and phrases are interconnected and contribute to the overall meaning of a text. Recognizing semantic fields enhances our understanding of the author's intended meaning and the cultural context in which the text was created (Faber and Uson, 2009).

Moral words distinguish between what is deemed appropriate (right) and inappropriate (wrong) in terms of intentions, decisions, and actions. These words are based on certain criteria or principles rooted in the behavioral conventions of a philosophy, religion, or culture, or the principles perceived as universal. Moral words may also convey the meanings of "good" or "right" (Stanford Encyclopedia of Philosophy, 2011).

3. Empirical Studies

Numerous studies have delved into the semantic aspects of the concepts of "Marouf", "Munkar", and "Sin". Mousavi and Kamalvandi (2021) analyzed the dimensions and subtleties of the promotion of virtue and the prevention of vice in Islam, emphasizing the verses of the Holy Qur'ān. Their research indicated that the implementation of these duties profoundly impacts all societal aspects, necessitating both the government and the nation's efforts to foster societal growth and excellence.

Hosseini Ajdad and Rakhshandehnia (2012) examined the promotion of virtue and the prevention of vice and the conditions for its realization from the Qur'ān's perspective. Their study revealed that fulfilling these duties not only prevents chaos and anarchy but also fortifies Islamic foundations and beliefs, significantly contributing to society's overall education. The lack of impact on the audience cannot justify abandoning this practice.

Eskandari (2018) used thematic analysis to explore the concepts of "Marouf" and "Munkar" in the Qur'ān. His findings suggested that "Marouf" refers to any matter whose "goodness" is acknowledged, and "Munkar" denotes anything whose "goodness" is denied. It is possible to identify examples and arrange an appropriate ruling for each.

Seyyed Hosseini (2023) analyzed Allameh Tabatabai's perspective on the meaning of "Marouf" and its influence on the rule of good socializing and the interpretation of Article 1103 of the Civil Code. His findings indicated that in married life, the creation of an executive guarantee and the legal responsibility of maintaining a good relationship is contingent upon the absence of an unconventional or harmful relationship. If the basis of Article 1103 of the Civil Code is the aforementioned rule, the obligation it contains is a legal obligation and is enforceable only when the abandonment of good company leads to harmful and unconventional behavior or public disorder.

Muhammad Sadeghi (2019) explored the concept of sin and the sinner from the perspective of Islamic religious texts and its implications in education. The results showed that the Qur'ānic words synonymous with sin and the identified consequences of sin in education from the Holy Qur'ān's perspective include worry and anxiety, torment of

conscience, neglect, scandal, hindrance to acquiring knowledge, torment and punishment, hindrance to answering prayers, disbelief and irreligion, and cruelty of the heart. However, worry, anxiety, and torment of conscience can be beneficial as they provide the possibility for the sinner's return and repentance. The torment of conscience and anxiety caused by committing guilt can be influential factors in repentance and asking for forgiveness.

Jalali and Agahi (2019) conducted a study on the representation of sin in the Holy Qur'ān through the analysis of the concept of "Sin". By examining the syntagmatic and paradigmatic relations of "Zanb", they identified three key points. Firstly, in the Qur'ān, "Sin" is depicted as the act of breaking a covenant with one's superiors, leading to a corresponding punishment. Secondly, *Khatiyeh* emerges as the primary alternative term for "Sin", specifically within the context of verses related to Bani Israel. Lastly, the concepts of guilt, *Khatiyeh*, crime, and debauchery together form the "guilt-oriented model" of Sin in the Qur'ān.

Indeed, the literature review reveals that the nuanced semantics of the three words "Marouf", "Munkar", and "Sin" in Qur'ān translations have not been extensively explored. For instance, Mubaraki and Baghaei (2013) examined the translations of the Qur'ān's moral and cultural concepts, including "Munkar" and "Sin", in two translations by Arberry and Yusuf Ali, based on Baker's lexical equivalence theory. Their research found that Arberry's translation paid more attention to the audience, translating Islamic cultural words literally or into their cultural equivalents known in Christianity. In contrast, Yusuf Ali attempted to transfer these words to English without translation, providing additional explanation instead.

Similarly, Rahnama (2006) analyzed the semantic field of the term "Sin" in the Holy Qur'ān and examined the Persian translations of words related to "Sin". The aim was to determine the extent to which translators have chosen accurate equivalents and maintained the semantic coherence of the text. The study found that the errors made by the translators were partly due to changes in the moral worldview of Iranians over time, leading to ambiguity and lack of clarity in moral concepts, which has also affected Qur'ān translations.

Hadian Rasnani (2021) investigated the challenges of Qur'ān translations in verses related to the infallibility of the Messenger of God (PBUH) and proposed solutions. Her findings revealed that Qur'ān translators often translated such verses without considering the interpretation, relying solely on the idiomatic meaning of the words. In most cases, this not only failed to eliminate the verse's similarity but also increased it. Among these verses, the important ones reprimanding or pardoning the Prophet (PBUH) have not been adequately explained in the translations.

In the current research, the aim is to build upon previous knowledge in the field of transferring and translating the moral concepts of the Qur'ān. The focus will be on assessing the success of Qur'ān translators in conveying the subtleties of meaning of the three well-known moral concepts of "Marouf", "Munkar", and "Sin". This examination will provide valuable insights into the challenges and potential strategies for translating these complex moral concepts.

3. Methodology

The researcher aims to determine the extent to which the four translators of the Holy Qur'ān have successfully conveyed the nuances of the Qur'ān's moral concepts and the challenges they encountered in the process. The samples analyzed in this research are drawn

from the same verses and concepts that Izutsu discussed in terms of their nuanced meanings. This research employs the steps proposed by Izutsu in his semantic fields analysis. Izutsu's approach involves four steps:

A. Keyword: Izutsu's semantic approach begins with the selection of conceptual words from the Qur'ānic words that possess central meanings. These conceptual words aid in recognizing and revealing the underlying system of thought.

B. The Basic and Relational Meaning: The basic meaning is the primary and central meaning of the word. Conversely, the relational meaning is the one added to the central meaning. To find the relational meaning, one may use a syntagmatic perspective, where the meaning of the word is recognized by considering the words adjacent to it. A paradigmatic perspective can also be used, where the word is compared with similar words to find nuances in meaning.

C. Synchronic and Diachronic: Izutsu also applies a historical stance and synchronic and diachronic perspectives. The synchronic perspective focuses on the period in which words appear and acquire their central meaning. On the other hand, the diachronic perspective deals with those meanings of words that are significant to people at different time eras. Izutsu has classified the Qur'ānic time into three eras: Pre-Qur'ānic, Qur'ānic, and Post-Qur'ānic.

D. Worldviews: The final objective of semantic analysis is to view words from various perspectives so that a comprehensive image of the concepts appears, and the system of thought of the language speakers becomes evident.

This methodical approach provides a robust framework for analyzing the translation of nuanced moral concepts in the Qur'ān. This article adopts a corpus-based approach to investigate the extent to which the nuanced semantics of the Qur'ān's moral terms have been captured in English translations. Specifically, the words "Marouf", "Munkar", and "Sin" and their translations by Arberry, Picktall, Shaker, and Yusuf Ali were examined using Izutsu's semantic analysis approach.

4. Marouf and Munkar

In this section, we examine words that are, to some extent, equivalent to the word "good". Among various words in the Arabic language that could be considered somewhat equivalent to "good", the word "Marouf" holds a special place as it represents an idea deeply rooted in history. In commentaries from later Islamic centuries, "Marouf" is often defined as "what has been approved and acknowledged by the laws of Sharia". However, this definition, reflecting the specific circumstances of Islam's classical era, obscures rather than clarifies the word's nature. The concept of "Marouf" predates Islamic Sharia and is part of the tribal ethics specific to the pre-Islamic period of ignorance. Literally, "Marouf" means "known", signifying what is known, recognized, and therefore, socially accepted and approved. Its antonym, "Munkar", denotes what is unacceptable and unconfirmed, in the sense that it is unknown and alien (Izutsu, 2010). We consider an example of the use of the word "Marouf" in the Qur'ān:

يا نساء النبي لستن كأحد من النساء إن اتقين فلا تخضعن بالقول فيطمع الذي في قلبه مرض و قلن قولا معروفاً (Surah Al-Ahzab, Verse 32).

From the context of the text, it is clear that the phrase “Marouf speech” refers to a manner of speaking that is appropriate and dignified for the wives of the Prophet. It is a manner so respectful and noble that it does not give those with ill intentions a chance to harbor unhealthy thoughts (Izutsu, 1981). Here, we examine the translations of this verse and the equivalents of the word “Marouf”:

P: O ye wives of the prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

A: Wives of the prophet, you are not as other women. If you are god-fearing, be not abject in your speech, so that he in whose heart is sickness may be lustful; but speak honorable words.

Y: O consorts of the prophet! Ye are not like any of the (other) women; if ye do fear (Allah), he not too complacent of speech, lest one in whose heart is a disease should be moved with desire; but speak ye a speech (that is) just.

Sh: O wives of the prophet! You are not like any other of the women; if you will be on your guard, then be not soft in (your) speech, lest he is whose heart is a disease yearn; and speak a good words.

In his translation, Shaker has employed a general term (“good”), while other translations have used different equivalents to capture specific aspects of the word’s meaning. It can be posited that each translator has focused on a particular semantic component of this word, possibly due to their unfamiliarity with its exact and comprehensive meaning.

The upcoming example will further illuminate the meaning of “Marouf” by contrasting it with a method that is not considered “Marouf”. Please provide the example for further analysis.

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّ حَوْهِنَّ بِمَعْرُوفٍ وَلَا تَمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ (Surah Al-Baqarah, Verse 231).

P: When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits).

A: When you divorce women, and they have reached their term, then retain them honorably or set them free honorably; do not retain by force, to transgress.

Y: When ye divorce women, and they fulfill the term of their (Iddat) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them.

Sh: And when ye divorce women and they reached their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury.

Here, you can see that the sentence لا تَمْسِكُوهُنَّ ضِرَارًا is in contrast with فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ. In this context, “Marouf” connotes something “worthy, acceptable, and correct”. In the period

of ignorance, what was acceptable and correct was synonymous with what was “known according to the custom of the Sunnah”. However, in the Qur’ānic context, the basis of righteousness and merit is not custom and tradition, but the will of God. In this verse, “not acting according to Marouf” is considered a form of transgression and self-cruelty (Izutsu, 2010).

In the English translations, as shown, Shaker uses a general term, “good”, which does not capture the subtleties and semantic limitations of “Marouf”. Picktall’s translation uses the word “kindness”, evoking a sense of kind behavior. In Arberry’s translation, we see the word “honorably” as an equivalent for “Marouf”, referring to a type of behavior that treats others with respect. The word “equitable”, used in Yusuf Ali’s translation for “Marouf”, places more emphasis on the “correctness” and, more specifically, the “fairness” of behavior in dealing with women. As we can see, each translator has focused on a specific aspect.

Now, let’s examine the word “Munkar”. “Marouf” is primarily contrasted with “Munkar”. As we have seen, “Munkar” literally means “stranger” and “unknown”, and precisely because of this, it has acquired the meaning of “bad” and “unaccepted”. The Qur’ān repeatedly urges the Prophet and the believing community to “Promote what is virtue and prevent what is vice” with great emphasis. In such a combination, it seems that the terms “Marouf” and “Munkar” represent the comprehensive and general concept and thought of “good and bad” from a religious perspective. In this way, “Marouf” refers to any action that stems from true faith and is consistent and compatible with it, while “Munkar” refers to any action that conflicts with divine decrees (Izutsu, 1981).

و الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
و رَسُولَهُ ... (Surah At-Tawbah, Verses 71/72)

P: And the believers, men and women, are protecting friends of another; they enjoin the right and forbid the wrong and they establish worship ...

A: And the believers, the men and the women, are friends one of another; they bid to honor, and forbid dishonor; they perform the prayer ...

Y: The believers, men and women, are protects one of another: they enjoin what is just, and forbid what is evil, they observe regular prayers ...

Sh: And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate and obey Allah and His Messenger.

As it turns out, Picktall has used a general term (“wrong”) in his translation this time. Perhaps in this context, the word “evil” could be a more suitable equivalent than other options. As mentioned in the definition of “Munkar”, “Munkar” refers to any action that conflicts with divine decrees. It signifies an action that opposes God’s order, and since the devil stands against God and his will, the use of the word “evil” implies that this action is against God’s will. However, this connotation is not present with the word “wrong”.

4.1. Munkar and Nakar

Now, we will examine an example that illustrates the use of the word “Munkar” independent of its counterpart, “Marouf”. In this instance, the word appears in the form of “Nakar” (which shares the same root as “Munkar”), but it retains the same meaning in terms of semantics.

Surah Al-Kahf, Verses) فَأَنْظَلْنَا حَتَّىٰ آذَا الْقِيَا غُلَامًا فَفْتَلَاهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُّكَرًا (73/74).

P: So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: what! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

A: So they departed; until when they met a lad, he slew him. He said, what, hast thou slain a soul innocent, and that not to retaliate for a soul slain? Thou hast indeed done a horrible thing.

Y: Then they proceeded; until when they met a young man, he slew him. Moses said: “Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done.

Sh: So they went on until, when they met a boy, he slew him (Moses) said: Have you slain an innocent person otherwise than for man slaughter? Certainly you have done an evil thing.

While the context in which the word is used is not explicitly non-religious, it possesses a non-religious nature as it is not directly related to disbelief and faith. Among the equivalents used for the word “Munkar”, the term “horrible thing” seems to evoke a concept that diverges from the Ayah’s intended meaning. Encountering this word brings to mind elements such as fear and terror, whereas the Ayah is discussing the badness or distastefulness of the intended action.

4.2. Marouf and Khair

In the following, I will explore other words that are more or less equivalent to “Marouf” and “Munkar”. “Khair” is likely the closest Arabic equivalent for “good”. It is a comprehensive and generic term, encompassing almost everything that is valuable, useful, desirable, and fruitful. Even within the context of the Qur’ān, its semantic scope includes both worldly affairs and religious beliefs (Izutsu, 2010). Let’s begin our discussion about these words with a brief review of some examples from the first category. The first example pertains to the story of Solomon. It is narrated that he was so captivated by his beautiful horses that he forgot his evening prayers. When he regained his senses, bitter regret consumed him, and he uttered the following words:

إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ (Surah Sad, Verses 31/32).

P: And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord: till they were taken out of sight behind the curtain.

A: He said, Lo, I have loved the love of good things better than the remembrance of my Lord, until the sun was hidden behind the evil.

Y: And he said: Truly do I love the love of good, with a view to the glory of my Lord, until was hidden in evil.

Sh: then he said: Surely I preferred the good things to the remembrance of my Lord, until the sun set.

The word “Khair” is a comprehensive and general word that can have various meanings depending on the context. A suitable translation for it is “good”, as it preserves the broadness and versatility of the original word in the target text.

In the next example, the word “property” replaces the word “good” at the end, and it clearly shows that the two terms, in contexts of this type, are synonymous and interchangeable.

Surah Al-Baqarah, Verses) ... وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ ...
(274/275).

P: And whatsoever good thing ye spend, Lo! Allah knoweth it. Those who spend their wealth by night and day, by stealth and openly ...

Y: And whatever of good ye give, by assured Allah knoweth it well. Those who spend of their goods by night and by day, in secret ...

Sh: And whatever good things you spend, surely Allah knows it. Those who spend their property by night and by day ...

The word “Khair” has a dual meaning in the following verse: it refers to wealth and property in the first sentence, and to righteous and good deeds in the second sentence. You can see that the word Khair in this context is very similar to “Salih”, which we examined before. All three translators have captured the meaning accurately.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا افْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الدِّينَ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَ مَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
(Surah Al-Baqarah, Verses 211, 215)

P: They ask thee, (O Muhammad), what they shall spend. Say that which ye spend for good (must go) to parents and near kindred and orphans and the needy and wayfarer. And whatsoever good ye do, Lo! Allah is aware of it.

A: They will question thee concerning what they should expend. Say: whatsoever good you expend is for parents and kinsmen, orphans, the needy, and the travelers; whatever good you may do, God has knowledge of it.

Y: They ask thee what they should spend. Say whatever ye spend that is good, for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good. Allah knows it well.

Sh: They ask you as to what should spend. Say whatever wealth you spend. It is for the parents and the near of kin and the orphans and needy and the wayfarer, and whatever good you do, Allah surely knows it.

Property and wealth are considered worldly possessions. Given the infinite diversity of these worldly possessions and values, the term ‘Khair’ has a broad application in these contexts. However, it may be more beneficial to confine our semantic analysis of the word ‘good’ to scenarios that are strictly related to religious and faith matters (Izutsu, 2010). An example of such a case is when the word ‘good’ is used to denote God’s boundless grace:

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تَوْتِي الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعِ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَبْدِكَ الْخَيْرِ (Surah)
 .(Al Imran, Verses 25/26)

P: Say: O Allah! Owner of sovereignty! Thou givest sovereignty unto whom thou wilt, and thou withdrawest sovereignty from whom thou wilt. Thou exaltest whom thou wilt, and thou abasest whom thou wilt. In thy hand is the good.

A: Say: O God, Master of the kingdom, thou givest the kingdom to whom thou wilt, and seizest the kingdom from whom thou wilt, thou exaltest whom thou wilt, and thou abasest whom thou wilt; in thy hand is the good.

Y: Say O Allah! Lord of power, thou givest power to whom thou pleasest, and thou strippest. Off power from whom thou pleasest; thou endupest with honor whom thou pleasest, and thou bringest low whom thou pleased. In thy hand is all good. Verily over things thou hast power.

Sh: Say: O Allah, Master of kingdom! Thou givest the kingdom to whomsoever thou pleasest and takest away the kingdom from whomsoever thou pleasest, and thou exaltest whom thou pleasest and abasest whom thou pleasest in thine hand is the good; surely thou hast power over all things.

The text itself accurately demonstrates that in this context, the term ‘Khair’ refers to God’s infinite grace. The translations above use the equivalent term ‘good’, which aptly conveys the comprehensive meaning of ‘Khair’. This term, in this verse, also signifies God’s grace. However, the subtleties of the meaning of ‘Khair’ are not fully captured in these translations.

Now, let’s revisit instances where ‘Khair’ is contrasted with another term. The most common antonym of ‘good’ is ‘evil’, which directly opposes ‘good’ in all its various interpretations, whether in a religious or worldly context. For instance, when ‘good’ signifies prosperity and happiness in worldly life, ‘evil’ is employed to denote misfortune (Izutsu, 1981):

لَا يَسْمُ الْإِنْسَانُ مِنْ دَعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَوْسُقُنُوهُ. وَلَئِنْ أَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ (Surah Fussilat, Verses 49/50)

P: Man tireth not of praying for God, and if ill toucheth him, then he is disheartend, desperate. Allah verily, if we cause him to taste mercy after some hurt that hath touched him, he will say this is my own;

A: Man wearies not of praying for good; but when evil visits him, then he is cast down and desperate. And if we let him taste mercy from us after hardship that he visited him, he surely says, “this is mine”.

Y: Man does not weary of asking for good but if ill touches him he gives up all hope and is lost in despair. When we give him a taste of some mercy from ourselves, after some adversity has touched him

Sh: Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless. Allah if we make him taste mercy from us after distress. That has touched him ...

The precise interpretation of the word pair ‘good-evil’ in Ayah 49 is elucidated by another pair of words used in Ayah 50, namely ‘Rahmat’ (which is considered as divine mercy manifesting as happiness and prosperity) and ‘Dhara’a’ (symbolizing misery and despair). In the translation of the term ‘Shar’, as observed above, translators have employed two words: ‘evil’ and ‘ill’. Among these two equivalents, the former (‘evil’) aptly encapsulates the semantic components of the Arabic term. The word ‘ill’ also conveys the notion of ‘vice’.

4.3. Marouf and Hassan

The word “Hassan” has a usage that is nearly identical to the word “Khair”. I will delve into this in the subsequent discussion. “Hassan”, similar to “Khair”, has a broad range of applications. It is an adjective that can be attributed to anything that elicits feelings of “joy”, “satisfaction”, “beauty”, and “admiration” within us. Its application, akin to “good”, encompasses both religious and secular aspects of human life. A handful of examples should suffice to demonstrate this point.

وَمِنْ ثَمَرَاتِ التَّخِيلِ وَالْأَعْيَابِ تُتَّخَذُونَ مِنْهُ شِكْرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ (Surah An-Nahl,)
.(Verses 67/69)

P: And of the fruits of the date-palm and grapes, whence ye derive strong drink and also good nourishment. Lo! There in is indeed a portent for people who have sense.

A: And of the fruits of the palms and the vines, you takes there from an intoxicant and a provisions fair.

Y: And from the fruit of the date-palm and vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

Sh: And of the fruits of the palms, and the grapes- ye obtain from them intoxication and goodly provision, most surely there is ...

Owing to the extensive semantic range of the word “Hasan”, translators have employed various equivalents in the target text, each emphasizing a distinct semantic facet of the word. Some have opted for the same equivalent they used for the word “Khair”. For instance, in Picktall’s translation, the word “good” is utilized, which is the same equivalent he selected for the word “Khair” in previous examples.

The verb “Ahsan”, derived from the root “Ehsan”, is one of the fundamental moral terms in the Qur’ān. Its general meaning is “Doing Good”, but in the practical application within the Qur’ān, this word primarily refers to two specific types of “goodness”: piety towards God and all human actions that stem from it; and actions that are motivated by the soul of the body. In the following, I will first explore instances where “Ehsan” is synonymous with piety and belief, or to use a more expressive phrase, it is equivalent to “fear of God”.

مَنْ يَتَّقِ وَيَصْرِ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (Surah Yusuf, Verse 90).

P: Lo! He who wardeth off (evil) and endureth (findeth favour); for Lo! Allah loseth not the wages of the kindly.

A: Whosoever fears God, and is patient-surely God leaves not to waste the wage of the good-doers.

Y: Allah has indeed been gracious to us (all) behold, he that is righteous and patients, never will Allah suffer the reward to be lost of those who do right.

Sh: Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

As previously mentioned, the term “Ahsan” in the practical application of the Qur’ān signifies two distinct types of “goodness”: 1) Devotion and reverence towards God, and all human actions that stem from this; and 2) Actions that are driven by the spirit of “Helm” (Izutsu, 2010). I will now analyze the English translations of this verse and the equivalents of this term. As observed in the translation, three translators have opted for a broad and comprehensive equivalent (good-doers). While this term generally encapsulates the meaning of this concept, the semantic components that differentiate it from other similar terms are not conveyed. In Picktall’s translation, the term “the kindly” is used, which highlights a specific aspect of the behavior.

Let’s now consider another example that distinctly illustrates the element of generosity in “Ehsan” by contrasting it with stinginess:

و بِالْوَالِدِينَ إِحْسَانًا وَ بِذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ الْجَارِذِي الْقُرْبَىٰ وَ الْجَارِ الْجُنُبِ وَ الصَّاحِبِ بِالْجَنبِ وَ ابْنِ السَّبِيلِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن ... (Surah An-Nisa, Verses 41/40).

P: (show) Kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and whom your right hands possess ...

A: Be kind to parents, and the near kinsman, and to orphans, and to the needy, and to the neighbour who is of kin, and to the neighbours...

Y: Do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side,

Sh: And be good to the parents. And to the near of kin and the orphans and the needy and the neighbour of your kin and the alien ...

In the translations, it is evident that the translators have opted for broad and general terms. Given the context of the Ayah and the subsequent sentences, it becomes clear what is meant by this “good work”. Therefore, the specific meaning of “Ihsan”, as intended in this Ayah, is well understood through the following sentences, both in the original text and in the translated text. In the final section, we discuss terms that serve to categorize actions deemed unattractive from a religious perspective. We interpret these as violations of moral and divine laws, and we assert that such actions merit severe punishment in both this world and the next.

5. Sin

The term “sin” is likened to a tail, suggesting that every sin creates a consequence, or a “tail”, for an individual. Sin burdens the human soul, impedes its evolution, and results in divine and worldly punishments. The Qur’ān frequently employs this term for grave sins against God. The term “Zanb” appears 35 times in the Qur’ān and is typically used in two categories of familiar texts: first, texts related to servants seeking forgiveness for their sins from God and receiving His forgiveness; and second, texts related to divine punishment due to the sins of previous tribes (Izutsu, 1360). The following example will provide a clearer illustration of this point:

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (9). إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ (10) كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ (11)
(Surah Ali 'Imran, Verse 9/11).

P: They will be fuel for fire. Like Pharaoh's folk and those who were before them. They disbelieved our revelation and so Allah seized them for their sins. And Allah is severe in punishment.

A: Those- they shall be fuel for the fire like Pharaoh's folk, and the people before them, who cried lies to our signs; God seized them because of their sins, God is terrible in retribution.

Y: They are themselves, but fuel for the fire- no better than that of people of Pardon, and their predecessor, they denied our signs, and Allah called them to account for their sins. For Allah is strict ...

Sh: There it is who are the fuel of the fire. Like the striving of the people of Firon and those before them; they rejected our communications, so Allah destroyed them on account of their faults; Allah is severe in requiting.

As observed above, three translators have rendered the word “Zanb” as “Sin”, while another translator (Shaker) has translated it as “Fault”. The Qur’ān provides a detailed explanation of the term “Zanb”. Now, we will refer to the Oxford dictionary to ascertain whether these translations have preserved the various layers of meaning inherent in the term. According to this dictionary, the meanings of the aforementioned equivalents are as follows:

Sin

- [countable] an offence against God or against a religious or moral law.
- To commit a sin.
- Confess your sins to God and he will forgive you.
- The Bible says that stealing is a sin.

Fault: responsibility

- [uncountable] the responsibility for something wrong that has happened or been done. Why should I say sorry when it's not **my fault**?
- It's nobody's fault.
- fault (that...) It was **his fault** that we were late.
- fault (for doing something) It's **your own fault** for being careless.
- Many people live in poverty **through no fault of their own**.
- I think the owners are **at fault** (= responsible) for not warning us.
- He believes that the product's poor image is partly the fault of the press.

The term "Sin" is used to describe an action that goes against God's commands. This semantic layer is not present in the definition of "Fault", which essentially refers to a person being culpable for causing any issue. According to the definition provided for "sin", "Sin" is the closest equivalent for this Qur'ānic term. Now that the equivalents used for the term "Zanb" have been identified, I will proceed to examine terms that could be considered synonymous with "Zanb", but possess semantic differences. In this context, I will discuss whether or not the translators have utilized these equivalents. The first term under consideration is "Sayeea".

5.1. Sayeea

According to Izutsu (1981), "Sayeea", which is pluralized as "Sayeeat" and originates from the form (sin-wav-hamzah), signifies an incident or action that carries with it a sense of ugliness and evil. Consequently, this term is sometimes applied to things and sufferings that cause discomfort to a person, such as in the Ayah "و ما أصابك من سيئة فمن نفسك" (No calamity will befall you except from your own side - Al-Nisaa/79) and the Ayah "ويستعجلونك" (They are in a hurry to bring calamity on you - Raad/6). The following Ayah, "فأصابهم سيئات ما عملوا" (The evil effects of the sins they had committed will reach them - Nahl/34), and the Ayah "سيصيبيهم سيئات ما كسبوا" (Soon the effects of the sins they committed will reach them - Zamr/51) also apply this term. At times, it refers to the sin itself, as in the noble Ayah "و جزاء سيئة سيئة مثلها" (The punishment of every sin is a calamity like itself - Shura/40), where "Sayeea" means sin. Occasionally, it refers to absolute sins, regardless of their magnitude, as in the Ayah "أم حسب الذين اجترحوا السيئات أن نجعلهم كالذين آمنوا و عملوا الصالحات، سواء محياهم و مماتهم ساء ما يحكمون" (Let not those who commit sins with audacity think that we make the same deal with them in this world and the hereafter as they do with believers and righteous people - Jathiyah/21). In this Ayah and similar ones, the term "Sayeea" is applied to absolute sins.

Perhaps in some instances, this term is applied to minor sins, such as in the Ayah "إن تجتنبوا... كباير ما تهنون عنه تكفر عنكم سيئاتكم" (If you avoid the major sins that you have been forbidden from, we will overlook your minor sins - Nisa' 31). This suggests that if you avoid the major sins, there will be no sins left except the minor ones. According to Beidawi, the distinction between a "Zanb" and a "Sayeea" is that "Zanb" refers to major sins, while "Sayeea" refers to minor sins (Beidawi, as cited by Izutsu, 1981).

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا
عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (192) رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا
بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (193) (Surah Ali 'Imran, Verse 191/193)

P: Our Lord! Lo! We have heard a crier calling unto faith: Believe ye in your Lord! So we believed, Our Lord! Therefore forgive us our sins, and remit from us our evil deeds ...

A: Our Lord, we have heard a caller calling us to belief; saying “Believe you in your lord”! And we believe. Our Lord! Forgive thou as our sins and acquit us of our evil deeds.

Y: Our Lord! We have heard the call of one calling (us) to faith, Believe ye in the Lord; and have believed. Our Lord! Forgive us our give us our sins bolt out from us our iniquities ...

Sh: Our Lord! Surely we have heard a preacher calling to the faith, saying Believe in your Lord, so we did believe, our Lord forgive us therefore our faults, and cover our evil deeds, and make us die with the righteous.

In the translations, it is evident that the translators have employed an additional term in the translation of “Sayeea”. Three translators have utilized the equivalent of “Evil deeds”, while another translator has used the equivalent of “iniquity”. To ascertain the compatibility of the semantic layers of these two equivalents with the Qur’ānic term “Sayeea”, we once again refer to the Oxford dictionary.

Evil:

- having a harmful effect on people; morally bad
- Evil deeds
- the evil effects of racism

Iniquity:

- the fact of being very unfair or wrong; something that is very unfair or wrong, the iniquity of racial prejudice
- the iniquities of the criminal justice system

Evil deeds are actions that harm others and are morally wrong. Iniquity refers to unjust and wrongful acts like racial discrimination. From these definitions, it’s clear that these two terms are not suitable equivalents for the word ‘Sayeea’. This term in the Qur’ān refers to sins that bring harmful effects in this world and the hereafter. These two English equivalents somewhat refer to the worldly effects of the word ‘Sin’, but they do not encompass the ultimate effects of sin.

Ragheb Isfahani, in his book ‘Mofardat’, explains that when someone desires something and ends up with something else or does something else, it is said that the person made a mistake. If they achieve what they wanted, it is said that they got what they wanted. This is why phrases like “اصاب الخطأ”, “اصاب الصواب”, “اخطا الصواب”, and “اخطا الخطأ” are used, which mean

that someone strayed onto the wrong path, followed the right path to error, reached the right path, or did not go the wrong way but still made a mistake. The word ‘error’ is common in several meanings, and one should reflect on each usage to understand its context. He also states that the word ‘Khateea’ is similar in meaning to ‘Sayeea’.

The term ‘Sin’ is mostly used when the outcome was not the original intention. For instance, someone who intended to shoot game with an arrow but accidentally hits a human, or someone who only wanted to consume alcohol with no intention of committing a crime, but commits one when intoxicated. ‘Sin’ is an adjective that doesn’t require a noun due to its frequent usage. It’s not necessary to say ‘sin verb’; the word itself is sufficient. This is similar to words like ‘calamity’, ‘pleasure’, and ‘taste’, which also don’t require adjectives. We don’t need to say ‘the incident of calamity’, and ‘the vote of taste’ is a vote whose origin is not inspiration and learning from others. Instead, we call an accident a calamity, an occurrence a fortune, and its opinion a taste.

The weight of the verb indicates the accumulation of the incident and its establishment. Therefore, the word ‘sin’ means an action in which the mistake has been accumulated and established. A mistake is an action that unintentionally intrudes on a person, such as murder. All this was said according to the original word, but according to usage, it should be known that they expanded the meaning of the word ‘error’. They considered any action that should not be done as an example of error, and any action or the effect of an action done by a person unintentionally as a sin. It’s clear that such an action is not considered a sin. They also called any action that does not deserve to be done, a sin, even if it is done with intention. It is known that for this reason, that act is called a sin (Ragheb Isfahani, 1982).

(Surah Yusuf, verse 29) *يُوسُفُ أَعْرَضَ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ*

P: And thou (O women) ask forgiveness for thy sin, Lo! Thou art of the faulty.

A: And thou, woman ask forgiveness of thy crime; surely thou art one of the sinners.

Y: (O wives) ask forgiveness for thy sins, for truly thou hast been at fault.

Sh: And (O my wife)! Ask forgiveness for your fault, surely you are one of wrong-doers.

In the translations, there are three equivalents. Picktall and Yusuf Ali have used ‘fault’ and its combinations. Arberry has used the word ‘sinner’, and Shaker has used the term ‘wrong-doer’. The meanings of the words ‘fault’ and ‘sin’ have been discussed in previous instances. Before we compare the semantic fields of these words with the term ‘sin’, it is necessary to define ‘wrong-doer’ by referring to the Oxford Dictionary.

- Most people believed that wrongdoers should be made to suffer.

The Oxford dictionary defines “wrong-doer” as someone who engages in improper or illegal actions. However, this definition doesn't fully capture the concept of “Khateea” as it appears in your text. The crucial difference lies in the intentionality involved. While “sin” can encompass both intentional and unintentional transgressions against religious commandments, “Khateea” seems to specifically refer to unintentional ones. This raises interesting challenges in translation, as finding a perfect equivalent might not be possible due to inherent linguistic limitations and the nuances of different cultural and religious contexts. As you mention, translating “Khateea” as “sin” might evoke specific translation

techniques like Vinay and Darbelnet's "modulation," where a source term is adapted to fit the target language and culture. However, this potentially loses the specific emphasis on unintentionality that defines "Khateea". On the other hand, using a more generic term like "mistake" might not convey the religious significance associated with the concept. In conclusion, while none of the available equivalents might perfectly capture the full semantic richness of "Khateea" considering the limitations of translation and the need for clarity, choosing the most appropriate option depends on the specific context and target audience.

5.2. *Munkar and Ethm*

Regarding the original meaning of the word "Etm", various scholars have offered different interpretations. Beidawi, as cited by Izutsu (1981), suggests in his commentary that "Etm" is a sin that necessitates punishment. Other scholars propose that "Etm" refers to an illegitimate act committed intentionally, while "Zanb" pertains to any illegitimate act, regardless of whether it is intentional or unintentional. The divergent interpretations of this word and its meaning indicate the difficulty in obtaining a precise definition for this word due to its inherent vagueness and ambiguity. Therefore, our only recourse is to examine the usage of this word within its speech context.

The first point to note about the practical use of this word in the Qur'an is that it is often specifically employed in the judicial and legal sections of the Qur'an:

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَسْقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (Surah Al-Baqarah, verse 283)

P: Hide not testimony. He who hideth it, verily his heart is sinful.

A: And do not conceal the testimony; whoso conceal it, his heart is sinful.

Y: Conceal not evidence; for whoever conceals it, His heart is trained with sin.

Sh: Do not conceal testimony, and whoever conceals it, his heart is surely sinful.

Based on the explanations provided above for the word "Etm", it is evident that this word possesses different semantic components in the Arabic language compared to "Zanb". However, as seen in the translations, the translators have not been successful in conveying the subtleties of the meaning of this word and its differences with the previously discussed words. In fact, translators have used the same equivalents for this distinct word as they used for previous words, inevitably leading to the loss of the specific semantic components of this word.

6. Discussion

In this article, we examined the translators' success in conveying the subtle semantic nuances of the Qur'anic moral words. The detailed performance of the translators is presented in Table 1.

Table 1. The detailed performance of the translators

Translators Ayahs	P	A	Y	Sh
33:32	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Accurate rendering
2:231	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Accurate rendering
9:71-72	Inaccurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
18:73	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
38:31-32	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
2:274-275	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
2:215	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
3:25-26	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
41:49-50	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
16:67	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
12:90	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
4:40-41	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
3:9-11	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
3:191-193	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
2:29	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering	Inaccurate rendering
2:283	Accurate rendering	Accurate rendering	Accurate rendering	Accurate rendering
Success	37%	44%	44%	50%

The table's data indicates that translators successfully conveyed the semantic fields of moral words in only an average of 44% of cases, suggesting they often miss subtle meanings. Performances varied substantially, with Shaker achieving the highest rate and Picktall the lowest. These findings align with Hadian Rasnani's (2021) research, which showed that Qur'ān translators frequently prioritize the idiomatic meaning of words over interpretation. This approach can not only fail to differentiate verses but can also increase their similarity. Interestingly, Muslim translators demonstrated a slightly higher average performance (47%) compared to non-Muslim translators (40%). This finding resonates with Mubaraki and Baghaei's (2013) work, which similarly concluded that Muslim translators excel at capturing and rendering the semantic nuances of Qur'ānic words into English.

6. Conclusion

As demonstrated in this article, the unique and special linguistic features of the Qur'ān have consistently posed challenges for translators. This article discussed the messages and moral words of the Qur'ān, analyzed the meanings of the moral words of the Qur'ān (pious and righteous), and expressed seemingly synonymous words but with different semantic components. Four translations by translators such as Picktall, Arberry, Yusuf Ali, and Shaker were analyzed and described. The findings of this research showed that in most cases, the translators used the same vocabulary to translate the moral words of the Qur'ān across all contexts, paying less attention to the nuances of meaning of the moral words of the Qur'ān in the context in which they were used. Although the translators of the Qur'ān have used interpretations in translating this holy book, it appears that even the best English translations of the Holy Qur'ān do not precisely align with the original and the nuances of the concepts intended in the original text of the Qur'ān.

The findings of this study offer valuable insights for Qur'ān translators and educators of Qur'ān translation by emphasizing the intricate relationship between the core moral principles of the Qur'ān, such as piety and righteous conduct. To grasp these connections, a thorough examination and analysis of the context is necessary. By delving into the main text and consulting commentaries, we can strive towards a more precise rendition of the subtle nuances of the Qur'ānic language.

A limitation of the present study lies in its exclusive reliance on Izutsu's (1981) interpretations of the Qur'ān, a distinguished scholar. The Arabic interpretations and examples of Qur'ānic verses are drawn from this specific source. While Izutsu's contributions are esteemed in the realm of Qur'ānic research, incorporating diverse interpretations can enhance the precision and credibility of the findings. Furthermore, scholars in Qur'ān translation can explore the efficacy of translators in capturing the semantic subtleties of various Qur'ānic themes beyond moral concepts.

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Examining Discourse Markers in English Translations of Surah Al-Baqarah in the Holy Qur'ān

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ABSTRACT

The translation of discourse markers in English versions of the Holy Qur'ān can significantly impact the quality of the translated text. Translators face the challenge of ensuring the accuracy and effectiveness of discourse markers when converting the original text into the target language. This study employed a qualitative research methodology to investigate the usage of English and Persian discourse markers in three translated versions of the Holy Qur'ān by Arberry, Shakir, and Yusuf Ali. Focusing on the renowned Surah Al-Baqarah, 286 verses were meticulously analyzed. Descriptive statistics, following Fraser's (2005) framework, were applied to categorize discourse markers. The study identified various discourse markers falling into four distinct categories: elaborative, contrastive, inferential, and temporal markers. The results underscored the pivotal role of discourse markers in shaping the translation and structure of the Holy Qur'ān. These markers establish a cohesive link between content words and contribute to the overall coherence of Qur'ānic passages. The study recommends that translators exercise careful consideration in selecting and translating discourse markers to maintain the integrity and meaning of the text.

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1. Introduction

During the 1970s, there was a notable surge in interest regarding the linguistic aspects of discourse. This paper delves into the pivotal role of discourse markers (DMs) as essential components within the discourse of sacred texts, particularly focusing on the Holy Qur'ān. Translators of the Holy Qur'ān often face challenges when translating DMs from Arabic to English. This challenge can be further compounded when the source text is a Persian translation of the Surahs, as Persian serves as an intermediary language where certain DMs may undergo alterations. Consequently, these modifications can impact the quality of the translated markers in the original text.

Fraser's (2005) theoretical framework categorizes DMs into four distinct types: elaborative, contrastive, inferential, and temporal DMs. The primary function of DMs within the text is to establish coherence and cohesion, thereby fostering unity. This study recognizes these markers as crucial elements that should be accurately translated and preserved in the source text. The target text encompasses English renditions from three prominent translations of the Holy Qur'ān, specifically focusing on the Al-Baqarah Surah.

The significance of this study lies in its exploration of how DMs function in the translation process and their role in creating unity within the target text. Additionally, it aims to assess the quality of translating marker equivalents from the source text (Arabic) to the target text (English). These objectives are crucial considerations in the translation of the Holy Qur'ān (Qorbani Laktarashani & Hosseini, 2023).

Fraser (1996) asserts that DMs are a class of lexical expressions present in all languages. Schiffrin (1987) defines DMs as “sequentially dependent elements which bracket units of talk” (Schiffrin, 1987, p. 31). An essential question addressed here is: why analyze DMs? They offer valuable insights into the interactions between speakers and listeners, bridging forms, functions, and meanings to facilitate a comprehensive understanding of written or spoken communication processes (Mohammadi, 2022).

Therefore, examining the functions of DMs in the sacred scripture of Islam, specifically the Qur'ān, and its translations, establishes a pragmatic and functional connection between the speech units of the divine. This sheds light on how passages and texts are structured (Mohammadi & Hemmati, 2023), particularly in religious contexts such as the Holy Qur'ān and its translated editions.

The core premise of this research is that the utilization of DMs is indispensable in a religious setting, facilitating a deeper comprehension of Qur'ānic discourse, and showcasing their multifaceted nature. Despite the widespread use of DMs, there remains a scarcity of comprehensive studies focusing on the analysis of these elements in the commentary of Persian and English translations of the Holy Qur'ān. This indicates a notable gap in systematic research on DMs as a discourse phenomenon in various Qur'ānic translations. To approach the analysis methodically, we first pose inquiries concerning discourse markers and outline the study objectives. Subsequently, we align these inquiries with the research findings, necessitating an exploration of the discourse of words lexically within contemporary English and Persian translations of the Qur'ān.

2. Theoretical Framework

Theoretically speaking, a DM is a word or phrase that is relatively syntax-independent and does not change the truth-conditional meaning of the sentence, and has a somewhat empty meaning. Buyukkarci and Genc (2009) believe that DMs are linking words that indicate how one piece of discourse is connected to another piece of discourse. They show the connection between what has already been written or said and what is going to be written or said. Litman (1996) defines DMs as the major linguistic device available for a writer to structure a discourse; texts are better understood when DMs are used in the negotiation of meaning in linguistic exercises. Schiffrin (1987, p. 31) defines them as “sequentially dependent elements which bracket units of talk.” DMs derive their significance from two assumed functions. The first one is to connect text units to each other by indicating the relations between them and, thereby, contribute to discourse coherence (Halliday & Hasan, 1976). Schiffrin (1987, p. 4) defines DMs as members of a functional class of verbs (and non-verbal) devices which provide contextual coordinates for the ongoing talk. This highlights the importance of DMs in structuring and understanding discourse.

This current approach addresses the functions of DMs that are generally distributed and classified in English and Persian translations of the Holy Qur’ān. The study utilizes Fraser’s (2005) taxonomy of DMs, which aims to outline and refine Fraser’s (1996, 1999) previous research on DMs. Fraser (1999, p. 950) defines DMs as expressions drawn from the syntactic classes of conjunctions, adverbials, or prepositional phrases that possess syntactic properties. Additionally, they have a core meaning which is procedural, not conceptual, and is negotiated within the context. Linguistic properties are in complementary distribution with their conceptual counterparts.

Another justification for this choice is that Fraser’s classificatory scheme of DMs is “presumably the most comprehensive classification in written discourse” (Dalili & Dastjerdi, 2013, p.2). The following diagram illustrates the division of the lexical view of discourse into Fraser’s (2005) approach:

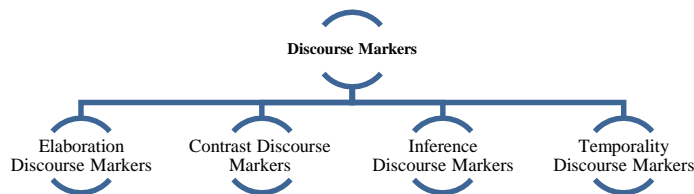


Figure 1. DMs classified in Fraser’s (2005) approach

The detailed investigation of Figure 1 pertains to Discourse Markers (DMs). Fraser (2005) explores this definition, restricting a DM to only a lexical expression and thereby excluding non-verbal gestures (Schiffrin, 1987). This approach will be examined based on a set of valid rules and sequences. It provides a rational framework in pragmatics and is well-structured in formulas, as demonstrated in the following illustrations:

$$\text{Sentence1} \text{ _____ } \text{Sentence2}$$

$$\langle \text{S1} + \text{DM} + \text{S2} \rangle$$

Figure 2. Adapted from Fraser (2005)

This formula is the outcome of the interpretation that each section of discourse carries a complete message and then transmits it. A lexical expression, which is at the beginning of S2 and represents the relationship between S1 and S2, can only function effectively as a Discourse Marker (DM) within the context of the sentence. Furthermore, one of the relationships can be structured in the following sequence: Elaborative + Contrastive + Inference + Temporal. Accordingly, it is configured as the following structured formula:

$$\langle S1.DM + S2 \rangle$$

The phenomenon of DMs in the translation of the Holy Qur'ān has received surprisingly little attention. We draw on Fraser's (2005) taxonomy of DMs, which covers a wide range of types. Fraser's (2005) model was developed specifically to describe the Sequence of Discourse Markers (SDMs).

In the syntactic position in Persian and English texts, DMs stand out due to their particularly high frequency. The sequence of this type of discourse is of less concern; however, there are some broad concerns that researchers should take into account. In summary, we aim to test the following research questions and specific predictions. Fraser's (2005) model explores a sequence of discourse segments like S1 – S2, each of which encodes a complete message. A lexical expression (LE) functions as a DM if, when it occurs in S2-initial position (S1 – LE + S2), LE signals that a semantic relationship holds between S2 and S1. This relationship could be one of the following:

- Elaboration (EDMs)
- Contrast (CDMs)
- Inference (IMSs)
- Temporality (TDMs)

According to Fraser (1999, p. 950), DMs, with certain exceptions, signal a relationship between the interpretations of the segment they introduce (S2) and the prior segment (S1). Here, S2 and S1 refer to the current and previous segments of discourse, respectively.

The present research aims to answer the following questions:

1. What is the general classification and distribution of DMs in English and Persian translations of the Holy Qur'ān?
2. Is there any difference in the implementation of DMs used by Persian and English translators?
3. What are the types, occupancy, and distribution of DM sequences in the translation of the Holy Qur'ān?

These questions aim to provide a comprehensive understanding of the role and implementation of DMs in the translation of religious texts. They also highlight the importance of considering linguistic and cultural nuances in translation, particularly in the context of sacred texts like the Holy Qur'ān.

2. A Survey of Past Research

The concept of DMs has been investigated by many linguists, such as Vasheghani Farahani and Dastjerdi (2019). They attempted to study the interrelation of individual texts and explored how translation is developed through establishing a connection between Scripture Text. Changes might occur when moving from a Persian translation of The Qur'ān into an English version. As Arberry (1973, p. x) states, the Qur'ān is neither prose nor poetry, but a unique fusion of both. Therefore, it is clear that a translator cannot imitate its form as it is a Qur'ānic-specific form, having both the features of prose and poetry and beautifully utilizing the peculiar properties of the original language. Moreover, its form is so delicately fused with its content that neither form-focused nor content-focused translation can reproduce an equivalent translation in terms of either form or content (Asadi Amjad & Frahani, 2013).

The study of Discourse Markers (DMs) was pioneered by Schiffrin in her seminal book published in 1998. Discourse is typically characterized as linguistic units that surpass the scope of a single sentence. Richards and Schmidt (2002, p. 160) assert that “discourse” generally pertains to larger linguistic constructs such as paragraphs, conversations, and interviews. Halliday and Hasan (1976) propose that the employment of conjunctions is indicative of discourse markers. They classify these conjunctions into four categories: additive, adversative, causal, and temporal; these are exemplified by the words: “and”, “yet”, “so”, and “then”, respectively.

Seemingly, due to theoretical differences and different background assumptions, there is not only one definition for DM that assumes to favor general acceptance among scholars. Variation of semantic and syntactic properties of these expressions has resulted in a diversity of ideas among researchers. Such disagreements highlight the existence of various perspectives and frameworks in which DMs are examined. Over the past couple of years, DMs' influence has become significant, and different scholars represent discourse connections under varied labels. Moreover, sentence connectives (Halliday & Hasan, 1976), cue phrases (Grosz & Sidner, 1986) as tools to direct the listeners to some aspects of change in the discourse structure, discourse particles (Schourup, 1999), and discourse operators were among the other proposed ideas as DMs. These words lack any type of propositional meaning, and it is suggested that their function be analyzed in terms of what they indicate rather than what they depict.

Hyland (2000) considers DMs as devices in the writer's hand to refer to a topic, change the topic, connect ideas, etc., in a text. From this perspective, DMs are metadiscourse markers aimed at making a cohesive and well-organized discourse which can interact with the readers (Hyland & Tse, 2004; Vande Kopple, 1985).

Onodera (2004) investigated the historical process of the development of two different connectives in Japanese: ‘demo’ and ‘na’, to emerge as DMs. The results showed that 'demo' appeared to have undergone a positional shift: from a clause-final into an utterance-initial.

Ryding (2005) points out that DMs are “a pervasive feature of MSA”, resulting in a high degree of textual cohesion in Arabic texts (2005, p. 407). Like Al-Batal (1985), she maintains that most Arabic sentences within a text start with a DM that links each sentence to the previous ones. DMs listed in her study come from different syntactic forms such as

conjunctions, particles, adverbs, and phrases. She lists a wide variety of DMs and their functions, to mention just a few, contrastive DMs (e.g., *bal*), similarity DMs (e.g., *Kama*), addition (e.g., *kadhalika*), causal (e.g., *fa*), temporal (e.g., *bainama*), and topic shift (e.g., *amma*).

The concept of Discourse Markers (DMs) has been extensively studied by various linguists. Jalilifar (2008) followed Fraser's (1999) taxonomy of DMs and investigated their use in descriptive compositions of 90 junior and senior Iranian EFL students. The results revealed that Elaborative markers were the most frequently used, followed by Inferential, Contrastive, Causative, and Topic relating markers.

Zaidan (2008) considered the unique use of certain DMs in translating the Holy Qur'an into English. The study highlighted several issues with discourse usage in the translation, particularly with the use of "and", which was often translated literally without due consideration to its real meaning and function in the sentence or discourse as a whole.

Rahimi (2011) examined the interaction between the use of DMs and the writing quality of argumentative and expository compositions of Iranian undergraduate EFL students. The qualitative analysis of the results showed that the use of DMs cannot be a vital index of the Iranian EFL educators' writing quality.

Khalifa et al (2012) investigated the coherence relations in Arabic texts in terms of implicit and explicit relations. Their research addressed the role of DMs in signaling explicitly the relations among parts of discourse. They identified around 50 DMs that serve to show relations in Arabic text such as "bisabab", "wa", "ow", "lakin", "raghm", without arranging them into categories.

Bu (2013) carried out an investigation on the acquisition of English discourse markers, such as like, yeah, oh, you know, well, I mean, right, ok, and actually by Chinese learners of English, comparing their use based on gender and on the activity (interview and classroom discussion).

Al-Khawaldeh and Mat Awal (2014) offered a corpus-based description of Arabic discourse markers in sport news journalistic discourse. The findings revealed that the DMs in the study are drawn from various grammatical forms such as conjunctions, adverbs, and prepositions. With respect to their position, the DMs showed a strong tendency to occur sentence-initially (Jabeen, et al, 2011).

Barnabas et al, (2015) investigated the use of discourse markers in Nigerian Newspapers. The analysis revealed that additive, adversative, causal, and temporal discourse markers are used in Nigerian Newspapers by newspaper writers to relay information to their readers and that they function to enhance the cohesive links between the units of talk in the text analyzed.

Ansari (2015) argued that all the information included in any piece of literary discourse is essential for understanding its meaning. Furthermore, it also shows how the reader has to be very attentive to all the minute details of the text, expecting their relevance in the subsequent discourse. DMs have a 'core' meaning that is procedural, not conceptual. They decode meaning that defines the relationships between discourse segments, but they do not contribute to the truth-conditional context of these segments (Fraser, 1999). This highlights the complexity and importance of DMs in understanding and translating texts.

3. Methodology

3.1. Corpus

The study corpus includes the Surahs of Al-Baqarah, encompassing a review of 286 verses, with a specific focus on analyzing DMs within these verses. A comparative analysis of DMs was conducted across three translations of the Holy Qur'ān. The English translations of the second chapter of the Holy Qur'ān, known as "The Cow" and considered a Median Surah, were sourced from the works of M. H. Shakir (2001), A. Yusuf Ali (1982), and A. J. Arberry (1963) in the Holy Qur'ān.

To validate the Farsi translations and identify Farsi equivalents of the DMs, Farsi interpretations of the Holy Qur'ān, including Tafsir Nemooneh (1992), Tafsir Al-Mizan- An Exegesis of the Holy Qur'ān (2003), and Tafsir Majma' al-Bayan (1964), were consulted as part of the research methodology. This comprehensive approach aimed to enhance the understanding of how DMs are represented and translated in both English and Farsi versions of the Holy Qur'ān, highlighting the complexities and nuances involved in cross-linguistic translation of these markers.

3.2. Data Collection

In this section, the focus is on conveying the meaning through the classification of DMs and transferring their functions in both Persian and English languages. The specific emphasis is on studying coherence in the Qur'ānic discourse. The study utilizes *Noor Comprehensive Commentary*, Version 3/1 (2015), a multimedia encyclopedia of The Holy Qur'ān. This part of the study aims to demonstrate the application of Fraser's (2005) taxonomy of DMs to the data. Many researchers are drawn to exploring and interpreting the scripture's text, seeking guidance from it. As stated in Surah Al-Baqarah, "this book, of which there is no doubt, (is) guidance for the pious." The Holy Qur'ān holds profound significance for Muslims, guiding their lives and beliefs. Al-Baqarah (The Cow) is one of the well-known verses in the Islamic scripture, the Qur'ān.

3.3. Data Analysis

In order to establish a connection between the Qur'ānic discourse as translated in both English and Persian, this paper examines the DMs used in the translation and analyzes how coherence is formed. The first step involves compiling a corpus of the Qur'ānic discourses found in the verses of Al-Baqarah and identifying the DMs present. The next step is to determine the frequency of these DMs in the corpus. Finally, the positions in which DMs tend to occur, whether at the beginning, middle, or end of a discourse, will be explored. The roles of these DMs in different discourses in each language will be explained using evidence from the Qur'ānic text. The sequence of this discourse, where two DMs are typically adjacent to each other as part of the S2, has been less extensively studied by researchers (Fraser, 2005).

4. Results and Discussion

According to Fraser's (2005) approach, DMs connect various messages with different dimensions, facilitating the transmission of elements and components of S1 and S2. They

serve as a significant linking tool to connect the intended purpose of the text with various types of DMs as part of the language text. Fraser's mode of analysis aims to reveal the linking process at four levels: EDMs, CDMs, IDMs, and TDMs. The linking process is considered within the context as it relates to coherence and is also represented in the statistical population parameters.

4.1. Elaborative Discourse Markers DMs

The first subcategory suggests a quasi-parallel relationship between S2 and S1, such that S2 is an elaboration of S1, as indicated by Fraser (2005). Eman (2016), citing Fraser (2009), argues that Extended Discourse Markers (EDMs) signal that the information in their host discourse segment elaborates on the information from previous segments. The most significant Persian and English Discourse Markers can be found in the list below. It's important to note that there are no single-word equivalents in this category.

Table1. English and Persian EDMs

English Examples	Persian Examples
and, also, in addition, furthermore, besides, similarity, likewise, for instance, for example, as an example, in this case, to illustrate, to show, namely, too, as well as, moreover, likewise, either... or... Nor, above all, alternatively, by the same token, in particular, more precisely, on that basis, more to the point, equally, more accurately, in addition	و، همچنان که، به عبارت ساده تر، یعنی، علاوه بر، و نیز، دیگر، در ضمن، نه...نه، به طور نمونه، همچنین، برای مثال، در سخن دیگر، ضمن اینکه، به عبارت روشن تر، مانند، یا، که فی المثل، مثلا، به همین نحو، با اینکه

Now, let's examine the examples of DMs in Persian and their interpretive translations in English. EDMs are marked in bold face in Persian and English versions.

ما به طور حتم و بدون استثناء همگی شمارا **یا** با خوف و **یا** گرسنگی و **یا** نقص اموال و **یا** جانها و **یا** میوهها می آزماییم، و توای پیامبر صابران را بشارت ده (Tafsir Al-Mizan, 2003, Vol 1., p. 155).

این خود تخفیفی است از ناحیه پروردگارتان و **هم** رحمتی است (Tafsir Al-Mizan, 2003, Vol 1., p. 178).

When ye divorce women, **and** they (are about to) fulfill the term of their (Iddah), **either** takes them back on equitable terms **or** set them free on equitable terms; **but** do not take them back to injure them, (**or**) to take undue advantage (Surah Al-Baqarah, Verse 231; Yusuf Ali, p. 37).

And there are some among men who take for themselves objects of worship **besides** Allah, whom they love as they love Allah (Shakir, p. 25; Al-Baqarah: 165).

In these examples of EDMs, there is a relationship between S1 and S2, their function is important when we want to combine independent words, phrases, and sentences.

In the translation of the verses of Surah Al-Baqarah, the use of these DMs is to create the cohesion, connection, and the regularity of the verses. In the examples given, EDMs show

that the next sentence is, in fact, a more detailed explanation of the main and earlier message. The following formula applies to the formation of a parallelogram:

a. <S1. DM+S2>

b. <S1, DM+S2>

Based on the given information and the syntactic structure that have played crucial roles in text of this genre, DMs can be placed in different positions, including the beginning, the middle, and the end of the utterances. These words have a great influence on the correlation between elements in the text and the attainment of the concepts. This connection makes it possible to link in a way that makes their prose flow smoothly and understandable to the readers. In many of the examples given, EDMs used in those verses have connected the message of creator's meaning clear-cut and explicitly from S1 to S2.

In order to address the first research question, the data was analyzed as follows: The results of the investigation are presented below. Table 2 shows the frequency of DMs in the Persian translation of Al-Baqarah Sura.

Table 2. EDMs in the Qur'ānic Persian translations

EDMs Translations	و	هم	یا	مانند	مثل	چه...چه	نه...نه	همچو/همچون	همانند	نیز
Nemooneh	1039	8	25	5	4	0	10	6	10	16
Al-Mizan	685	30	20	3	3	1	2	0	1	0
Majma' al-Bayan	995	17	35	4	1	2	11	0	3	16
Total	2719	55	80	12	8	3	43	6	14	32

As depicted in the table, the conjunction “Va” (and) appears a total of 2719 times, indicating a higher frequency compared to other elements. This linguistic element conveys meaning in both verbal and written contexts in the translation of both languages. In this study, the term “Nemooneh” (example) occurs most frequently, with a total of 1039 instances among all occurrences of DMs. Another commonly recurring DM is “یا” (or), which appears 80 times. Additionally, “هم” is repeated 55 times, while other lexical elements such as “نه...نه” occur 43 times. These elements, including: “نه...نه”, “نیز”, “همانند”, “مانند مثل”, “همچو/همچون” and “چه...چه” form a significant part of the DM representation within the corpus.

The following EDMs based on the occurrences and frequencies are displayed from left-to-right:

Sequence 1: va> ya> ham >na... na> niz> hamanad>manand>mesl> hamcho/hamchon > che... che>

Continuing with the examination of EDMs in English translations, a total of 667 occurrences were identified in Figure 2.

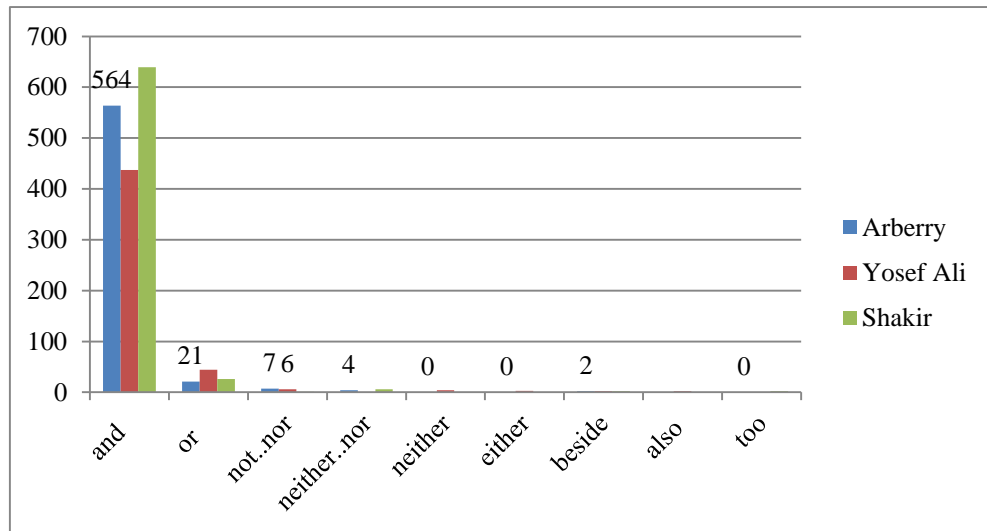


Figure 3. EDMs in the Qur'anic English translations

In Figure 3, the word “and” was found to have the highest frequency of repetition, and Shakir's translation exhibited the most frequent usage in the Holy Qur'an compared to the other two English translations. The frequencies of occurrences, displayed in descending order, are presented from left to right as follows:

Sequence 2:and>or>not... nor>neither... or>beside>neither>also/too>

The relationship between the two clauses is evidently marked by a DM that signifies the connection between S1 and S2. In the aforementioned examples, EDMs are observed to be positioned at the beginning of S2, while another group can be situated in both initial and middle positions. The coordination structure is displayed in the following equation:

1.<S1, DM+S2>

2.< DM+ S1 +DM+S2>.

3. < S1. DM+S2>

4.2. Contrastive Discourse Markers (CDMs)

These elements (CDMs) are placed in the verses when it is contrary to the expectations of the preceding sentences. According to Fraser (2005), these elements are innate, show earlier information in the text. In general, a CDM shows a kind of contrast between the two propositions and interpretations. The list below displays respectively the list of Persian and English CDMs. see the list below:

Table 3. English and Persian CDMs

English Examples	Persian Examples
but, alternatively, although, contrariwise, contrary to expectations, conversely, despite (this/that), even so, however, in spite of (this/that), in comparison (with this/that), in contrast (to this/that), instead (of this/that), nevertheless, nonetheless, (this/that point), notwithstanding, on the other hand, on the contrary, rather (than this/that), regardless (of this/that), still, though, whereas, yet.	ولی، اما، جز، بجز، مگر، بلکه، لکن، در حالی که، درمقابل، ازاینکه، بااینکه، حال اینکه، اگرچه، با این همه

Based on this taxonomy, the utilization of CDMs, specifically complex and compound words, has been observed at the beginning and in the middle of paragraphs. Now, let's delve into examples of CDMs in both translations:

به آن‌ها گفتیم همگی (به زمین) فرود آید در حالی که بعضی دشمن دیگری خواهید بود و برای شما تا مدت معینی در زمین قرارگاه و وسیله بهره‌برداری است (Tafsir Nemooneh, Vol 1., p. 181).

قوم گفتند: از خداوند بخواه چگونگی گاو را معین فرماید موسی گفت: خدا می‌فرماید: گاوی باشد نه پیر از کارافتاده و نه جوان کارنکرده، بلکه میانه این دو حال باشد (Tafsir Majma' al-Bayan, 1964, Vol 1., p. 207).

But if ye cannot - - and of a surety ye cannot -- then fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith (Surah Al-Baqarah, Verse 24: Yusuf Ali, p. 4).

He has directed you, even though, **before this**, ye went astray (Surah Al-Baqarah, Verse 198, Yusuf Ali, p. 198).

In order to address the second research question, the data was analyzed as follows. The statistical indices regarding the frequency of CDMs are presented in Table 4.

Table 4. CDMs in the Qur'ānic Persian translations

CDMS	ولی	مگر	جز	بلکه	در این حال	اما	در حالی که	لاکن	به هر حال	در همین حال
Tafsir Majma' al-Bayan	13	16	31	13	0	30	18	0	1	0
Tafsir Al-Mizan	20	3	5-3	15	0	7	12	3	6	0
Tafsir Nemooneh	37	7	23	12	1	16	18	1	0	1
Total	70	26	59-3	40	1	53	48	4	7	1

Based on the obtained results, it can be observed that the CDM "vali" has the highest frequency of 70 occurrences. Following this, "جز" is repeated 59 times, "ama" 53 times, and the subsequent lexical elements are as follows: "در حالی که" (48), "اما" (40), and "مگر" (26).

Other CDMs such as “به هر حال”, “در این حال”, “در همین حال” and “لاکن” are among the least frequent in the Persian commentary text. The sequence of CDMs is presented from left to right:

Sequence No. 2: vali > joz > ama > Dar hali keh> balkeh > magari> Be har hal> laken > be joz > Dar in hal> Dar hmin hal

Following this sequence of CDMs, it is evident that there exists a relationship between S1 and S2. The positioning of CDMs suggests that some are located at the start of S2, while another group can be situated in both initial and middle positions. The results from the frequency analysis of CDMs are schematically depicted in Figure 4.

a. <S1.DM+S2>.

b. <S1, DM+S2>.

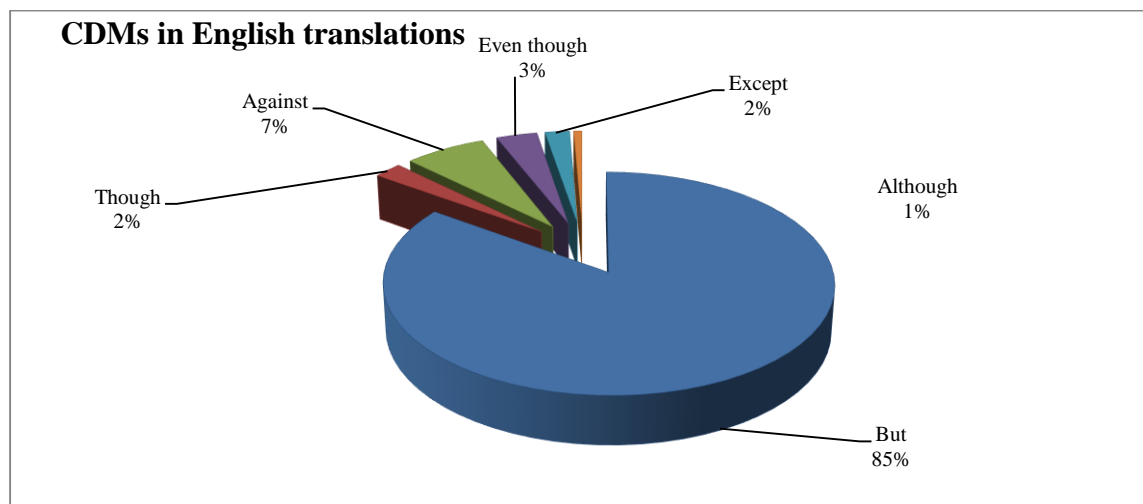


Figure 3. CDMs in the Qur'ānic English translations

Upon examining the total number of CDMs utilized by the English translator, it was revealed that “but” is, in fact, the most frequently used CDM in the English translations, with a higher frequency of 70 occurrences, followed by “against” (20) and “Even though” (10). The other lexical elements are considered as follows: “Though” (7), “Except” (6), and “Although” (2) times, representing the least used CDMs in the English translation of Al-Baqarah. Based on the incidences, frequencies of occurrences, and the specified sequences, they are presented from left to right as follows:

Sequence No.3: But> Against>Even Though>Though>Except> Although>

The following sequences illustrate the potential syntactic arrangements of CDMs in the English translation. Fraser (2005) demonstrates the organization of discourse in English through the following schematic representations:

1.<S1, DM, S2>

2.< S1.DM+S2>

3.<DM+S1, S2>

4.3. Inferential Discourse Markers (IDMs)

The third category of DMs, known as IDMs, encompasses discourse markers that indicate shared knowledge, convey attitude, and demonstrate results. IDMs serve as a linguistic tool that plays a crucial role in enhancing writing coherence. Additionally, IDMs are utilized to signify consequential connections between different sections of discourse. Fraser posits that they signal that the expression serves as a conclusion derived from the preceding discourse (Fraser, 1996, p. 188). According to Crystal (1988), DMs act as facilitators that aid in the smooth production and exchange of conversations on a regular basis. It is essential that their semantic and syntactic roles exhibit a causal relationship. Moreover, they are typically positioned within S2 and S1. These elements convey shared purposes, reasons, causes, results, and effects (cause and effect). The most significant Persian and English IDMs are listed in Table 5. It is important to note that there are no direct one-word equivalents for these elements in this category.

Table 5. English and Persian IDMs

English Examples	Persian Examples
so, all things considered, as a conclusion, as a consequence (of this/that), as a result (of this/that), because (of this/that), consequently, for this/ that reason, hence, it follows that, accordingly, in this/that/any case, on this/that condition, on these /those grounds, then, therefore, thus	به خاطر همین، به جهت اینکه، به همین دلیل، اینکه، چون، لذا، پس، بنابراین، در نتیجه، به همین علت، از این رو، به دلیل، بر این مبنای، به همین سبب، برای اینکه، بر این اساس، زیرا، نظر به اینکه، به احتساب اینکه، علت آن است که، زیرا که، چونکه، به دلیل اینکه، به منظور اینکه

Now, let's take a look at examples (9-14) to illustrate how IDMs are used to indicate a relationship between their host sections that follow them.

در شب روزه‌داری نزدیکی کردنتان با همسرانتان حلال شد ایشان پوشش شما و شما پوششی هستید برای آنان خدا دانست که شما همواره با انجام این عمل نافرمانی و در نتیجه به خود خیانت می‌کردید پس از جرمتان گذشت و این حکم را از شما برداشت (Tafsir Al-Mizan, 2003, Vol 1., p. 63).

پس شیطان موجب لغزش آنها شد و آنان را از آنچه در آن بودند (بهشت) خارج ساخت و (در این هنگام) به آنها گفتیم به زمین فرود آئید (Tafsir Al-Mizan, 2003, Vol 1., p. 3).

و (آنها از روی استهزا) گفتند: دل‌های ما در غلاف است! (و ما از گفته تو چیزی نمی‌فهمیم. آری، همین طور است!) خداوند آنها را به خاطر کفرشان، از رحمت خود دور ساخته، به همین دلیل، چیزی درک نمی‌کنند؛ و کمتر ایمان می‌آورند (Tafsir Al-Mizan, 2003, Vol 1., p. 253).

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with its subsistence for you of the fruits, **therefore**, do not set up rivals to Allah while you know (Surah of Al-Baqarah, Verse 22; Shakir, p. 4).

Then Satan caused them to slip there from and brought them out of that they were in (7: 19 27) and We said," Get you all down, each of you an enemy of each; and in the earth a sojourn shall be yours, and enjoyment for a time". (Surah of Al-Baqarah, Verse 36; Arberry, p. 6).

..., **because** they had disbelieved the Signs of God and slain the Prophets unrightfully that, they disobeyed, and were transgressors (Surah of Al-Baqarah, Verse 61; Arberry, p. 9).

To answer the third research question, the data were analyzed as follows.

Table 6. The distribution of the IDMs is shown in Persian interpretative translations of Al-Baqarah

Translations IDMs	Almizan	Majma' al-Bayan	Nemooneh	Total
به سبب	0	0	2	2
چون	43	1	1	45
پس	41	44	23	108
تا	34	29	35	98
بنابراین	0	9	10	19
چرا که	0	25	2	27
از این رو	0	11	2	13
در این/آن صورت	0	3	0-1	4
در صورتی که	3	1	3	7
به همین جهت	1	1	0	2
در نتیجه	4	1	0	5
به صورت	1	0	0	1
به همین دلیل	0	1	2	3
ضمن/در ضمن	0	1	1	2
زیرا	2	1	13	16
لذا	0	0	2	2
سپس	3	0	15	18

Table 6 illustrates the occurrence of each IDM within the total DM count in the Qur'ānic discourse. It is observed that "پس" has the highest occurrences (108) followed by "تا" (98). In the subsequent sequence, the statistics are as follows: "چون" was the most frequently used

(45), followed by “چرا که” (28), “سپاس” (18), “از این رو” (13), and “زیرا” (16). The third group highlights the least frequent use of IDMs in the Tafsir Nemooneh. The data analysis indicates that all translators incorporated this type of IDMs, with Majma’ al-Bayan (1964) utilizing IDMs more frequently than others, while Nemooneh contained the fewest IDMs within the corpus. The following IDMs are arranged from most frequent to least frequent, from left to right:

Sequence No.4: Pas> ta> choon> chera ke> sepas> zira> az in ru>albateh/ dar sorati> dar netijeh/ natijeh>dar in sorat/daran sorat>dar hagigat>be hamin dalil>be sabab>leza> be hamin jahat>

This underscores the significant role of IDMs in Persian translations of the Qur’ān. As per Fraser (1999), IDMs play a crucial role in enhancing the connection between S1 and S2 in subsequent sentences. Specifically, as noted by Blackmore (1992) and Fraser (1990), a DM that is applied to S2 refers back to the subject mentioned earlier, taking into account the meaning of S1 and the DM. This characteristic was evident in the samples of IDMs in both languages. Figure 4 illustrates the distribution of IDMs in English translations of Al-Baqarah.

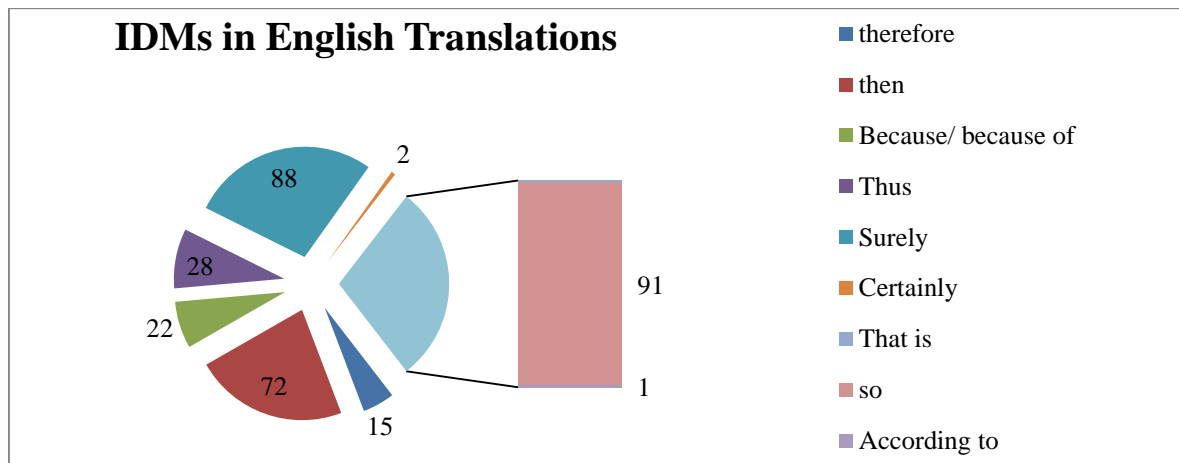


Figure 4. IDMs in the Qur’ānic English translation

The analysis of Figure 4 indicates that IDMs were most commonly utilized in the English translation of the Holy Qur’ān by English translators. Among them, “so” had the highest frequency of IDMs (91), followed by “surely” (88), while “according to” and “that is” had the lowest usage of IDMs, respectively. The following IDMs are arranged in descending order of frequency from left to right:

Sequence No.5:

So>surely> then >thus>because/ because of >therefore>certainly>according>that is

These can occur in the canonical forms:

- (1. <S1, DM, S2>
2. <S1.DM+S2>
- 3.<DM+S1, S2>)

as (9), (10), (11), and in two additional forms as well as illustrated in (12), (13) and (14), respectively.

Furthermore, the research did not reveal any significant difference in the use of IDMs in English translations.

4.4. Temporal Discourse Markers (TDMs)

The final subcategory, known as TDMs, are often used to signal temporal relationships in discourse (Mann & Thompson;1988, Knott, 1996). TDMs connect two parts of a sentence, with the subordinate clause (or prepositional phrase) in S2 providing the temporal framework for understanding the event in S1. In this discussion, we will specifically look at markers of anteriority. These words carry important temporal meanings and can significantly impact semantic interpretation. Some of these TDMs can be found in both Persian and English translations of the Holy Qur'ān. By using TDMs to explicitly demonstrate coherence and highlight connections, readers can better understand the structure of the text.

Table 7. English and Persian IDMs

English Examples	Persian Examples (Transliteration)
in the past, before until, formerly, yesterday, recently, not long ago, at present, all the while, after, after short time, soon, later, after a while, later on, in the future, when, then, third, the first, second, at last, at the end, final, finally, next the next time, following that, now, by now, during, soon, henceforth, as, so when, till, at length, eventually, immediately, meantime	اول، دوم، پنجم، اکنون، سپس، بالاخره، در نهایت، در این میان، نخست، سرانجام، در وهله اول، سخن آخر، در این مدت، بعد، در حال حاضر

These markers were used to indicate sequencing in the following examples. The sentences below include TDMs:

Fight them, **till** there is no persecution and the religion is God's **then** if they give over, there shall be no enmity save for evildoers (Surah of Al-Baqarah, Verse 193; Arberry, p. 30)

Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so **now** associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; **then** complete your fast **till** the night appears (Surah of Al-Baqarah, Verse 187; Yusuf Ali, p.29).

In this section, the differentiation between discourse markers, namely “then” and “now”, is not predicated on semantic disparities. Indeed, “now” serves to indicate progression, while “then” signifies a retrospective direction. Furthermore, “now” is perceived as a temporal reference function, whereas “then” operates as both a referral and pre-referential function. Alinezhad and Veysi (2011) posit that TDMs in Persian and English do not exhibit syntactic and functional distinctions; these linguistic elements solely function as textual coordinators. Table 8 encapsulates a summary of the general properties of corpora utilized in the Persian translations of Surah Al-Baqarah:

Table 8. TDMs in the Qur'ānic Persian translations

TDMs	Almizan	Majma' al-Bayan	Nemooneh	Total
اکنون	1	0	4	4
اول، اولاً، در ثانی	1-1-1	0	1	2-1-1
بعد، بعد از	14	6	16	36
سپاس	3	2	5	10
در آخر	1	0	0	1
قبل، قبل از	6	1	1	8
پس، پس از	8-0	7-19	12-2	19-21
تا	12	7	3	22
حالا	1	0	0	1
حال، در حال	4-1	0	0-1	4-2
الان	0	0	1	1
قبلاً	1	0	2	3

As delineated in Table 8, “بعد از بعد” exhibit the highest frequency of occurrences (36), followed by “تا” (22). Subsequently, the statistics reveal that “پس از” was the most frequently occurring (21), succeeded by “پس” (19) and “سپاس” (10), “اکنون در حالی که” (4). Certain Temporal Discourse Markers (TDMs) such as “الان، حال، در آخر” occur only once (1). Taking into account the total number of Discourse Markers (DMs) employed by Persian translators in this study, it was unveiled that Nemooneh utilized TDMs the most (58), followed by Almizan (54). The least frequency of occurrence is attributed to TDMs in Almizan. The following TDMs are presented from right-to-left:

Sequence No.6: ba?d / ba?d az > pas/ pas az > ta> sepa>gabl / gabl az> aknoon/ dar hal >gablan> Hala. Alan. Table 9 displays the distribution of TDMs in English translations of Al-Baqarah.

Table 9. IDMs in the Qur'ānic English translations

TDMs	after	now	before	while	never	Until/ till	then	the first
Skakir	20	4	15	17	2	9	11	2
Arberry	22	3	13	7	0	14	38	0
Yusuf Ali	18	4	14	2	0	3	36	0
Total	60	11	42	26	2	36	85	2

A preliminary examination of Table 9 indicates that Arberry's translation employed such markers most frequently, with 97 instances, while Yusuf Ali and Shakir utilized them slightly less compared to other translators. The analytical results revealed that “then” was the most frequently applied marker in Yusuf Ali's work, with 38 instances. It is noteworthy that these subcategories of Temporal Discourse Markers (TDMs) signify the usage of TDM sequences. A sequencing hierarchy was computed for each dataset. The optimal hierarchies are

presented below: A given Discourse Marker (DM) should precede TDMs to its left and succeed those to its right

Sequence No.7: Then>after>before>until/till>while>never>the first>

The following sequence reflects possible syntax from existing discourse markers:

a.<DM+S1, S2>

b.<S1+DM, S2>

c.<(DM) S1, S2>

d.<DM, S2, S1>

The examination of the data sets elucidates that the interrelation between these categories of Discourse Markers (DMs) unequivocally signifies that an event in S2 is temporally correlated with an occurrence in S1. This suggests a sequential dependency between the events represented in these two states.

5. Conclusion

Based on the analysis of translations of the Holy Qur'ān, it is evident that translators utilized various DMs, with certain types being more prevalent than others. Statistical analyses revealed that all DMs were employed to varying degrees across six translations. The examination of these translations indicated similarities in the use of DMs between English and Persian renditions of the Holy Qur'ān, suggesting a common tendency to incorporate DMs in their work. These findings could aid in recognizing a cohesive and meaningful discourse. Qualitative analysis unveiled differences in the utilization of DMs between the two languages. English Extended Discourse Markers (EDMs) constituted the largest percentage of use (45.18%), followed by Inferential Discourse Markers (IDMs) (5.78%), Contrastive Discourse Markers (CDMs) (52.5%), and Temporal Discourse Markers (TDMs) (20.2%).

The results regarding Elaborative markers indicated that Persian translations used these markers more frequently compared to other elements. Specifically, “و” and “هم” were the most frequently employed markers. Conversely, among English EDMs, “and” and “not... nor” were more prevalent. In the IDM subcategory, the Persian translation predominantly used “pas” (108 occurrences) and “ta” (98 occurrences), while in English, “so” was the most frequently employed inferential marker (91 occurrences). In the CDM subcategory, “Vali” was most frequently used in Persian samples (70 times), whereas “but” was the most prevalent in English translations. TDMs were used with the lowest frequency in both languages and were the least employed DMs in Persian translation.

Significant differences were found between Contrastive versus Inferential, and Elaborative versus Temporal markers across the six texts of translations. The results indicated a statistically significant difference across the four categories of DMs in the translation corpora. These variations may stem from the appropriateness and frequent usage of such markers in Qur'ānic discourse. Translators recognize the pivotal role of DMs in creating a smooth and meaningful discourse, aiding reciters in better understanding and improving the proper recitation of the Qur'ān. In both Persian and English translations of

Qur'ānic verses, Elaborative Markers were the most widely used, followed by Inferential Markers, Contrastive Markers, and Temporal Markers. EDMs were the most frequently utilized, followed by Inferential, Contrastive, and Temporal Markers.

Although the number of discourse markers in this study did not significantly differ in their order, their frequency and usage are noteworthy. It was also observed that these lexical elements are prominently used at the beginning of sections, clauses (paragraphs), and within the text to mark subject shifts. Furthermore, they play an active role in conveying the introduced message. Depending on their relationship with preceding sections, they wield significant influence. Additionally, in some instances, removing DMs from sentences did not alter the content's meaning. Overall, the use of DMs by English and Persian translators aligns with the approach proposed by Fraser (2005).

This study holds valuable implications for translators working with Islamic texts. By understanding the diverse uses of discourse markers as revealed in this analysis, translators can make informed choices to enhance the coherence and cohesion of their target texts. One crucial task for translators is to conduct a thorough textual analysis of DMs, examining their specific roles in establishing a smooth and meaningful flow of information.

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The Literary Study of the Concept “The World” in Nahj al-Balaghah

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ABSTRACT

Nahj al-Balaghah, as the most significant source after the Holy Qur’ān, has attracted human thought and provided direction in the realm of science. It is replete with rich literary topics that offer a conducive environment for research. Despite the extensive research conducted on Nahj al-Balaghah from various perspectives, less attention has been paid to specific topics within this valuable book. Considering the endless knowledge and artistry of the speaker of this book, and given the special place literature holds among Arabic speakers, Imam Ali (AS) has employed numerous literary beauties to introduce the world’s main identity. This paper attempts to analyze Imam Ali (AS)’s precise and insightful view of the world, which demonstrates robust thinking and can be examined from the aspects of form and content using a descriptive-analytical method. One of the findings of this research is that Amir al-Mu’minin Ali (A.S.) speaks according to the audience’s needs to reveal the world’s true face. Most of his words about the world are related to his sermons, where his physical presence and face-to-face interaction are more impactful.

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1. Introduction

Nahj al-Balaghah¹, following the Holy Qur'ān, is not only a pathway to eloquence and rhetoric but also a source of profound interpretations and insights in every word of Imam Ali (AS). To fully comprehend these, one would need to spend years delving into the depth of his words. Speech loses its authority in front of Imam Ali (AS), and words bow before his greatness. No one can adequately describe Imam Ali (AS) as they should; perhaps only his words, illuminated by God's word, can do justice. These words elevate the creature from the realm of humanity to the pinnacle of humanity. It is impossible to truly know him, and no one can comprehend this infinite existence except God and His Prophet. To know him, it is sufficient to immerse oneself in the light of a spark of true love between God and Ali, these two lovers and beloved. We must become entirely receptive, benefiting from the gift of humanity, and take a sip from the sea of infinite mercy that flows from the height of linguistic unity onto the pure soul of the most excellent creature of the Creator. We drink as much as we are thirsty until a drop falls on our soul, and we come alive, soar, and reach perfection.

One of the distinguishing features of religious texts, including Nahj al-Balaghah, is their multi-layered nature. These texts employ literary techniques on a relatively wide scale, which, while adding beauty to speech, transform abstract and intangible concepts into tangible ones in an artistic and wise manner. One of the significant issues addressed by Hazrat Amir al-Mu'minin (AS) is the concept of the world. The exploration and examination of his words serve as a model and guide in theology, ultimately leading to anthropology and theology without a doubt.

Nahj al-Balaghah, due to its literary and religious richness, offers a wide array of topics suitable for research. This comprehensive book has been examined from various angles, primarily focusing on understanding its words, moral and religious concepts. The topics within Nahj al-Balaghah are diverse, meticulously organized, and each contains numerous discussions. Alongside its moral and religious messages, this extensive work serves as a complete encyclopedia, addressing issues that render a person self-sufficient and offering a pathway to mastering rhetoric. "The world" is a recurring theme in Nahj al-Balaghah, with Imam Ali (AS) addressing it in his sermons, letters, and aphorisms approximately 361 times (Mohammadi, 1985, pp. 555-560).

The primary research question centers on how the term "the world" is portrayed in the words of Imam Ali (AS). Additionally, secondary questions have been explored, such as the multiple dimensions present in Amir al-Mu'minin Ali's (AS) discussions about the world and how a conceptual analysis of literary arrays can lead to a deeper understanding of the world. To address these inquiries, a descriptive-analytical approach has been employed, relying on document study and information analysis using statistical methods.

¹ Nahj al-Balagha, meaning 'the path of eloquence', is a compilation of sermons, letters, and sayings attributed to Ali, compiled by Sharif al-Radi (d. 1015), a prominent Twelver scholar in the eleventh century. The authenticity of Nahj al-balagha has been the subject of polemical debate due to its sometimes-sensitive content. However, recent academic research, by tracking its content in earlier sources, has attributed most of Nahj al-balagha to Ali. The book delves into detailed discussions about social responsibilities, emphasizing that greater responsibilities result in greater rights. It also contains sensitive material, including sharp criticism of Ali's predecessors in its Shaqshaqiya sermon, and disapproval of Aisha, Talha, and Zubayr, who had revolted against Ali (Shah-Kazemi, 2019, p. 227).

2. Background

So far, numerous studies have been carried out on Nahj al-Balagheh, some of which are mentioned. Bahrami (2000) in an article entitled “Ali (A.S.) and the Anthropology of the Qur’ān” explores the Imam’s anthropological perspectives and their compatibility with the teachings of the Qur’ān. The article categorizes anthropology into four main branches: *physical anthropology*, *linguistic anthropology*, *cultural anthropology* and *archaeology* and *linguistic anthropology*. Focusing on the branch of anthroposophy, or human nature, the article examines Imam Ali’s viewpoint and compares it with the perspectives of Western psychologists. The author highlights the convergence between Imam Ali’s teachings and the Qur’ānic understanding of human nature.

Mousavi Garmaroudi (2010) explores the anthropological teachings of Imam Ali (A.S.) in an article titled “The Truth of Man and Humanity in Nahj al-Balaghah”. This article examines the significance of values and the struggle against the influence of Satan in shaping human nature, as expounded in Nahj al-Balaghah. Garmaroudi argues that Satan plays a crucial role in corrupting the human soul, while prophets serve as guides to liberation from its influence and the attainment of spiritual well-being. The article highlights the importance of recognizing the devil's machinations and seeking guidance from divine messengers to ensure the preservation of human truth and the flourishing of the soul.

In his article “Ethical Policy or Ethics of Politics in Nahj al-Balagheh: Possibility or Refusal” Fathi (2021) explores his political perspectives and stance on the subject. The research findings reveal that within the realm of governance, the fundamental tenets of moral policy in the Alawite government encompass justice, freedom, rights, and legalism. Imam Ali (A.S.) delves into this matter in Nahj al-Balaghah from a sociological standpoint.

Based on the significant research conducted, the exploration of the world through a literary lens emerges as a novel area of study. The necessity for this research stems from the statistical analysis of the Imam's discourse on the world, highlighting his distinct focus on this subject. By emulating his approach to engaging with and dissecting the world, one can gain insights into the actions and stance of the Imam. Consequently, the central theme of this research revolves around examining and assessing the world through the Imam's words.

3. Method

This research delves into the intriguing perspective of Imam Ali (AS) on the world, meticulously explored within the renowned text, Nahj al-Balaghah. Employing a descriptive-analytical approach, the study aims to illuminate not only what Imam Ali (AS) says about the world, but also how he expresses it. The analysis unfolds in two dimensions: form and content. Examining the form, the study scrutinizes the literary devices and stylistic elements employed by Imam Ali (AS). This unveils how he crafted his message, utilizing metaphors, similes, and other artistic tools to paint a vivid picture of the world's nature. Delving into the content, the analysis decodes the deeper meaning and interpretations embedded within Imam Ali's (AS) words. This reveals his profound understanding of the world's complexities, encompassing its transient nature, its potential for deception, and ultimately, its role in our spiritual journey.

4. Data Analysis

Despite the extensive research on Nahj al-Balaghah, there is still significant debate surrounding specific topics. In this paper, the authors will examine the concept of the “world” as described by Amir al-Muminin in Nahj al-Balaghah, a work renowned for its eloquence and rhetoric. The examination will focus on both the form and content of this concept.

4.1. Shape and form

4.1.1. Implication of Vocabularies

When it comes to the eloquence and profound content of Nahj al-Balaghah, imagine it as a vast and crystal-clear sea where even the most skilled diver cannot fathom its depths. The Imam’s unique perspective on various issues elevates his words to a level of clarity and stability. Three critical points regarding the implicit meanings of his words are worth noting: Firstly, the Imam’s insightful and deliberate selection of words reflects a cohesive and interconnected stream of powerful ideas. Each word is intricately linked to the others, resulting in profound and captivating interpretations that unveil the limitless reservoir of the Imam’s knowledge in every discourse. Secondly, the Imam tailors his vocabulary to suit the subject matter at hand. When addressing themes such as suffering, worldly attachments, or estrangement from humanity, he employs sharp and cautionary words. In essence, the Imam establishes both a conceptual and logical coherence in his choice of words, ensuring a meaningful and impactful expression of his thoughts. Imam (AS) says in sermon 32:

O people! In your eyes, the forbidden world should be more worthless than the dry straw and scissored scum of ranchers.” (Dashti, 2002, p. 85) who uses vocabularies such as “smaller”, “The bark of acacia” and “The clippings of wool” to show the world as worthless. “The forbidden world is very deceptive and very harmful. It is changeable and unstable, perishable and deadly and a criminal killer, and when it falls into the hand of aspirants and conform to their requests, they see that it is nothing more than a mirage (Dashti, 2002, p. 213).

The words “deceitful”, “harmful”, “perishable”, “changing”, “exhaustible”, “liable to destruction”, “eating away” and “destructive” bring the Imam (AS) to his purpose in the speech.

When Imam Ali (AS) discusses themes of mercy and blessings, he adorns his speech with gentle and soothing tones akin to a tranquil melody. In Sermon 91, when describing the earth’s beauty, he eloquently expresses:

Earth has invited everyone to joy and happiness through beautiful gardens, and with the thin dress of petals that it wore, it surprised every viewer; and with the ornaments that it decorated with necklaces of various flowers, it delighted every viewer (Dashti, 2002, p. 169).

Imam (AS) has used words such as “felt pleased”, “gardens”, “blossoms”, “ornaments” and “soft vegetation”.

The third point is that Imam Ali (AS) demonstrates a remarkable finesse in the selection of his words, ensuring that each word finds its rightful place in conveying his message effectively. In Letter 31, he elegantly articulates:

Father who is (shortly) to die, who acknowledges the hardships of times, who has turned away from life, who has submitted himself to the (calamities of) time . . . , and is due to depart from them any day; To the son who yearns for what is not to be achieved (Dashti, 2002, p. 519).

Imam Ali (AS) shares his personal encounters with people to raise awareness about contemporary affairs, aiming to discourage attachment to material possessions. While this message is directed towards Imam Hassan (AS), it is meant for all individuals. Being mindful of mankind's rebellious nature, Imam Ali (AS) initiates his discourse with an emotional appeal: "From a mortal father...; To the son...". In this instance, the audience perceives that the speaker carries more experience. Imam Ali (AS) opts for adjectives over verbs like "left behind", "surrendered" and "migrant" which conveys a sense of evidence and certainty. The use of descriptors indicates assurance, unlike verbs that suggest actions without emphasizing certainty. The term "migrant" originates from the cultural context of that era. Imam Ali (AS) selected this term because the Arabs of that time associated "migration" with moving in a group, similar to a caravan journey. Imam Ali (AS) explains that he is among those migrants in the caravan journeying swiftly from the transient world to the eternal one.

4.1.2. Literary description

Nahj al-Balaghah contains exquisite and distinctive descriptions of Ali (AS) that unveil numerous profound insights. The vivid imagery and descriptions crafted by Imam (AS) are rich in imaginative elements that resonate deeply with the soul. Below, we present a selection of examples illustrating the imaginative narratives in Imam Ali's (AS) reflections on the world.

4.1.2.1. Simile and metaphor

A simile serves to highlight the similarity between two entities by equating them in meaning (Al-Taftazani, 2004, p. 187). Its elegance lies in the challenge of grasping, applying, and interpreting it accurately, yielding abundant fruit. Nahj al-Balaghah features numerous compelling similes. Imam (AS) employs striking similes to depict worldly phenomena. For instance, in sermon 52, earthly gains are likened to a mere drop of water that fails to satisfy the parched. Similarly, the fleeting and superficial allure of worldly desires proves insufficient to satiate the hunger for worldliness:

فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ أَوْ جُرْعَةٌ كَجُرْعَةِ الْمَقْلَةِ لَوْ تَمَزَّرَهَا الصَّدْيَانُ لَمْ يَنْتَفِعْ

Consequently, what has remained of it is just like the remaining water in a vessel or a mouthful of water in the measure. If a thirsty person drinks it his thirst is not quenched.

In sermon 63 he says:

فَاتَّخَا عِنْدَ ذَوِي الْعُقُولِ كَفَيْءِ الظِّلِّ بَيْنَا تَرَاهُ سَابِغًا حَتَّى قَلَصَ وَ زَائِدًا حَتَّى نَقَصَ

"The world, in the eyes of the wise, is like a shadow that has not expanded, it shortens, and it has not yet increased, it decreases." (Dashti, 2002, p. 113)

Who have likened the world to a shadow in which there is no stability, and have known the point of resemblance of the world and the shadow in its premature destruction. In other words for the intelligent, this world is like a shadow; one moment it is spread out and extended, but soon it shrinks and contracts.

In Sermon 114, it is said that the world is akin to an expert archer, always with a bow at the ready. Its arrows never miss their mark, and the injuries they inflict never heal. These are all symbols of its pain and inevitable demise.

أَنْ الدَّهْرَ مُوتِرٌ قَوْسَهُ لَا تَخْطِئُ سَهَامَهُ وَ لَا تُؤَسِّي جِرَاحَهُ يَرْمِي الْحَيَّ بِالْمَوْتِ وَ الصَّحِيحَ بِالسَّعْمِ وَ النَّاجِيَ بِالْعَطْبِ.

As for destruction, the time has its bow pressed (to readiness) and its dart does not go amiss, its wound does not heal; it afflicts the living with death, the healthy with ailment and the safe with distress.

In Letter 68, Imam (AS) presents the true nature of the world to his listeners. He beautifully likens the world to a snake, which, despite its soft skin, carries lethal venom.

إِنَّمَا مِثْلُ الدُّنْيَا مِثْلُ الْحَيَّةِ، لَيِّنٌ مَسْمُومٌ، قَاتِلٌ سَمِّهَا...

The example of the world is like that of a snake which is soft in touch but whose poison is fatal ...

The implication of this metaphor is that if a person perceives the world as a snake, they will not be drawn to its allure and will overlook its sorrow. This is because they understand that there is no permanence in the world, and it devastates its admirer with its deceptive charm. What's noteworthy about the Imam's metaphors regarding the world is that most of the analogies chosen by the Imam effectively steer his audience towards his objective. That is, to portray the world in a negative light and denounce it.

A metaphor is a figure of speech that draws a parallel between its figurative and literal meanings (Al-Taftazani, 2004, p. 247). It involves using a word in a non-literal sense, and it's this figurative interpretation that encourages the audience to decipher the intended meaning. An instance of a metaphor can be found in Imam Ali (AS)'s discourse about the world in Sermon 28:

أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ وَ آذَنْتْ بُوْدَاعِ

So now, surely this world has turned its back and announced its departure

These words suggest that the world has turned its back, signifying that all current conditions and situations are transient and mutable, with nothing enduring or stable. Therefore, to describe and articulate its altered states, the term 'to turn away' is used metaphorically. Similarly, the word 'farewell' is employed in a metaphorical sense. The analogy here is that just as a person feels sorrow when parting with a friend, they also experience sadness when departing from the world and its pleasures. (Ibn Maytham¹, vol. 2, p. 42) This is further elaborated in Saying 303:

¹ . The year is not known

...لا يلام الرجل على حبِّ أمه

.... none can be blamed for loving the mother

In this statement, two metaphors are employed. 'Man' is used as a metaphor for humanity, and 'Mother' symbolizes the world. The commonality in this metaphor is that just as a child harbors love for his mother, humans too are drawn to the world. In Sermon 83, Imam (AS) likens the world to a rearing horse that lifts its legs, unseats the rider, and ensnares him in its snares:

فإن الدنيا قَمَصَتْ بأرجلها، و قَتَصَتْ بأحبالها

Then raises and puts down its feet (in joy). It entraps him in its trap.

And in sermon 191, Imam says:

لا تشيئوا بآرقها و لا تسمعوا ناطقها و لا تجيبوا ناعتها و لا تستضيئوا بإسراقها

Do not keep your eyes on the shining clouds of the world, do not listen to him who speaks of it, do not respond to him who calls towards it and do not seek light from its glare." A deceitful person is a metaphor for the world.

In the words of Imam (AS), there are several noteworthy aspects of the similes and metaphors used, which include: Beyond adding beauty to the language, similes and metaphors aid in understanding the content and help to imprint the words in the mind. Similes and metaphors are particularly effective in making abstract intellectual and mental concepts concrete and tangible, thereby making the speech or writing more clear, expressive, and engaging. The similes and metaphors used by Imam (AS) are devoid of unnecessary embellishments, superfluous scenes, and irrelevant details, demonstrating their artistic usage. Imam (AS) not only considers the thought processes of his audience but also uses familiar tools and symbols from their daily lives to enhance the impact of his words. For instance, he uses animals like horses and snakes, and tools like arrows and bows, which are familiar to the Arab world

4.1.2.2. Irony

Irony in language refers to a situation where a person says one thing but intends something else. In the field of linguistics, it is defined as a word that carries a meaning different from its original intent. (Al-Taftazani, 2004, p. 257) Imam (AS) also employs irony in his discourse. In certain instances, he metaphorically refers to the world as a 'mortal house'. This can be seen in Sermon 36:

قد طَوَّحَتْ بِكُمْ الدَّارَ

You have come out of your houses" which is the "house" of irony from the world. (Ibn Maytham, vol. 2, p. 91)

And in Sermon 223:

وإنَّ السَّعْدَاءَ بِالدُّنْيَا غَدًا هُمُ الْهَارِيُونَ مِنْهَا الْيَوْمَ

Only those who run away from this world today will tomorrow be virtuous.

The term ‘virtuous’ is used ironically to refer to those who have consciously chosen to disregard worldly pleasures and have refrained from amassing worldly possessions. Another instance of irony can be found in Sermon 111:

... عَقَرْتُمْ لِلْمَنَاخِرِ وَوَطَّئْتُهُمْ بِالْمَنَايِمِ

...Threw them down on their noses, trampled them under hoofs

This ironic statement paints a picture of those engrossed in worldly matters who, instead of finding joy in the world, are met with trials and tribulations. The world humiliates them, grinding their faces into the dirt and trampling over them. Irony serves to pique the audience’s curiosity and lends prominence to Imam’s discourse. The ironies employed by Imam (AS) pivot around themes of love and animosity. For instance, the irony in Sermon 223 instills hope and motivation in the audience, while the phrase ‘Threw them down on their noses’ from Sermon 111 carries a warning, coupled with a sense of chill and discomfort, which is the primary intent of these ironies.

4.1.2.3. Music

One significant factor in engaging and persuading an audience is the sensory connection between sound and words, which lends value to the words. The art of intonation is a skill that an orator masters. In other words, “prose that possesses an aesthetic and artistic quality impacts through rhythm, complemented by its balanced and orderly movements” (Challaye, 1968, p. 55). The eloquence of Imam’s (AS) speech is such that any displacement of words or disruption of the speech’s melody diminishes its beauty and compromises the clarity of his discourse. One of the ways of intonating the words is the use of pun and rhyme, which are abundantly seen in the words of Imam (AS). As an example, Imam (AS) says in sermon 83:

«فإن الدنيا رُبُّقٌ مَشْرَعُهَا، رَدِغٌ مَشْرَعُهَا، يُوثِقُ مَنظَرُهَا وَ يُوثِقُ مَخْبَرُهَا»

“Certainly this world is a dirty watering place and a muddy source of drinking. Its appearance is attractive and its inside is destructive.”

There is a clever play on words between “رُبُّقٌ” and “يُوثِقُ”, as well as a rhyme between “مَشْرَعُهَا” and “مَنظَرُهَا”, and “مَخْبَرُهَا”. In Hadith 77, which Imam (AS) mentions this

فَعَيْشُكَ قَصِيرٌ وَ خَطْرُكَ يَسِيرٌ وَ أَمَلُكَ حَقِيرٌ

Your life is short, your importance is little and your liking is humble.

There are puns and rhymes between the words “قَصِيرٌ”, “يَسِيرٌ” and “حَقِيرٌ”. It should be noted that in the past centuries, some people claimed that rhyme was not an inherent feature of the Arabic language, but rather a phenomenon that emerged in the fourth century and had no ancient roots. Based on this claim, they regarded the Imam’s rhyming sermons, letters, and aphorisms as fabrications and inventions of the fourth century. In response to this claim, Ibn Abi’l-Hadid says: Some scholars think that rhyme is one of the flaws of speech, and therefore they consider the Imam’s rhyming speech to be corrupted. If rhyme is one of the flaws of speech, then there should not be any rhyme in the speech of God. However, in the

verses of the Holy Qur'an, there are many examples of rhyming verses; and the Holy Qur'an was not compiled in the fourth century. It is also important to pay attention to the fact that rhyme is only reprehensible and rejected if it is displeasing to the ears, but if rhyme is beautiful and pleasant, it is commendable and praiseworthy. (Ibn Abi'l-Hadid, 1988, vol. 1, p. 126) Besides the melody of the words, the images and descriptions of the Imam (AS) are also full of color, and the Imam has used the common colors of the early Islam in various ways.

4.1.2.4. Color

In religious symbolism, the color green is often associated with goodness and faith, as noted in Al-Shahir (p. 4). This is also frequently referenced in the Holy Qur'an, symbolizing life, freshness, vitality, and movement. In verse 99 of Surah Al-An'am, God declares:

...فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا...

... And with it we bring forth vegetation of all kinds, and out of it we bring forth green stalks ... (Ayati, 1995, p: 76)

And in the description of the heavenly states in verse 31 of Surah Al-Kahf, God says:

...وَيَلْبَسُونَ ثِيَابًا خَضْرَاءً مِنْ سُندُسٍ وَإِسْتَبْرَقٍ...

...They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches... (Ayati, 1995, p, 170)

The color green is predominantly used in depictions of Imam (AS) from the world. This color has been employed numerous times by Imam (AS) to represent the allure of the world. As stated in sermon 45 by the Imam:

و الدنيا دارٌ مُني لها الفناء و لأهلها منها الجلاء و هي حلوة خضراء و قد مجأت للطالب و التبتت بقلب الناظر

This world is a place for which destruction is ordained and for its inhabitants departure from here is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer.

In his interpretation of a particular sentence from sermon 111, Ibn Maytham discusses the words spoken by Imam (AS):

فإني أحذرکم الدنيا فإنها حلوة خضرة

Certainly I frighten you from this world for it is sweet and green.

Much like the human palate finds pleasure in the sweet taste and the human soul is delighted by the color green, the human soul also derives joy from worldly pleasures. Therefore, when one thinks of worldly pleasures, the color green and a sweet taste often come to mind (Ibn Maytham, vol. 3, p: 86).

The color yellow is also utilized in the Holy Qur'an and in the descriptions of Imam (AS). In the Holy Qur'an, the color yellow carries two contrasting meanings. At times, it is a color

that brings happiness and joy to its observers, such as in the following from the verse of 69 of Surah Al-Baqarah:

..إِنَّمَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ

It is a yellow cow, bright in color and pleasing to the observers

At times, this color is employed in discussions pertaining to hardship, despair, and destruction, as illustrated in the following from the verse of 21 of Surah Az-Zumar

...يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا...

“Then he produces thereby crops of varying colors; then they dry and you see them turned yellow; then he makes them [scattered] debris.”

In discussions about ‘the world’, Imam Ali (AS) employs the second interpretation of the color yellow. As stated in sermon 89 by the Imam:

الدنيا كالسيفه النور، ظاهرة الغرور، على حين اصفرارٍ من ورقها وإيابسٍ من ثمرها

While the world was devoid of brightness, and full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits

4.1.2.5. Summoning Figures

‘Supplication’ is the art of invoking characters through words, used to express specific models and concepts. Imam Ali (AS) frequently references the Prophet (PBUH) as an exemplar in his discourses, such as in sermon 105, which outlines the characteristics of the Prophet (PBUH). However, when discussing worldly matters, Imam (AS) in Letter 3, uses the titles of figures such as Kisra (the title of the kings of Iran), Caesar (the title of the Roman emperors), Tubba (the title of the governors of Yemen), and Himyar (the title of the kings of southern Arabia). He guides his audience to learn from the fate of oppressive kings (as symbols of worldliness), reminding them of the transience of the material world and urging them to abstain from it. He states:

هذا ما اشتري عبدٌ ذليلٌ من ميتٍ قد أُرِجَ للرحيلِ، اشتري منه داراً من دارِ الغرورِ، من جانبِ الفانينِ و خِطَّةِ الهالكينِ... فَمَا أَدْرَكَ هَذَا الْمُشْتَرِي فِيمَا تَرَى مِنْهُ مِنْ دَرَكٍ فَعَلَى مُبَلِّلِ أَجْسَامِ الْمُلُوكِ وَ سَالِبِ نَفُوسِ الْجَبَابِرَةِ وَ مُزِيلِ مُلْكِ الْفِرَاعِنَةِ مِثْلَ كَسْرَى وَ قَبْصَرِ وَ تَبَعِ وَ حَمِيرِ

This is about a purchase made by a humble slave (of Allah) from another slave ready to depart (for the next world). He has purchased a house out of houses of deceit in the area of mortals and in the neighborhood of mortals... If the buyer encounters some (evil) consequences of this transaction, then it is for the one who dismantles the bodies of monarchs, snatches the lives of despots, and destroys the domain of Pharaohs, like Kisras, Caesars, Tubbas and Himyars.

The preference for using a title over a name is twofold. Firstly, while a name signifies only the essence, a title conveys both the essence and attributes of praise or blame (Ibn Aqil,

2008, vol. 1, p. 120). Secondly, the Arabs were more acquainted with the titles of kings from various nations than with their actual names.

4.1.3. Paradox

The concept of 'breaking the habit' implies that the audience has formed a certain understanding of a topic, and is now confronted with a new perspective or term that creates a paradox, prompting them to reflect and think. The term 'paradox' in Arabic is equivalent to 'Al-Tanaghoz Al-Zaheri' (Wahba, 1984, p. 123). The Oxford dictionary provides several definitions for it, the most significant being: "In rhetoric, a word appears to contradict itself and goes against common understanding, but upon interpretation, it can be understood as a word with a valuable meaning." (Simpson, A, 1989. p: 185) These contradictions seem to oppose each other on the surface, but they are harmonious internally, aligning elements that appear to be opposite and distant. (Ishmael, 1996, p. 161) This artistry can be beautifully observed in the words of Imam Ali (AS). In sermon 83, Imam Ali (AS) provides a description of the world:

أَنْسَ نَافِزَهَا وَاطْمَأَنَّ نَاكِرَهَا

When its despiser begins to like it and he who is not acquainted with it feels satisfied with it

In Sermon 97, Imam Ali (AS) delves into the psychology of those who are enamored with worldly pleasures. This sermon is particularly directed towards the Kufians. He states:

صُمُّ ذَوُو أَسْمَاعٍ وَبُكْمٌ ذَوُو كَلَامٍ وَعُمِّيٌّ ذَوُو أَبْصَارٍ

You are deaf in spite of having ears, dumb in spite of speaking, and blind in spite of having eyes.

In Sermon 191, Imam Ali (AS) issues a warning about the allure of the forbidden world and urges withdrawal from it. He introduces the world in the following manner:

... حَالُهَا انْتِقَالٌ، وَوَطْأَتُهَا زَلْزَالٌ وَعَرْشُهَا ذَلٌّ وَجِدُّهَا هَزَلٌ وَغُلُوبُهَا سَفَلٌ

...its condition is changing, its step shaking, its honour disgrace, its seriousness jest, and its height lowliness."

In Sermon 226, Imam Ali (AS) discusses the state of those who were infatuated with worldly pleasures and are now laid to rest in narrow, dark graves. He says:

أَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً وَرِيَاخُهُمْ رَاكِدَةً وَ...

Their voices have become silent, their movements have become stationary...

In Sermon 111, Imam Ali (AS) elevates this literary discourse to its zenith, aiming to enhance our understanding of the world. He articulates:

... عَيْشُهَا رَيْقٌ وَ عَذْمُهَا أَجَاجٌ وَ خُلُوهَا صَبْرٌ وَ غَذَاؤُهَا سِإْمٌ وَ ... وَ عَزِيْزُهَا مَغْلُوبٌ

Its life is dirty, its sweet water is bitter, its sweetness is like myrrh, its foods are poisons and ... and its means are weak.

In this world, those who are alive are susceptible to death; those who are healthy are susceptible to illness. Its dominion can be taken away, and the strong within it can be defeated. In the same sermon, he describes those who have transitioned from the mortal realm to the eternal realm as follows:

جَمِيعٌ وَ هُمْ آحَادٌ وَ حِيْرَةٌ وَ هُمْ أَبْعَادٌ، مُتَدَانُونَ لَا يَتَرَاوِرُونَ وَ قَرِيْبُونَ لَا يَتَقَارِبُونَ

They are together but each one apart. They are neighbors but far from each other. They are close together but do not see each other. They are near but do not meet.

4.1.3. Intertextuality

The term 'Intertextuality' in Arabic is referred to as 'Tanas' (Samir, 2001, p: 74), and in Persian, it is known as 'Binamatni' (Ahmadi, 1991, vol. 1, p: 103). This term signifies the influence of one or more texts on another text, encompassing concepts such as adoption, guarantee, allusion, and suggestion. While 'Binamatni' has been utilized since ancient times, it was not known by this name and term. However, it now holds a special place in literature.

Imam Ali (AS) has employed Intertextuality in various ways. Qur'anic Intertextualities are more evident in Nahj al-Balaghah. There are statements where the verse is clearly reflected, and there are speeches and writings where the concept of the verse is presented in a pleasing manner. For instance, in Sermon 111, he draws upon verse 45 of 'Al-Kahf':

لَا تَعْدُوا إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرِّغْبَةِ فِيهَا وَ الرِّضَاءِ مِمَّا أَنْ تَكُونَ كَمَا قَالَ اللهُ تَعَالَى سُبْحَانَهُ « مَاءٌ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيْمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا »

When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allah, the Glorified, says (in the Qur'an)... [Like the water which send we down from heaven, and the herbage of the earth mingles with it, then it becomes dry stubble which the winds scatter; for Allah over all things hath power.]

In another segment of the same sermon, he draws upon verse 104 of 'Al-Anbiya'. He articulates:

قَدْ طَعْنُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَ النَّارِ الْبَاقِيَةِ كَمَا قَالَ اللهُ تَعَالَى سُبْحَانَهُ « كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَ عَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ »

They departed from it with their acts towards the continuing life and everlasting house as Allah has said: . . . [As we caused the first creation, so we will get it return. (It is) a promise binding us, verily we were doing it.]

As another example of Intertextuality in the words of Imam Ali (AS), we can look at this statement from Sermon 99:

... و ما لا يحصى من أعداد نعيمه و إحسانه

...and for (thanking Him) for His countless bounties and goodness.

These words are reminiscent of the honorable Verse 18 of Surah An-Nahl, which God has said:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَ

And if you should count the favors of Allah, you could not enumerate them

Another example of intertextuality is in Saying 104, where Imam Ali (AS) says:

طوبى للزاهدين في الدنيا، الزاعجين في الآخرة، أولئك قوم اتخذوا الأرض بساطاً و ثرابها فراشاً و ماءها طيباً

Blessed be those who abstain from this world and are eager for the next one. They are the people who regard this earth as the floor; its dust as their bed-cloth, and its water as their perfume.

The concept of intertextuality in this context is linked to the phrase “its water as their perfume”. This suggests that water is used as a fragrant perfume, an interpretation found in the words of Christ (AS), who said: “My sweet perfume is water and my stew is hunger.” (Mubarak, 2006, p. 46).

Imam Ali (AS) frequently references verses from the Holy Qur’ān. It is apparent that Imam (AS) seeks to interpret these divine words, with his interpretations serving as a form of Qur’ānic exegesis. Furthermore, Imam Ali (AS) substantiates his statements by citing these divine verses. It is important to note that the Qur’ān and Nahj al-Balaghah share a thematic unity. As such, there is no contradiction between them, and they both reflect the same worldview.

4.2. Content

4.2.1. Manner of Expression

The profound wisdom of Imam Ali (AS) and the beautiful expressions that resonate beyond mere words are derived from a divine and innate nature. This nature is unique to the existence of the Amir al-Mu’minin expression. The innovation he introduces in his speech captivates the audience, serving as a testament to his eloquent discourse, a trait inherited from the Holy Qur’ān. His words are robust and steadfast, accompanied by a beautiful rhythm that enhances the vibrancy of his speech.

4.2.1.1. Good system and freshness of words

The remarkable artistry of Imam (AS) is evident in his speech. While he uses standard language, he also considers the vernacular of the general public. Imam (AS) beautifully integrates Bedouin Arab expressions into his discourse, refining it with Islamic decorum and ensuring a seamless flow. As he states, “The best speech is that which is well arranged and

orderly and is understood by scholars and common people” (Ghurur Al-Hikam, 1992, vol. 2, p. 463). One distinctive feature of Imam Ali’s (AS) speech is its freshness, a result of the proper organization and arrangement of topics. This freshness is apparent in his wonderful interpretations, where he transitions from news to questioning, from surprise to denial. This is exemplified in letter 45, as stated by Imam Ali (AS).

... فَحَبْلِكَ عَلَى غَارِيكَ فِدَانَسَلَّتْ مِنْ مَخَالِيكَ وَ أَفَلْتُ مِنْ حَبَائِلِكَ وَ اجْتَنَبْتُ الدَّهَابَ فِي مَدَاحِضِكَ . أَيْنَ القُرُونُ الَّذِينَ غَرَرْتَهُمْ بِمَدَاعِيكَ ؟ أَيْنَ الأُمَمَ الَّذِينَ فَتَنْتَهُمْ بِزَخَارِفِكَ ؟ ... أَمْتَلَيْ السَّائِمَةَ مِنْ رَعِيهَا فَتَبْرَكَ ؟ ... وَ يَأْكُلُ عَلِيٌّ مِنْ زَادِهِ فَيَمَجُّ ! قَرَّتْ إِذَا عَيْنُهُ إِذَا اقْتَدَى بَعْدَ السِّنِينَ المُنْطَاوِلَةَ بِالبُهَيْمَةِ الهَامِلَةِ وَ السَّائِمَةَ المَرْعِيَةَ .

...Your rein is on your own shoulders as I have released myself from your clutches, removed myself from your snares and avoided walking into your slippery places. Where are those whom you have deceived by your pleasures and enjoyments? Where are those communities whom you have enticed with your embellishments? ... Should Ali eat whatever he has and fall asleep? Like the cattle who fill their stomachs from the pasture land and lie down, or as the goats (who) graze, eat the green grass then go into their pen! His eyes may get blind if he, after long years, follows the ways of loose cattle and pasturing animals.

4.2.1.2. Movement and Dynamics

Without a doubt, Imam’s (AS) discourse is captivating. The power of imagination in Imam’s (AS) words spans a broad spectrum. The most intricate concepts in Imam Ali’s (AS) thoughts take on beautiful forms, shedding their rigidity and stagnation to embrace movement and dynamism. In each passage, the audience encounters a new image, all the while maintaining coherence between words and visuals. What strikes one at first glance is the precision with which Imam (AS) employs imagery to depict the creations of his creator. This not only enhances the beauty of his words but also magnifies the wonder of creation for humans. It’s as if the splendors of creation attain their true beauty through Imam Ali’s words. Imam’s (AS) use of imagery is elegant, vibrant, and dynamic, particularly when he discusses nature and its phenomena as manifestations of divine beauty.

For instance, in sermon 165, the description of the peacock presents beautiful moving, visual, and auditory imagery. As the peacock struts with pride, it admires its beautiful tail and wings (moving image). Observing the beauty of its plumage and the various colors of its feathers, it chuckles. However, when it glances at its feet, it squawks as if it were crying, sounding like a plaintiff (auditory image). The peacock is likened to scattered blossoms, with spring rain and the sun’s heat playing a minimal role in its growth. It’s astonishing that occasionally, it sheds the cover of its beautiful feathers, revealing its body. Its feathers fall one after another, only to regrow. This cycle adds a dynamic element to the peacock’s existence, further enhancing the vividness of Imam’s (AS) description.

4.2.1.3. Stable Logic

Indeed, it is important to note that the power of imagination in Imam’s (AS) words is a gift to the intellect, and this art of conveying meanings is rooted in reality. This reality, along with the logic and strength of the word, is evident in Imam’s speeches. The coherence, harmony, and interconnectedness of his words weave together various discussions, opening new horizons for his audience. A beautiful aspect of these connections is that Imam (AS) has expressed various topics with ultimate stability, strength, and unity. He describes the transformations of the world, the nature of people, and the phenomena of creation with firm

logic. Alongside this, he has established moral and social commands for people and concludes his imaginative imagery with a warning to his audience. This approach underscores the depth and breadth of his discourse, making it a rich source of wisdom and insight. He states in Sermon 32:

أيها الناس! إنا قد أصبحنا في دهرٍ عَنُودٍ و زَمَنِ كَنُودٍ، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِينًا و يَزِدَادُ الظَّالِمُ فِيهِ عُتُورًا، لَا نَتَنَفَعُ بِمَا عَلَّمْنَا و لَا نَسْأَلُ عَمَّا جَهَلْنَا و لَا نَتَخَوَّفُ قَارِعَةً حَتَّى تُحَلِّبُنَا... فَلَئِن كُنَّا فِي الدُّنْيَا فِي أَعْيُنِكُمْ أَصْغَرَ مِنْ خُثَالَةِ القَرِظِ و فُرَاصَةِ الجَلَمِ و اتَّعَطُّوا بِمَنْ كَانَ قَبْلَكُمْ قَبَلًا أَنْ يَتَّعَطَّ بِكُمْ مِنْ بَعْدِكُمْ و اِرْفُضُوهَا دَمِيمَةً فَإِنَّهَا قَدْ رَفَضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ.

O' people! We have been borne in such a wrongful and thankless period where in the virtuous is deemed vicious and the oppressor goes on advancing in his excess. We do not make use of what we know and do not discover what we do not know. We do not fear calamity till it befalls... The world in your eyes should be smaller than the bark of acacia and the clippings of wool. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it realizing its evil because it cuts off even from those who were more attached to it than you.

4.2.1.4. Truth of the World

In Nahj al-Balaghah, it is emphasized that comprehending the world is of utmost importance. The 'world' as referred to by Imam (AS) in his discourses and writings, can be likened to a coin with two faces. Scholars have the ability to discern both faces, whereas the common folk typically perceive only one. This concept is articulated in Saying 303:

الناس ابناء الدنيا، و لا يلام الرجل على حُبِّ أُمِّهِ

People are the progeny of the world and none can be blamed for loving the mother.

The world, as created by Imam Ali's beloved (AS), serves as a testament to God's grandeur and singularity. The heavens, the earth, and all that they encompass are signs of His divine presence. God's exquisite visage is reflected in His creations, from the towering mountains and vast seas to the twinkling stars and radiant sun, and even in humans. These marvels originate from Him, and the gift of life along with the world's bounties are bestowed upon humans. This world is but an introduction to the afterlife, a means to attain the ultimate objective and true love. Despite the world's allure, it is not deserving of our affection. As stated in the verse 77 of Surah Al-Qasas:

وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الآخِرَةَ و لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا و أَحْسِنَ كَمَا أَحْسَنَ اللهُ إِلَيْكَ

Seek the abode of the Hereafter by means of what Allah has given you, while not forgetting your share of this world. Be good [to others] just as Allah has been good to you.

This world, as perceived by Imam Ali (AS), is a blessing from his beloved and serves as the pathway leading us to the beloved. The world is not denounced, but in its description, not even the slightest motion is overlooked. It criticizes those who have detached themselves from the world, stating:

يا عَدِيَّ نَفْسِهِ! لَقَدْ اسْتَهَامَ بِكَ الحَيِّثُ! أَمَا رَجِمْتَ أَهْلَكَ و وَلَدَكَ؟! أَتَرَى اللهُ أَحَلَّ لَكَ الطَّيِّبَاتِ و هُوَ يَكْرَهُ أَنْ تَأْخُذَهَا؟! أَنْتَ أَهْوَنُ عَلَى اللهِ مِنْ ذَلِكَ!

O' enemy of yourself. Certainly, the evil (Satan) has misguided you. Do you feel no pity for your wife and your children? Do you believe that those things which Allah has made lawful for you, He will dislike you if you use them? You are too unimportant for Allah to do so.

He cherishes phenomena, as all phenomena are reflections of divine beauty. In his view, the virtuous are those who partook in the worldly pleasures with the people of this world, yet the worldly people did not partake with them in the Hereafter. The virtuous resided in the finest houses and savored the finest foods in the world, experiencing the same pleasures that the worldly people had, as mentioned in letter 27:

فشارِكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَلَا يُشَارِكُوا أَهْلَ الدُّنْيَا فِي آخِرَتِهِمْ، سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكِنَتْ وَأَكَلُوا بِأَفْضَلِ مَا أَكَلَتْ فَحَظُّوا
مِنَ الدُّنْيَا بِمَا حُظِيَ بِهِ الْمُتَرَفُّونَ.

For they share with the people of this world in their worldly matters while their people did not share with them in the matters of the next. They lived in this world in the best manner of living. They ate the choicest food and enjoyed herein all that the people with ease of life enjoyed.

However, when the world turns into a playground at the mercy of those who worship it, sacrificing human virtues in the process, it becomes an impure Satan that plunges humanity into a pit of despair. In this context, Imam Ali (AS) is likened to a tempestuous ocean and a powerful storm, battling against such a world whose enticing lights gradually dim into oblivion. The world is a contemptible demon that presents itself before Ali (AS) in all its forms. It appears oblivious to the fact that Imam Ali (AS) has renounced the world thrice, leaving no room for reconciliation, as cited in Saying 77:

قد طَلَّقْتِكِ ثَلَاثًا لَا رَجْعَةَ فِيهَا

I have divorced you thrice after which there is no restitution

And here he says in Sermon 42:

كُونُوا مِنْ ابْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ ابْنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وُلْدٍ سَيَلْحَقُ بِأُمِّهِ (أُمِّهِ) يَوْمَ الْقِيَامَةِ

You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother.

Ali (AS) is a mystic deeply in love, who fully recognized the rights of his beloved. 'Walking towards God for the sake of God' is a tenet of Ali's (AS) mysticism. Isn't the essence of love such that the lover's seeker diverts their heart from everyone else, yearns for the beloved, and considers their heart to belong solely to the beloved? In other words, for Ali (AS), the world is a platform for realizing the truth and experiencing God's presence. As the love for truth resides in his heart and he has dedicated himself to it, the world becomes a place of worship, servitude, and spiritual purification. It is in this context that Imam Ali (AS) chooses to distance himself from the world, and with a romantic and mystical fervor, spreads his wings towards his unparalleled beloved and proclaims:

فَرْتُ وَرَبِّ الْكَعْبَةِ.

I swear to God that I was saved (Mohadathi, p. 465).

5. Discussion and Conclusion

Research in Nahj al-Balaghah reveals that Imam Ali (AS) employed numerous literary techniques to depict the world and its identity. He established a coherent and logical system, taking into account the needs of his audience. Through dynamic descriptions, tangible similes, and ironic interpretations, he crafted images that stimulated thought in his audience, thereby setting the stage for message delivery. He imparted cultural concepts and social laws to his audience. By breaking conventions, invoking figures, intertextuality, and the use of music and color, he not only attracted and persuaded his audience but also enhanced the impact and effectiveness of his words. Simultaneously, Imam Ali (AS) was mindful of the form and used words in complete harmony with the context. His descriptions are pleasing and accompanied by imaginative images. Behind each literary word lies a point with the power to persuade the audience. An important observation is that Nahj al-Balaghah is another interpretation of the Holy Qur'ān. Therefore, there is no contradiction between these two books, which share thematic unity. The reason for this is that both books guide and inform the people of the world with the same worldview. The discussions that Imam Ali (AS) initiates about the world can be categorized into four main groups. The following table illustrates the prevalence of these discussions.

Table 1. Frequency of the Term “World” in Nahj al-Balaghah

	Sermon	Letter	Aphorisms	Total
Recognition of the world	92 (25%)	17 (5%)	54 (15%)	163 (45%)
Worldliness	30 (8%)	10 (3%)	19 (5%)	59 (16%)
Aversion to the world	58 (16%)	10 (3%)	18 (5%)	86 (24%)
Way of dealing with the world	33 (9%)	9 (3%)	11 (3%)	53 (15%)
Total	213 (59%)	46 (13%)	102 (28%)	361 (% 100)

The majority of discussions in Nahj al-Balaghah about the world pertain to the recognition of the world. This indicates that Imam Ali (AS) directs the audience's attention towards “understanding the world and gaining awareness of it”. Another observation is that the topic of “world recognition” is more prevalent in sermons than in letters and aphorisms. As can be seen, 59% of the discussions about the world are expressed in sermons. This suggests that Imam Ali (AS) verbally communicates the most crucial discussions about the world in a direct and face-to-face manner with the people of his time.

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Analyzing Translation Strategies for Allah's Attributes in the Holy Qur'an

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ABSTRACT

The translation of proper nouns, such as Allah's attributes of acts, has consistently been a contentious issue in the translation of Qur'anic exegesis. This research aimed to investigate the frequency and types of strategies employed in the English translations of Allah's attributes of acts in the Holy Qur'an. The study sought to explore the strategies used by translators in the translation of Qur'anic exegesis and to determine if significant differences existed among the translators in the application of the strategies proposed by Chesterman (1997). The corpus comprised six English translations of the Holy Qur'an by Asad, Pickthall, Saheeh, Arberry, Khan and Hilali, and Mubarakpuri. Both descriptive and inferential statistics were utilized to analyze the data, based on a revised version of Chesterman's (1997) model. The descriptive data revealed that only six out of ten strategies were used in translating Allah's attributes of acts. Only two strategies, transposition and emphasis change, were not used significantly differently, while the other four strategies, synonymy, paraphrase, transliteration, and expansion, were employed significantly differently. The inferential statistics revealed significant differences in the application of each strategy by each translator. However, no significant differences were found among the translators in the application of the same strategy when rendering Allah's attributes of acts.

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1. Introduction

According to Farahani (2013), more than eighty percent of the approximately 1.5 billion Muslim population do not know Arabic and rely on translations to understand the meanings and messages of the Holy Qur'ān. As the Holy Qur'ān is the most widely read book in human history and a source of immense inspiration, guidance, and wisdom for millions of Muslims worldwide (Qadri, 2007, p. 2), it is necessary to pay close attention to how Qur'ānic translations are conducted. Currently, one of the significant challenges in the field of translation is the translation of proper nouns (Farahzad, 1995, Mirza Suzani, 2009). Translating proper nouns, such as Allah's attributes of acts, often poses a major problem in the translation of Qur'ānic exegesis. Numerous models have been proposed for the translation of proper nouns, but none seem to be comprehensive, and they may not cover all the strategies employed by translators. Soltez (1967) divides proper nouns into three types: sign names, word names, and combined names. Sign names are non-descriptive, non-connotative, and unmotivated, having no meaning in the way a common noun does. Word names are motivated, connotative, and mostly descriptive, while combined names are combinations of sign names and elements from common word classes. Alternatively, Newmark (1988, pp. 214-216) categorizes proper nouns into three groups:

- People's names: These are typically transferred, preserving their nationality, and assuming that their names have no connotations in the text.
- Names of objects: These consist of trademarks, brands, or proprietaries.
- Geographical terms: Translators must stay up-to-date in their rendering, check all terms in the most recent atlas or gazetteer, and where necessary, consult with the concerned embassies. They must respect a country's wish to determine its own choice of names for its geographical features.

Given these considerations, selecting an appropriate model is crucial for identifying suitable strategies for the translation of proper nouns. This research aimed to examine the type and frequency of strategies applied in English translations of Allah's attributes of acts in the Holy Qur'ān. It sought to explore the strategies used by translators in translating Qur'ānic exegesis and to determine if there were significant differences among the translators in the application of the strategies proposed by Chesterman (1997). For this purpose, six English translations of the Holy Qur'ān by Asad, Pickthall, Saheeh, Arberry, Khan and Hilali, and Mubarakpuri were considered, and a revised version of Chesterman's (1997) model was used to analyze the data.

In terms of pedagogical significance, it is anticipated that professionals, educators, students, and aspiring translators can benefit from the proposed model and the findings of this study. With this in mind, the study aims to explore the following research questions:

1. What are the most and least frequently employed strategies by the six translators when translating Allah's Attributes of Acts from Arabic into English?
2. Are there any statistically significant differences among the translators in the utilization of each strategy?
3. Are there any statistically significant differences among the translators in the application of the same strategy when translating the same Allah's Attribute of Acts?

2. Review of Literature

Translating proper nouns, such as the attributes of acts of Allah, often poses a significant challenge for translators of sacred texts, as they strive to maintain the sanctity of these nouns. Despite the existence of numerous models for translating proper nouns, none seem to be comprehensive, and they may not cover all the strategies employed by translators. Therefore, identifying suitable strategies for translating proper nouns is deemed an important prerequisite.

In his study, Abu-Mahfouz (2011) investigated problems and semantic issues related to nouns. The study found that these problems arose for at least three reasons: the translator used synonyms, transliterated words that had straightforward equivalents, and translated words that required translation.

Al-Omar (2013) explored the complexities and implications of transliterating proper nouns between Arabic and English. To address the challenges of translating proper nouns, Al-Omar suggested a set of conventionalized rules. The study showed that it might be sufficient for language purists to establish some transliteration guidelines for translators. The translator's awareness of the facts and implications of the differences between the two languages helped them avoid inconsistencies, which could negatively impact the linguistic intuition of the native speakers of both languages.

Chrestensen (2014) focused on the translation of compound nouns in user manuals in his study. He investigated the translation strategies used for these compound nouns. The study, which was based on two empirical studies, showed that respondents tended to prefer a direct form of translation over an explanation, and translators generally did well when translating compound nouns.

Thanh (2014) studied the machine translation of proper names from English and French into Vietnamese. This study focused on the problems of English-Vietnamese and French-Vietnamese proper noun machine translation systems. The findings showed that the pre-processing solution significantly reduced proper noun machine translation errors and contributed to the improvement of the machine translation systems for Vietnamese.

In a study on the translation of proper names in Iran, Mirza Suzani (2008) examined the challenges of translating proper names from English to Persian and suggested some potential approaches. Similarly, in his book "Translation of Simple Texts", Mirza Suzani (2009) presented a variety of classifications of proper nouns in English, considering social, cultural, historical, and geopolitical aspects, and proposed various Persian equivalents.

In another study, Abdolmaleki (2012) explored what happens to proper names in the process of translation, particularly from English into Persian. The study concluded that it was not accurate to simply claim that proper nouns were untranslatable. Instead, they sometimes needed to be translated, sometimes directly transformed, and sometimes coupled with definitions, all depending on their specific characteristics and the context in which they were used.

Ahanizadeh (2012) investigated the translation of proper names in children's literature. The study was based on Van Coillie's (2006) model of translation strategies of proper nouns. After extracting and comparing all proper nouns from twenty-five English books and their

Persian translations, the study found that the strategy of “reproduction” was the most commonly used in translating proper names from English into Persian.

3. Methodology

3.1. Materials

In this study, the Noble Qur’ān was selected as the primary source for data collection. This Holy Book is considered the most significant religious text and the principal source of Allah’s Attributes of Acts. Furthermore, a variety of well-annotated English translations of this sacred text are readily available, along with its original Arabic version. In this study, forty of Allah’s Attributes of Acts were identified with the assistance of clerics (see Appendix 1). Additionally, several major relevant sources were consulted to ensure that virtually no attributes of acts were overlooked.

3.2. Analytical Model

In this study, a revised version of Chesterman’s (1997) taxonomy for translation strategies served as the theoretical framework. This model was chosen as the foundation of the study’s framework because it encompasses 28 translation strategies, making it a nearly comprehensive model for translating proper nouns. However, due to certain limitations, several overlapping, redundant, or less relevant strategies were excluded, particularly those focusing on sentence translation rather than noun translation. To enhance the framework’s comprehensiveness, two additional strategies were incorporated, one from Farahzad (1995) and another from Newmark (1998). Consequently, a revised version of Chesterman’s (1997) model, comprising ten strategies, was established. The types of strategies in the revised version of Chesterman’s (1997) model were presented as follows:

Here’s a revised version of your text:

Literal Translation: Chesterman (1997) defines this as a strategy where the translator adheres as closely as possible to the form of the source text, without strictly following the structure of the source language.

Loan Translation: This refers to the borrowing of individual terms and adhering to the structure of the source text, which may be foreign to the target reader (Chesterman, 1997).

Transposition: Borrowed from Vinay and Darbelnet (1958) by Chesterman (1997), this term refers to any change in word class, such as from an adjective to a noun.

Synonymy: In this strategy, the translator selects the closest alternative term with the same meaning, which is not the first literal translation of the source text word or phrase (Chesterman, 1997).

Antonymy: Chesterman (1997) explains this strategy as one where the translator uses a word with the opposite meaning, often combined with a negation.

Hyponymy: This involves using a member of a larger category (e.g., ‘rose’ is a hyponym in relation to ‘flower’). Conversely, a hypernym is a related superordinate term that describes the entire category with a broader term (e.g., ‘flower’ is a hypernym in relation to ‘rose’) (Chesterman, 1997).

Paraphrase: According to Chesterman (1997), this strategy involves creating a liberal approximate translation based on the overall meaning of the source text, where some lexical items may be modified or ignored.

Emphasis Change: Chesterman (1997) states that this strategy involves increasing, decreasing, or changing the emphasis of the thematic focus of the translated text compared to the original.

Transliteration: Farahzad (1995) explains that transliteration and transcription are used for translating personal proper names. Transliteration occurs when the letter of the target language represents the pronunciation of the Proper Noun (PN) in the source language, while transcription involves replacing one letter of the alphabet in the source language (SL) with another letter in the target language (TL) (p.43).

Expansion: Newmark (1998) defines expansion as a strategy that involves adding elements in translation.

3.3. Data Collection and Analysis

The following procedures were undertaken to conduct this study. Initially, the Holy Qur'ān in Arabic was used as the primary source for data collection. Subsequently, six English translations of the Holy Qur'ān were procured. These translations included renditions by Muhammad Marmaduke Pickthall (1930), Muhammad Asad (1980), Arthur Arberry (1955), Muhammad Sarwar (1981), Muhammad Mohsin Khan and Muhammad Taqi-ud-Din Al-Hilali (1999), and Saheeh International (2007). These renditions served as the data source from which the English equivalents of Allah's Attributes of Acts were identified. In total, forty of Allah's Attributes of Acts in Arabic were identified as the study corpus (refer to Appendix 1), and their English equivalents were extracted. A revised version of Chesterman's (1997) model was employed to analyze the data while translating the forty Allah's Attributes of Acts from Arabic into English. All strategies applied by the translators were noted, and the frequency of each strategy was recorded. Chi-square tests were run to determine the significance of differences between the strategies used by the translators. The collected data were then analyzed using SPSS software (version 24). To minimize rater errors during data analysis, inter-rater reliability was estimated. For this purpose, two raters participated in labeling the data. After labeling, the data were compared. A correlation of the labels revealed a reliability of 0.80 ($r=.80$) between the two raters. Finally, areas of discrepancy were discussed between the two raters to reduce inconsistencies.

4. Findings

In this study, both descriptive and inferential statistics were utilized for data analysis. The sample comprised 40 items, each rendered by six different English translators. Furthermore, based on the applied framework, ten distinct strategies were identified, as detailed in Table 1.

Table 1. Analytical Strategies Employed for Data Analysis

No.	Strategy
I	Literal translation
II	Loan translation
III	Transposition

No.	Strategy
IV	Synonymy
V	Antonymy
VI	Hyponymy
VII	Paraphrase
VIII	Emphasis change
IX	Transliteration
X	Expansion

In Table 2, the frequency and percentage of the strategies applied by translators during the rendition of Allah's Attributes of Acts from Arabic into English have been reported. Data on each translator's rendition is presented individually and the frequency and percentage of all strategies are reported for each translator.

Table 2. Frequency and Percentage of Strategies Utilized by Asad

Strategy	Frequency	Percentage
Transposition	2	5
Synonymy	14	35
Paraphrase	18	45
Emphasis change	1	2.5
Expansion	5	12.5
Total	40	100

Table 2 reveals that Asad most frequently employed Strategy VII, paraphrasing, with 18 instances accounting for 45% of the total. The second most common strategy was Strategy IV, synonymy, used 14 times, making up 35% of the total. Strategy X, expansion, was the third most used, with 5 instances representing 15.5%. Asad utilized Strategy III, transposition, twice (5%), and Strategy VIII, emphasis change, just once (2.5%), making them the least used strategies. Asad did not use any of the other strategies.

Table 3. Frequency and Percentage of Strategies Utilized by Pickthall

Strategy	Frequency	Percentage
Synonymy	31	77.5
Paraphrase	5	12.5
Expansion	4	10
Total	40	100

Table 3 shows that Pickthall used Strategy IV (synonymy) more than any other strategy, with 31 instances (77.5%). The second and third most common strategies were Strategy VII (paraphrase) and Strategy X (expansion), with 5 (12.5%) and 4 (10%) occurrences, respectively. Pickthall did not use any of the other strategies.

According to Table 4, Saheeh used Strategy IV (synonymy) most frequently, with 30 instances (75%). The next four most used strategies were Strategy VII (paraphrase), Strategy X (expansion), Strategy VIII (emphasis change), and Strategy IX (transliteration), with 4 (10%), 3 (7.5%), 2 (5%), and 1 (2.5%) occurrences, respectively. Saheeh did not use any other strategies.

Table 4. Frequency and Percentage of Strategies Utilized by Saheeh

Strategy	Frequency	Percentage
Synonymy	30	75
Paraphrase	4	10
Emphasis change	2	5
Transliteration	1	2.5
Expansion	3	7.5
Total	40	100

Table 5 reveals that Arberry used Strategy IV (synonymy) more than half of the time, with 21 instances (52.5%). The next most common strategy was Strategy X (expansion), with 17 occurrences (42.5%). Strategy VII (paraphrase) was the least used strategy by Arberry, with only one instance (2.5%). Arberry did not employ any other strategies.

Table 5. Frequency and Percentage of Strategies Utilized by Arberry

Strategy	Frequency	Percentage
Synonymy	21	52.5
Paraphrase	2	5
Expansion	17	42.5
Total	40	100

Table 6 shows that Khan and Hilali used Strategy IV (synonymy) most often, with 18 instances (45%). The other five strategies they used were Strategy VII (paraphrase), Strategy X (expansion), Strategy VIII (emphasis change), Strategy III (transposition), and Strategy IX (transliteration), with 10 (25%), 6 (15%), 4 (10%), 1 (2.5%), and 1 (2.5%) occurrences, respectively. They did not use any other strategies.

Table 6. Frequency and Percentage of the Strategies Utilized by Khan and Hilali

Strategy	Frequency	Percentage
Transposition	1	2.5
Synonymy	18	45
Paraphrase	10	25
Emphasis change	4	10
Transliteration	1	2.5
Expansion	6	15
Total	40	100

Table 7 shows that Mubarakpuri used Strategy IV (synonymy) and Strategy IX (transliteration) equally, with 12 instances (30%) each. The next two most common strategies were Strategy X (expansion) and Strategy VIII (emphasis change), with 6 (15%) and 5 (12.5%) occurrences, respectively. Strategy VII (paraphrase) and Strategy III (transposition) were the least used strategies by Mubarakpuri, with 4 (10%) and 1 (2.5%) instances, respectively. He did not employ any of the other four strategies in the model framework.

Table 7. Frequency and Percentage of the Strategies Utilized by Mubarakpuri

Strategy	Frequency	Percentage
Transposition	1	2.5
Synonymy	12	30
Paraphrase	4	10
Emphasis change	5	12.5
Transliteration	12	30
Expansion	6	15
Total	40	100

To answer the second research question, chi-square tests were conducted to examine the differences in the frequencies of the strategies used by different translators. Tables 8 present the results of the chi-square tests for each strategy employed by each translator.

Table 8 shows that the strategies used by Asad differed significantly in their frequencies ($p < 0.05$). Strategy VII (paraphrase) was the most common strategy used by Asad, based on the observed frequencies.

Table 8. Chi-Square Test Results for Various Strategies Used by Asad

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Transposition	2	8.0	28.750	4	.000
Synonymy	14	8.0			
Paraphrase	18	8.0			
Emphasis change	1	8.0			
Expansion	5	8.0			
Total	40				

Table 9 reveals that the strategies used by Pickthall varied significantly in their frequencies ($p < 0.05$). Strategy IV (synonymy) was the most frequent strategy used by Pickthall, based on the observed frequencies.

Table 9. Chi-Square Test for Various Strategies Used by Pickthall

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Synonymy	31	13.3	35.150	2	.000
Paraphrase	5	13.3			
Expansion	4	13.3			
Total	40				

Table 10. Chi-Square Test for Various Strategies Used by Saheeh

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Synonymy	30	8.0	76.250	4	.000
Paraphrase	4	8.0			
Emphasis change	2	8.0			
Transliteration	1	8.0			
Expansion	3	8.0			
Total	40				

Table 10 indicates that the strategies used by Saheeh had significantly different frequencies ($p < 0.05$). Strategy IV (synonymy) was the most common strategy used by Saheeh, compared to the other four strategies.

Table 11 shows that the frequencies of the strategies used by Arberry were significantly different ($P < 0.05$). Strategy IV (synonymy) was the most frequent strategy used by Arberry, compared to the other strategies.

Table 11. Chi-Square Test for Various Strategies Used by Arberry

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Synonymy	21	13.3	15.050	2	.001
Paraphrase	2	13.3			
Expansion	17	13.3			
Total	40				

Table 12 indicates that the strategies used by Khan and Hilali differed significantly in their frequencies ($P < 0.05$). Strategy IV (synonymy) was the most common strategy used by Khan and Hilali, based on the observed frequencies.

Table 12. Chi-Square Test for Various Strategies Used by Khan and Hilali

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Transposition	1	6.7	31.700	5	.000
Synonymy	18	6.7			
Paraphrase	10	6.7			
Emphasis change	4	6.7			
Transliteration	1	6.7			
Expansion	6	6.7			
Total	40				

Table 13 indicates that the strategies used by Mubarakpuri had significantly different frequencies ($p < 0.05$). Mubarakpuri used Strategy IV (synonymy) and Strategy IX (transliteration) more often than the other strategies, based on the observed frequencies.

Table 13. Chi-Square Test for Various Strategies Used by Mubarakpuri

Strategy	Observed N	Expected N	Chi-Square	df	Sig.
Transposition	1	6.7	14.900	5	.011
Synonymy	12	6.7			
Paraphrase	4	6.7			
Emphasis change	5	6.7			
Transliteration	12	6.7			
Expansion	6	6.7			
Total	40				

To answer the third research question, another chi-square test was conducted to examine the differences among the translators in using the same strategy for translating the same Allah's Attribute of Act. Table 14 presents the results of this chi-square test.

Table 14 shows that the six translators did not differ significantly in using the same strategy for translating the same Allah's Attribute of Act ($p > 0.05$). This means that these translators used a common strategy for translating a given Attribute, based on the statistical analysis.

Table 14. Comparison of Translators' Application of The Same Strategy When Translating the Same Attribute of An Act at Different Levels

Level	Observed N	Expected N	Chi-Square	Df	Sig.
1	18	10.2	8.314	4	.081
2	9	10.2			
3	10	10.2			
4	8	10.2			
5	6	10.2			
Total	51				

5. Discussion and Conclusion

This study examined the frequencies of translation strategies used by six translators when rendering Allah's Attributes of Acts from Arabic into English. It also explored potential statistically significant differences among translators in their applications of distinct strategies and whether consistent strategies were used to translate the same Attributes across translators. The analysis adopted a revised version of Chesterman's (1997) model.

Based on the results obtained, the following conclusions can be drawn:

- Each translator employed different strategies significantly while translating Allah's Attributes of Acts.
- Asad used strategy VII (paraphrase) significantly more frequently than other strategies, while Pickthall used strategy IV (synonymy) the most.
- Saheeh used strategy IV (synonymy) significantly more frequently than the other strategies, and made the least use of strategy IX (transliteration).
- Arbery used strategy IV (synonymy) significantly more frequently than other strategies, and strategy VII (paraphrase) the least.
- Khan and Hilali used strategies IV (synonymy) and IX (transliteration) significantly more frequently than other strategies, and made the least use of strategies III (transposition) and IX (transliteration).
- Mubarakpuri employed strategies IV (synonymy) and IX (transliteration) significantly more frequently than other strategies, and made the least use of strategy III (transposition).
- Translators used strategies III (transposition) and VIII (emphasis change) in a similar way, with no significant difference among the six translators in the application of the same strategy while translating the same Allah's Attribute of Act.

- While all translators used similar strategies to translate Allah's Attributes of Acts, only Khan and Hilali and Mubarakpuri employed the maximum variety of strategies (six), while Pickthall and Arberry used the minimal variety of strategies (three).
- Strategies III (transposition), VIII (emphasis change), and IX (transliteration) were never used by Pickthall and Arberry, and strategies III (transposition) and IX (transliteration) were not employed by Saheeh and Asad, respectively.

Based on the results, it was evident that each translator employed the strategies with varying frequencies when translating these attributes. In essence, no single translator used similar frequencies of the strategies when rendering Allah's Attributes of Acts. This finding is consistent with Amjad et al.'s (2013) study on the strategies used for rendering divine names, where they found that each translator employed a strategy more frequently than others, indicating differing adoption levels of each translation strategy. Similarly, in the current study, strategy IV (synonymy), for example, was favored by four out of six translators.

The implications of the study are as follows. The study revealed the need for revisions to Chesterman's model of translating proper nouns (1997) in order to enrich the data collection and analysis procedures. The addition of the strategies of transliteration and expansion to the framework proposed by Chesterman reflects the ongoing need for eclecticism in the selection and revision of models and frameworks to enhance the translation process. The findings of the study may be valuable for other researchers conducting new research in this area. Additionally, the results could be beneficial to teachers and professors specializing in translation studies, as they may provide specific assistance in the translation of sacred texts. Furthermore, the findings of this study could be helpful for students preparing for practical translation activities and familiarize them with the most applicable strategies for translating Allah's names in the Holy Qur'an.

The present research, similar to other studies in translation studies, has certain limitations. Despite the comprehensive efforts made by the researcher, several limitations were encountered. The study employed Chesterman's model of translating proper nouns (1997) as its framework, but other researchers may opt for different models suitable for their studies. Additionally, time constraints limited the use of multiple models, which could have enriched the data and improved the results. The research only focused on 40 attributes of Allah, and a larger selection could have enhanced the generalizability of the findings. Due to time constraints, only six English translations of the Holy Qur'an were included in the study. A more extensive investigation involving a greater number of translators could have been conducted with more time available. The study solely examined translations from Arabic to English. Given more time, the researcher would have explored translations from other language pairs, such as Arabic to Persian. Other researchers may also investigate different language pairs and conduct studies from various perspectives on different aspects and features of proper names in their research. Future investigations could delve into other variables such as gender, translators' religious, (socio)cultural, and ideological backgrounds, and explore diverse genres beyond religious texts. These limitations highlight areas for potential expansion and improvement in future research endeavors in the field of translation studies.

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No	Attributes	Mubarakpuri	Khan and Hilali	Arberry	Saheeh	Pickthall	Asad
19	الكريم	Bountiful, The Most Generous	Bountiful, The Most Generous	All-Generous	The Generous	Bountiful	Most generous in giving, Bountiful
20	الرقيب	Watcher	Watcher	Watcher	Observer	Watcher	keeper
21	الشهيد	Witness	Witness	witness	Witness	Witness	witness
22	الوكيل	Disposer of Affairs	Disposer of Affairs	guardian	Disposer	Defender	guardian
23	الولي	The Wali	The Wali (Helper, Supporter, Protector, etc.)	Protector	Protector	Protecting Friend	Protector
24	الحميد	Worthy of all praise	Worthy of all praise	All-laudable	The praiseworthy	The Owner of Praise	the One to whom all praise is due
25	العليم	All-knowing	All-knowing	All-knowing	Knowing	All-Wis	All-knowing
26	التواب	the One Who accepts repentance,	the One Who accepts repentance	the Relenting	the Accepting of repentance	the relenting,	the Acceptor of Repentance
27	العفو	Ever Pardoning	Ever Oft-Pardoning	All-pardoning	ever Pardoning	ever Forgiving	absolver of sins
28	الملك	Al-Malik	the King	the King	the Sovereign	the Sovereign Lord	the Sovereign Supreme
29	غالب	Allah has full power and control over His affairs	Allah has full power and control over His Affairs	God prevails in His purpose	Allah is predominant over His affair	Allah was predominant in His career	God always prevails in whatever be His purpose
30	الهادي	Guide(verb)	Guide(verb)	guide	guide	guide	guide
31	البديع	The Originator	The Originator	the Creator	Originator	The Originator	The Originator
32	خلاق	Supreme Creator	Supreme Creator	All-creator	the Creator	the Creator	the Creator
33	فاطر	Fatir, The Creator	The Originator	Originator	Creator	the Creator	Originator
34	فالق	Cleaver	Cleaver	One who splits	The cleaver	The Cleaver	the One who cleaves
35	حاکم	judge	judge	judge	judge	judge	judge
36	رب	Lord	Lord	Lord	Lord	Lord	Sustainer
37	حميد	Worthy of all praise	Worthy of all praise	the All-laudable	the Praiseworthy	the Owner of Praise	the One to whom all praise is due
38	حليم	Most-Forbearing	Most-Forbearing	All-clement	Forbearing	Clement	forbearing
39	شفيع	intercessor	intercessor	intercessor	intercessor	intercessor	intercede with Him
40	وهاب	the Bestower	the Bestower	the Giver	the Bestower	the Bestower	the [true] Giver of Gifts




Exploring the Implicit Meanings of the Qur'ān Through Pragmatics: Reference, Presupposition and Entailment in Focus

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ABSTRACT

Pragmatics is a field of study that aims to analyze and clarify the underlying intentions and meanings behind spoken and written communication. By considering both linguistic and non-linguistic contexts, this discipline seeks to uncover the intended meaning of speakers and writers, including implicit, figurative, and indirect meanings within their words. The goal of this article is to introduce the field of pragmatics and its key components, such as references, presuppositions, and entailments, and to explore how these components can be applied to the analysis of Qur'ānic verses, particularly in understanding the profound intentions of the Almighty. This qualitative research involves collecting data through library research. While many of these components can be found scattered throughout Islamic literature and various branches of Islamic studies like rhetoric, Qur'ānic studies, interpretation, and principles of interpretation, a comprehensive examination of them from a fresh perspective can enhance our understanding of the Qur'ān and lead to the discovery of new concepts within its verses.

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1. Introduction

Pragmatics, a relatively recent subfield of linguistics, focuses on interpreting and explaining the meanings of utterances within the context of language use, considering temporal and spatial conditions. Some scholars view pragmatics as a part of semiotics, a concept first introduced by C.W. Morris, who defined pragmatics as the study of the relationship between signs and the individuals who use them (Safavi, 2003, p. 47). The definition and purpose of pragmatics, as well as its distinction from semantics, highlight its aim of providing solutions for interpreting and analyzing the intentions of speakers or writers in creating discourse, known in Islamic tradition and the principles of exegesis as the "primary intention." Pragmatics introduces components and strategies to guide the audience towards understanding the true intention of the speaker and inferring their ultimate purpose. Since Qur'ānic interpretation is described as the "expression of the functional meanings of Qur'ānic verses and revealing God's intention based on Arab literary and rational principles" (Babaei, 2013, p. 23), applying the principles and mechanisms presented in pragmatics can aid in deducing the primary intention of the Qur'ānic verses. In this study, we will aim to utilize three commonly used components of pragmatics - references, presupposition, and entailment - to extract God's primary intention from these verses. References are expressions that help the speaker or writer create understanding for the listener or reader by providing contextual information. These referential expressions can include proper nouns and names (e.g., Shakespeare, Ibn Sina, and Ali), definite nominal phrases (e.g., the reader, the author), indefinite nominal phrases (e.g., a man, a woman, a beautiful place), and pronouns (e.g., he, that, they) (Yule, 2012, p. 29). Presuppositions are expressions that lead to inferring the speaker's or writer's ultimate intention, offering clues to the listener or reader to extract the true purpose of the discourse (Safavi, 2012: 136). Entailment refers to a logical consequence expressed within the context of a discourse; therefore, entailment relates to the sentence itself rather than the speaker (Gazdar, 1979, p. 119; Yule, 2012, p. 41). This article aims to provide an overview of this field, its components, and discuss important topics in pragmatics, showcasing its effectiveness in interpreting the Qur'ān and revealing its primary intentions. By primary intention, we refer to the speaker or writer's ultimate intention, often concealed and thus requiring linguistic analysis for inference (Babaei, 2013, p. 23).

2. Theoretical Foundation

In the Qur'ān, a crucial objective is to discern the primary intention behind God's message within its verses. Put differently, eminent commentators of the Qur'ān have endeavored to uncover the divine intent behind the verses through a blend of linguistic and non-linguistic methodologies. In modern times, leveraging contemporary linguistic insights allows for a continuation of this pursuit. With this in mind, the central inquiry of this study emerges: How can we ascertain the true or primary intent conveyed in the Qur'ānic verses through the sub-components of pragmatics, namely references, presupposition, and entailment? To gain a deeper understanding of this core question, it is essential to first provide an overview of pragmatics, its contextual relevance, and fundamental components.

2.1. Pragmatics

Charles Morris and Rudolf Carnap are widely recognized as the trailblazers who laid the foundation for the field of pragmatics (Carnap, 1938, p. 172). Building upon the work of these two scholars, numerous linguists and philosophers have contributed to defining this discipline, distinguishing it from semantics, and elucidating its parameters and constraints.

Among the notable definitions is that put forth by contemporary linguist George Yule, who describes pragmatics as “the study of meaning; specifically, the meaning conveyed and interpreted by the hearer or reader from a speaker or writer's utterance” (Yule, 2012, p. 11). Therefore, pragmatics focuses on analyzing individuals' intentions in speech acts rather than just the literal meanings of words or phrases. It involves interpreting meaning within a specific context, taking into account factors like the audience, setting, time, and constraints, ultimately exploring meaning in context (Yule, 2012). The delineation of three distinct levels of language interaction leading to the formation of three separate branches of linguistics—syntax, semantics, and pragmatics—is a common thread in the definitions provided by experts in the field. These levels are often referred to as “sentence”, “proposition” and “utterance”, each playing a crucial role in linguistic analysis. A brief elucidation of these levels is warranted for a comprehensive understanding.

The most concrete level of language is the utterance, which represents the physical realization of a sentence. An utterance embodies a sentence each time it is spoken or written, with variations in pronunciation or writing upon each occurrence. Consequently, an utterance presents a single sentence that can be articulated in diverse manners. Utterances fall within the realm of pragmatics, as the circumstances surrounding the production of each sentence, along with its linguistic and non-linguistic context, differ, leading to the generation of distinct meanings (Brown & Yule, 1983, p. 25).

Propositions, which pertain to the meaning of a sentence independent of its production conditions, primarily focus on the external implications of the sentence and reference an utterance beyond itself, exploring external reference. Essentially, propositions scrutinize the external implications of the sentence, aligning with logical semantics when considering their truth value. Consequently, propositions are synonymous with sentences when evaluated based on their truth value, making them the subject of logical semantics. Lastly, a sentence represents the surface level of language, emphasizing the internal relationships among its components rather than focusing on meaning, instances, or external production conditions. Therefore, sentences are analyzed within the domain of syntax (Safavi, 2003, pp. 44-46).

2.2. Context

Pragmatics, a subfield of linguistics, delves into the examination of meaning within specific contexts, with the concept of context serving as a pivotal element that underpins many assumptions and theories within this domain. The delineation between syntax, semantics, and pragmatics as subfields of linguistics hinges on the notion of context (Saneipour, 2011, pp. 62-63). Therefore, it is imperative to initially delve into the diverse types of contexts and their respective definitions to elucidate their significance in this area of study. It is crucial to acknowledge that pragmatics does not stand alone in its scrutiny of context and its influence on text; rather, it serves as an intersection for various disciplines such as linguistics, text linguistics, psychology, and anthropology (Qaemi-Nia, 2011, p. 327). Given the multifaceted discussions surrounding context in different fields, a myriad of definitions have been proposed, rendering the concept intricate and ambiguous.

2.2.1. Layers of Context

As highlighted, pragmatics is a discipline that investigates language and meaning in real-world usage, aiming to discern the intentions and objectives of the communicator. Central to understanding the producer's intent is the consideration of the context in which the communication takes place. Context plays a pivotal role in facilitating the transmission of

complex ideas without sole reliance on explicit verbal cues (Halliday & Hasan, 2009: 35). For instance, when a person enters a sandwich shop and simply says, “A sausage, please”, they leverage the situational context to convey their request efficiently, avoiding the need to explicitly state, “Please give me a sausage sandwich.”

Context operates on multiple layers:

- The primary linguistic layer encompasses the sequence of words forming a sentence. By examining the syntagmatic and paradigmatic relationships among words and the choice of words from a pool of synonyms, one can discern the producer's intent in crafting the text.
- Moving to the situational or non-linguistic context, this layer considers the temporal and spatial dimensions of discourse production, aiding in comprehension.
- The third layer involves the audience's background knowledge and the assumptions made by the speaker, serving as a contextual backdrop that aids in understanding the producer's or writer's intent. This includes non-linguistic or encyclopedic knowledge such as the nature of a sandwich shop as a food-selling establishment and the understanding of sausage as a type of food (Safavi, 2003, p. 64; Safavi, 2011, pp. 97-98).

When analyzing Qur’ānic verses to grasp their primary meanings, it is essential to delve into all three layers of context, as emphasized in foundational exegeses and interpretation books. To enhance comprehension, a structured framework with three distinct sections for the aforementioned contexts can be devised. By categorizing Qur’ānic verses within this framework and subjecting them to scrutiny through the lenses of linguistic context, non-linguistic context, and presuppositions and background knowledge, one can unveil the core intentions behind the verses. This article aims to elucidate these three layers of context within the realm of pragmatics. Subsequently, it will interpret select Qur’ānic verses through this lens, utilizing the three contextual layers to underscore the role of pragmatics in Qur’ānic interpretation and its efficacy.

3. Methodology

3.1. Linguistic Context

The preliminary stage of analysis through which Qur’ānic verses are analyzed involves studying the morphological and syntactic features present in the text, referred to as the linguistic context. Within this layer, in addition to investigating intra- and intertextual dependencies, another crucial aspect that warrants consideration from a pragmatic perspective is deictic elements.

3.1.1. References

In the fields of pragmatics and the philosophy of language, there have been extensive discussions on references, indicators, and the semantics of these linguistic elements. While these discussions often focus on theoretical and philosophical aspects such as the truth or falsehood of propositions, they do not always align with our ultimate goal of uncovering the speaker's intention. Therefore, we will briefly touch on the relevant sections.

In pragmatics, referential expressions are those that allow the speaker or writer to convey understanding to the listener or reader. These expressions can include proper nouns and

names (e.g., Shakespeare, Ibn Sina, and Ali), definite nominal phrases (e.g., the reader, the author), indefinite nominal phrases (e.g., a man, a woman, a beautiful place), and pronouns (e.g., he, that, they) (Yule, 2012, p. 29). Understanding references is essential in analyzing Qur'ānic verses, as they play a crucial role in conveying the intended meaning. By identifying and interpreting these referential expressions, we can gain a deeper insight into the context and the primary intentions behind the verses. In the following sections, we will explore the analysis of references in Qur'ānic verses, highlighting their significance in the overall understanding of the text.

3.1.2. Types of References

3.1.2.1. Pronouns

Pronouns of the first and second person typically refer to the speaker and the audience, making it relatively straightforward to identify their referents without the need for a specific inference process or explicit linguistic clues. The complexity arises with third-person pronouns, where determining the referent often involves referencing preceding or subsequent statements. In most cases, the context preceding a pronoun makes its referent clear. For example, in the sentence "I bought six books and gave them all as a gift", the pronoun "them" refers back to the noun phrase "six books". However, at times, a pronoun may be introduced before its referent, creating ambiguity to engage or surprise the reader or listener (Yule, 2012, p. 37).

In the Qur'ān, careful attention to pronouns, especially absent pronouns, and identifying their referents in preceding or subsequent verses or understanding them through context are crucial for interpreting Qur'ānic verses. This level of detail is so significant that discrepancies in determining the referent of a pronoun can result in vastly different interpretations of a verse and even the development of distinct theological principles within a single verse. An example of this can be seen in the verse 42 of Surah Yusuf:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

And he said to the one whom he knew would go free, 'Mention me before your master.' But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

The varying interpretations of the pronouns "أَنَسَاهُ" (made him forget) and "رَبِّهِ" (his master) have sparked diverse perspectives. Some scholars argue that these pronouns refer to Joseph, indicating that Satan caused him to forget his Lord and seek help from someone other than God. Conversely, another group of exegetes posit that the pronouns actually refer to "الَّذِي" (the one whom), suggesting that Satan influenced Joseph's friend to forget mentioning Joseph when meeting his master, the king (Razi, 1998, pp. 463-464). This seemingly minor discrepancy in identifying the pronoun's referent has triggered theological debates concerning the infallibility of prophets.

Similarly, attention to the referent of pronouns in similar verses aids in discerning meaningful differences in sentences within the primary context. For instance, in the verses of 184 Surah Ali 'Imran and of 25 Surah Fatir, respectively:

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالرُّبْرِ وَالْكِتَابِ الْمُنِيرِ

So if they deny you, [O Muhammad], the messengers before you were denied. They came with clear proofs, and with scriptures and the enlightening Book.

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

And if they deny you, [O Muhammad], those before them have denied. Their messengers came with clear proofs and scriptures and the enlightening Book

Although the verbs “كُذِّبَ” (they deny you) and “يَكْفُرْ بِكَ” (they deny you) may seem similar, the context of the preceding verses clarifies the intended referents. In the first verse, “they” refers to the Jews of Medina, while in the second verse, “they” refers to the disbelievers of Mecca. By discerning this distinction in pronoun reference and considering additional linguistic and non-linguistic context clues, a nuanced understanding of these verses emerges, revealing different speech acts and conveyed messages.

3.1.2.2. Definite Nouns

In the majority of languages, an initial mention of a noun typically involves a non-definite structure, while subsequent references to the same noun utilize a definite structure. Recognizing these types of nouns necessitates careful consideration of the linguistic context and previously mentioned elements. For example, in the sentences below:

- “Buy a book from the market.”
- “Wrap the book in colored paper.:

The phrase “the book” in the second sentence refers back to the same word mentioned in the first sentence. In Arabic, particularly in the Qur’ān, the presence or absence of definite articles “ال” can convey multiple implicit meanings and enhance the comprehension of the intended message and purpose of the text. For example, the two verses from Surah Al-Baqarah (126) and Surah Ibrahim (35):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا...

And when Abraham said, 'My Lord, Make this city secure...

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And when Abraham said, 'My Lord, make the city a secure city and keep me and my sons away from worshipping idols

The transition from the non-definite form of “city” in the first verse to its definite form in the second suggests a potential difference in the timing and circumstances of Abraham's supplication. Initially, Abraham prayed during his early travels to the Hijaz region when the area was uninhabited, hence the indefinite reference to “city”. In contrast, in subsequent journeys when the region had become populated, the definite article “ال” is used with “city”. Moreover, the presence of the definite article “ال” in some instances can accentuate the subject of the sentence, leading to varied implications in the communicated message.

3.1.2.3. Deixis

In pragmatics, deixis is a key aspect often discussed as part of the broader field, aiding in the interpretation of a speaker's intention in conjunction with reference. The distinction between reference and deixis lies in the manner in which the speaker derives meaning from each. References rely on the linguistic context and the careful consideration of preceding and subsequent words to determine the intended meaning of a specific reference (Kaplan, 1989, p. 73). On the other hand, deixis draws upon the situational context and the participants in the discourse, as well as the location and time of the speech event, to interpret the meaning of a deictic expression. Thus, deixis commonly involves personal pronouns, demonstrative pronouns, and spatial and temporal deictic nouns. In discussions on references, third-person pronouns, indefinite and definite nouns, proper nouns, and other elements are typically explored.

Deixis is generally categorized into three main types: personal deixis, spatial deixis, and temporal deixis. Personal deixis encompasses demonstrative pronouns like "this" and "that," as well as first-person pronouns such as "I" and "we", and second-person pronouns like "you". A notable pragmatic discussion in this realm revolves around the use of first-person pronouns "I" or "we" and second-person pronouns "you" in upholding speech etiquette and conveying additional nuances to the listener. For example, responding to the query "Are you going to the party?" with "We are going to the party" implies that the listener is also invited or that the speaker will not attend the party without the listener.

In the Qur'ān, scholars and experts in Qur'ānic sciences have paid attention to nuances in the use of pronouns and their intended meanings based on linguistic indicators, situational context, and inferred additional meanings of pronouns. For example, Suyuti in his book "Al-Itqan" in type 51, and Zarkashi in type 42, have elaborated on various aspects of Qur'ānic addresses, their semantic and rhetorical benefits (cf. Suyuti, 2002, pp. 20-25; Zarkashi, 1991, pp. 349-375). The sudden change in pronouns, termed "التفات" in the Qur'ān, has long been a focal point of scholars and rhetoricians, leading to valuable works in this field (e.g., Suyuti, 2002, p.155; Zarkashi, 1991, p. 381; Ma'refat, 1994, p. 430; Sultan, 1986, p. 178). Undoubtedly, attention to these subtle differences in determining the primary intent of verses can be productive. For example, in similar verses of 79, 81 and 82 in Surah Al-Kahf, respectively:

فَأَرَدْتُ أَنْ أَعِيبَهَا

So I intended to cause defect in it...

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرٌ

So we intended that their Lord should substitute for them one better than him...

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

So your Lord intended that they reach maturity...

The use of pronouns in the first three verses of Al-Kahf is based on the type of action being described. In the first verse, the first-person singular pronoun is used to attribute the

action of causing damage and corruption to the Prophet individually. In the second verse, the first-person plural pronoun is used to attribute a benevolent action to both God and the Prophet collectively. In the third verse, a noun is used to emphasize the exclusive power of God in reaching maturity, without the use of a pronoun.

4. Situational or Non-linguistic Context

In many Western discussions, the term “context” typically refers to “situational context” or “non-linguistic context”. Situational context, also referred to as non-linguistic and physical context, encompasses all paralinguistic (non-verbal) factors related to pragmatics and the individuals involved in producing and interpreting speech. Situational context can have various dimensions, including micro and macro contexts. Some scholars also view social context as a type of situational context (Aghagolzadeh, 2011, pp. 39-40). In Islamic studies, Muslim scholars have long acknowledged and stressed the significance of this type of context, known as “سياق حالى” in Qur’ānic exegesis.

5.1. Dell Hymes’ Situational Context

Dell Hymes, a sociolinguist, introduced a model for analyzing discourse within the framework of speech events and communicative acts embedded in a cultural context. He developed a set of concepts to elucidate the situational context, known as the “Communication Accommodation Theory”. Hymes coined the acronym “SPEAKING” to represent the key components of his theory, which proves valuable for dissecting various discourses and revealing the intricate connection between text and context. Central to Hymes’ theory is the sociocultural context, which plays a pivotal role in establishing textual coherence and semantic continuity of linguistic units. Identifying the “role” of each sentence within the text necessitates a deep understanding of contextual elements such as the social setting and all temporal and spatial factors influencing text production (Safavi, 2012, p. 313).

The interplay between textual elements and context is fundamental, with the social situation and contextual factors governing text production serving as primary determinants of a text's role. Context is integral to text construction, and considering the “role” of each sentence within the social and cultural milieu is key to ensuring coherence and continuity of linguistic units. Viewing language within the broader context of culture and society underscores the importance of studying language not in isolation but in relation to social and cultural contexts (Aghagolzadeh, 2011, p. 40). Hymes' identified factors are crucial elements that shape the determination of a sentence's role in text production and, subsequently, its overall meaning. These factors and elements encompass:

- Setting and Scene: The physical or social environment where the communication occurs.
- Participants: The individuals involved in the communication act.
- Ends (Goals): The purpose or goal of the communication.
- Act Sequence: The overall structure or sequence of the communicative act.
- Key: The tone, manner, or spirit in which the communication takes place.
- Instrumentalities: The channels or modes used for communication.

- Norms: The cultural or social expectations governing communication.
- Genre: the style of speaking or writing that the speaker or writer chooses for communication. (Hymes, 1962, pp. 63-5)

Hymes, through his ethnographic lens on communication, expanded the notion of linguistic validity beyond mere grammatical accuracy. He proposed a framework that emphasizes the appropriate use of language in accordance with social norms and conventions. In this perspective, the focus of linguistic analysis shifts from individual sentences to encompass the broader concept of a speech event (Aghagolzadeh, 2011, p. 44). Hymes aimed to illustrate that deducing linguistic “roles” from diverse forms of expression relies on the factors he outlined. To delve deeper into this assertion, let's examine the following examples:

“Do you smoke?”

Context 1

- Speaker: A friend
- Addressee: A friend
- Situation: At a party
- Evaluative apparatus: Friendly tone
- Inferred role: Invitation to smoke

Context 2

- Speaker: Doctor
- Addressee: Patient
- Situation: Doctor's office
- Evaluative apparatus: Serious tone
- Inferred role: Informational

Context 3

- Speaker: Father
- Addressee: Son
- Situation: Father entering son's room
- Evaluative apparatus: Harsh and surprised tone
- Inferred role: Threat and reproach

It appears that in analyzing the extralinguistic context of Qur'ānic verses, factors such as the setting and scenario, participants, objectives, sequence, and genre could prove to be significant. Our premise is that the Qur'ān embodies a divine language in both its words and meanings, characterized by distinct linguistic attributes. Consequently, not all of Hymes' suggested contextual elements may be applicable for Qur'ānic analysis. When scrutinizing Qur'ānic verses, the setting and scenario can denote the time and place of revelation or the time and place being described in the verse. The participants may include God as the speaker of the Qur'ān and the Prophet (PBUH) as the primary recipient. However, in narrative verses, the speaker and audience could vary. Furthermore, this component may encompass the intended audience of the verse. The term "genre" pertains to examining the structural and lexical characteristics of the verse to unveil its underlying purpose. Within the sequence section, one may explore preceding and subsequent verses or events occurring during or after the revelation of a specific verse. Lastly, the objectives section delves into whether the verse serves as praise, condemnation, advice, or warning, essentially elucidating the role the verse fulfills. For instance, in the verse of 3 in Surah Al-Ma'idah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.

Delineating the context of revelation of this verse with Dell Hymes's proposed components aids in a better interpretation of the verse:

- Speaker: The Almighty God.
- Audience: The Muslims during the time of the Prophet (PBUH), the pilgrims present at the Farewell Pilgrimage (Hajjat al-Wada).
- Context: In the twelfth year of Hijra, during the Farewell Pilgrimage, in the region of Ghadir.
- Tone of Speech: Energetic. The use of verbs such as "أَكْمَلْتُ" (preferred), "أَتَمَمْتُ" (completed), "رَضِيتُ" (approved) both semantically and rhythmically indicates the announcement of a significant matter.
- Sequence: In the above -mentioned Qur'ānic verse, two kinds of sequence can be identified: the first is linguistic sequence which is preceding this statement, "الْيَوْمَ يَكْفُرُوا بِدِينِكُمْ فَلَا تُخْسَبُوا لَهُمْ وَاحْتَسِبُوا" with the English translation of "Today those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me" (Surah Al-Ma'idah, verse 3) and the second is non-linguistic one which is the appointment of Imam Ali (AS) as the next caliph on the day of Ghadir.
- Purpose and Role: Announcing the completion of the religion with the appointment of Imam Ali (AS) as the caliph, emphasizing the significance of Imamate and leadership in the religion.

5. Presupposition and Background

The third contextual layer that aids in deducing the speaker's or writer's intention is known as presupposition and background. Often, many details in a text or speech are implicitly understood, thanks to presupposition and background. This implies that the speaker or writer doesn't feel the necessity to provide an exhaustive account of information. For example, when someone says, "I woke up the kids in the morning and sent them to school", this level of detail serves the speaker's purpose without needing to delve into specifics like how the kids were awakened, the precise time, or the number of kids involved. In this case, presupposition contributes to brevity in the conversation. Additionally, the background, which consists of the listener or reader's existing knowledge, also plays a crucial role. Background knowledge refers to the general information and facts that the reader or listener already possesses, allowing the speaker or writer to omit many unnecessary details. For instance, in the sentence "The president met with the Secretary-General of the United Nations at the UN headquarters", there is no need to specify "in New York City" as it is assumed that the listener is aware of this based on their general knowledge .

In the field of pragmatics, what concerns the speaker's or speech's presuppositions is conveyed through presupposition and entailment. On the other hand, what pertains to the background is sometimes known as inference and at times as encyclopedic knowledge (Safavi, 2003, pp. 70-73). It is important to note that in the section discussing presupposition and entailment, understanding the speaker's or writer's intention is often achieved through linguistic tools and considering the linguistic context. Since the inferred meaning is not explicitly stated in the text and context, it is classified under the third layer of context.

5.1. Presupposition

Presupposition is a crucial element in deciphering the speaker's or writer's underlying intention, offering hints to the listener or reader to discern the true purpose behind a discourse. Essentially, presupposition represents a type of semantic relationship at the level of language sentences, indicating that information in one sentence can lead to accessing other information. In certain instances, a sentence may presuppose information contained in another sentence (Safavi, 2012, p. 136). It is important to note that presupposition is determined by the speaker for their discourse and is not always a logical necessity (Yule, 2012, p. 40). Further elaboration on the disparity between presupposition and entailment will be provided later in this discussion.

Presupposition refers to the information that the speaker assumes the listener already knows but hasn't explicitly mentioned, yet it is implied in the discourse. Put simply, the speaker does not explicitly state certain information, but it is implied to the listener. Since this information is not explicitly articulated, only a portion of it is considered conveyed, contrasting with information that can be inferred from what was said. In the realm of pragmatics, two terms are employed to differentiate between these two types of information: presupposition and entailment. Presupposition is what the speaker assumes before making a statement, hence why we attribute presuppositions to speakers rather than sentences. On the other hand, entailment pertains to something that logically follows from what has been expressed, making sentences, not speakers, the entities that entail information. This distinction between presupposition and entailment holds significant importance (Qaemi-Nia, 2010, p. 264).

From a linguistic perspective, presupposing something involves assuming its existence and affirming the existence of something else based on it. In the examples provided below, sentence A encompasses the meaning of sentence B as a presupposition:

A) He has quit smoking.

B) He used to smoke.

A) Mary's husband is well-mannered.

B) Mary is married.

A) I don't regret leaving Tehran.

B) I have left Tehran.

A) I regret leaving Tehran.

B) I have left Tehran.

A) The Prime Minister of Malaysia is in Dublin.

B) Malaysia has a Prime Minister.

It is important to acknowledge that a discourse can encompass multiple presuppositions. For instance, in the sentence “Mary’s brother bought three SUV cars”, the speaker typically presupposes the existence of a person named Mary, the presence of a brother for Mary, the assumption that Mary has only one brother, and the inference that Mary's brother is affluent. These presuppositions are linked to the speaker's perspective and are not necessarily logical consequences of the sentence. The exploration of presupposition has been a significant and debated subject since the 1970s. Esteemed linguists such as Kempson (1975), de Villiers (1975), Büring and van der Sandt (1976), and Gazdar (1979) have delved into this topic and contributed scholarly works on the subject.

5.1.1. Types of Presupposition

While we have established that presupposition is not a logical consequence of the stated propositions, it is intricately connected to the utilization of different words, phrases, and structures. These linguistic forms are referred to as “presupposition triggers”, and they play a crucial role in identifying various types of presuppositions. In the following sections, we will delineate the different types of presupposition, present examples from linguistic research, and culminate with an example from the Qur’ān to demonstrate how this element is applied in Qur’ānic interpretation, elucidating the intended meaning.

5.1.1.1 Existential Presupposition

Existential presupposition is a type of presupposition linked to possessive constructions, where the assumption of the existence of a specific possession is made. Essentially,

whenever ownership is attributed to an individual in a possessive structure, it is implied that the speaker presupposes the existence of that possession. For instance, in the sentence “My car is broken”, the speaker presupposes the existence of the car's owner. Similarly, any definite noun phrase implies the presupposition of the existence of the entity mentioned. For example, in the sentence “Ali is married”, the existence of an individual named Ali is presupposed, and in “The king of Sweden is sick”, the presupposition involves the existence of the king of Sweden. Therefore, the sentence “Ali's house is ruined” entails at least two existential presuppositions: the existence of an individual named Ali and the presupposition that he possesses a house.

In the Qur’ān, this linguistic characteristic facilitates the extraction of implicit concepts. For instance, in the verse 2 of Surah Al-Baqarah:

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book, wherein is no doubt, a guidance to the God-fearing

The term “the Book” implies the existence of the Qur’ān in the form of a written book. Therefore, one could infer that during the early period of the Prophet Muhammad’s (peace be upon him) stay in Medina, the Qur’ān existed in a written format (Hashemi Rafsanjani et al., 2000, Vol. 1: 45). In another instance, in the verse 23 of Surah Al-Jathiyah:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ...

Have you seen he who has taken as his god his [own] desire...

The phrase "his god" preceding "his own desires" suggests that the individual in question is conscious of having a deity whom he should worship, but instead of worshipping the one true God, he prioritizes his own desires. Therefore, in this verse, the acknowledgment of Allah as the Supreme Being is presupposed, indicating that the person knowingly rejects the one true God. Consequently, the verse concludes with "and Allah has led him astray due to knowledge" (Tabatabaie, 2007, p. 172; Ibn Ashur, 1976, p. 82).

5.1.1.2 Fictive Presupposition

Fictive presupposition occurs when something is assumed to be true based on certain verbs like “know”, “realize”, “be glad”, “be sorry”, “regret”, “aware”, “odd”, etc. In such cases, the speaker presupposes the existence of a certain reality and conveys further details about it, such as comprehension or awareness.

1. I didn't know he was sick implies “He is sick.”
2. I wasn't aware that he is married implies “He is married.”
3. I realized he left early implies “He left early.”
4. I'm glad it's finished implies “It's finished.”

In the Qur'ān, some verses incorporate fictive presuppositions using terms related to knowledge “علم”. For instance, in the verse of 22 in al-Baqarah:

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

So do not set up equals to Allah while you know

The phrase “while you know” is found in the descriptive clause concerning the recipient of the action of “set up” (Darvish, 1996, Vol. 1: 54). This implies that, despite having awareness, one should not associate any partners with Allah. Therefore, the verse implicitly highlights the understanding that you are aware that there are no partners to Allah. This aspect serves to underscore the inherent knowledge of the Divine within all individuals (Razi, 1998, p. 343; Hashemi Rafsanjani et al., 2000, p. 74).

5.1.1.3 Lexical Presupposition

Lexical presupposition arises from the meaning expressed by a word. It is associated with verbs such as “stop”, “start”, “again” or “manage to”.

1. He quit smoking implies “He used to smoke.”
2. They started complaining implies “They didn't complain before”.
3. You came late again implies “You were late before”.
4. He couldn't get an excellent grade implies “He tried”.

The difference between lexical presupposition and fictive presupposition lies in the fact that, in lexical, a specific word or phrase implies an unsaid concept, while in fictive, the speaker explicitly refers to the known reality. The speaker aims to provide an explanation about it and doesn't intend to convey the exact concept. For example, in the verse 3 of Surah Al-Baqarah:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen, establish prayer, and spend out of what We have provided for them

The phrase “spend out of what We have provided for them” may be considered as a lexical presupposition, indicating that one of the attributes of the pious people is spending what God has granted them. The use of the phrase “out of what we have provided” instead of “out of what you have” may suggest that spending is acceptable when it comes from what God has provided, which means it is earned through lawful way. Therefore, spending unlawfully earned money is not considered genuine spending (Zamakhshari, 1989, p. 40).

5.1.1.4 Structural Presupposition

Structural presupposition is derived from the syntactic structure of a sentence and conveys a specific type of presupposition. For instance, when asking about the time and location of an action, the speaker assumes that the action has taken place. Moreover, when a sentence highlights a particular element, the structural presupposition reveals the speaker's

emphasis on that element. For example, in the statement “This was Hassan who assisted me”, the expression “This was Hassan” suggests that someone aided the speaker, with the focus on identifying the helper. Conversely, in the sentence “The action that Hassan performed was aiding”, the emphasis is on “aiding”, with the structural presupposition being that Hassan carried out an action.

Examples

1. When did he leave? implies “He left.”
2. Where did you buy your bike? implies “You bought the bike”.

In verse 30 of Surah Al-Baqarah, when Allah informs the angels about the creation of humans, they ask:

وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْ تَجْعَلَ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَ يَسْفِكُ الدِّمَآءَ...

Would You place on it one who causes corruption therein and sheds blood?

This suggests that the angels were already aware of beings causing chaos and violence on Earth. This could indicate the presence of other beings prior to humans, such as jinn, who had a past marked by tyranny and corruption (Tabari, 1993, p. 158; Tabarsi, 1993, p. 177).

Structural presupposition is based on the speaker assuming that the listener has already acknowledged the primary subject. This form of presupposition can be observed in different syntactic structures, including interrogative sentences, relative clauses, and comparative structures, and can aid in comprehending the speaker's intended message (Saeed, 2003, p. 107; Karttunen, 1994; Levinson, 1983, p. 12).

5.1.1.5. Counter Factual Presupposition

Counterfactual presupposition pertains to presuppositions rooted in specific verbs or unreal conditional sentence structures, where the falseness of the presupposition is implied. Moreover, unreal constructs like unreal conditional sentences or unrealistic wishes can also fall under this classification:

Examples

1. I dreamt that I was wealthy implies “I wasn't wealthy.”
2. We imagined that we were in Hawaii implies “We weren't in Hawaii.”
3. He pretends to be sick implies “He isn't sick.”
4. If you were my friend, you would help me implies “You're not my friend” (Yule, 2012, pp. 42-53; Qaemi-Nia, 2011, pp. 264-368).

In the Qur’ān, there are numerous examples of unreal conditional sentences of this type. For instance the verse 22 of Surah Al-Anbya:

لَوْ كَانَ فِىْهَا اِلٰهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ

If there were in them [the heavens and the earth] gods except Allah, they would have been corrupted

The unreal condition in the verse presupposes that there are no multiple gods. Similarly, in the verse 99 of Surah Al-Anbya:

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ

If these [idols] were gods, they would not have come to it [Hell], and all will abide eternally in it

The condition implies that these idols are not real gods.

Unreal presuppositions are often associated with verbs expressing mental states, such as dreaming, imagining, pretending, and conditions that are contrary to reality. These structures are crucial for understanding the speaker's intentions and the context of the statement (Yule, 2012; Qaemi-Nia, 2011).

5.2. Entailment

The discussions on presupposition have clarified that entailment is not fundamentally a pragmatic element in terms of the speaker's intentions; rather, it is considered a purely logical concept, and therefore, it is more extensively discussed in semantics and logical semantics. However, because in applied linguistics and practical semantics, some treat entailment independently, and others consider it as part of presupposition, a general overview of some of its key aspects is provided (Lycan, 2013, p. 183).

Entailment is a logical consequence expressed in the context of a discourse; hence, entailment pertains to the sentence itself rather than the speaker (Gazdar, 1979, p. 119; Yule, 2012: 41). Entailment is one of the tools available to the reader or listener to extract meaning from linguistic signs. This semantic relationship operates at the sentence level, implying that the meaning of one sentence necessitates the meaning of another sentence that can be extracted from the linguistic context, without the speaker explicitly referring to it. In other words, if sentence A has occurred, sentence B must also have occurred. For example:

A: Esfandiar was killed in a car accident.

B: Esfandiar is dead.

A: Farhad's cat is pregnant.

B: Farhad's cat is female.

Entailment, in the realm of logicians, is a type of presupposition of a propositional nature that is examined based on the conditions for the truth value of a statement and its correspondence to external reality. Some argue that in applied linguistics, there is no essential need to separate entailment from presupposition. They contend that no listener or reader, when processing information or reading a text, is inherently concerned with distinguishing between entailment and presupposition as discussed here (Safavi, 2003, p. 71).

Nevertheless, understanding entailment as a dependent or independent pragmatic element from linguistic contextual factors requires careful consideration of the necessary and sufficient conditions of the words. For example, in the sentence "Farhad's cat is pregnant," analyzing the term "pregnant" and recognizing that a necessary condition for the realization of the meaning is being a female animal leads to the implication that "Farhad's cat is female." Additionally, as mentioned earlier, one of the crucial indicators for recognizing entailment is the absence of inference in case the base sentence is negated. For instance, the sentence "Farhad's cat is not pregnant" does not entail the entailment "Farhad's cat is female."

The concept of entailment, bearing close resemblance to "مفهوم التزامي" in Islamic tradition, is abundant in the Qur'ān, and Islamic interpretations also refer to them. For example, in the verse 16 of Surah Al-Baqarah:

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

The describes the hypocrites, the word "اشتروا" (purchased) is used in the sense of acquiring. This conveys the idea that the situation of hypocrites is likened to someone who has exchanged guidance for misguidance. By closely examining the meaning of "اشتروا" and considering its necessary and sufficient conditions, it becomes evident that in any type of purchase, it is essential for the buyer to possess the price. Since in this verse, the buyer of misguidance, i.e., the hypocrites, are deemed to have purchased misguidance and the price is guidance, the implication is that the hypocrites had a form of guidance, even though it is known that before encountering Islam, they were polytheists and lacked any form of guidance. (Tusi, 1999, p. 38). This question and the deduction of this entailed meaning from the term "اشتروا" have led commentators to express various possibilities, such as the intention of potential guidance that they could have obtained by accepting Islam or the initial awareness of their knowledge about the advent of the Prophet through the Jews, or the intention of their innate and internal faith, and so forth (Zamakhshari, 1989, p. 70; Tabarsi, 1993, p. 144).

6. Results

As mentioned, the purpose of this article was to elucidate and correlate the discussed components in a linguistic sub-discipline called pragmatics with the verses of the Qur'ān, aimed at clarifying their intended meanings. It appears that the systematic use of these components in Qur'ān commentary, despite leaving traces in traditional interpretations, can yield benefits and results, some of which are outlined below. A systematic and comprehensive approach to examining Qur'ānic verses using pragmatic components allows for a thorough evaluation of all linguistic, non-linguistic, and implied meanings within a specific framework. This approach has yielded practical results that demonstrate the effectiveness of linguistic methods in uncovering semantic layers, aesthetic aspects, and wisdom points of the verses. The concordance of these findings with the statements of exegetes and rhetorical scholars confirms the validity of linguistic methods and establishes the legitimacy of Islamic scholars' efforts and methodologies. The pragmatic analysis of certain Qur'ānic verses has not only confirmed traditional methods but has also introduced innovative approaches in methodology and extraction techniques:

-Maximal Utilization of Minimal Words

The examination of presuppositions in Qur'ānic verses reveals that this component can represent a part of the intended meaning, considering the speaker's intention and assumed contextual elements. This concept allows for the extraction of maximum meaning from minimal words, a concept highly applicable to the Qur'ānic text, which is believed to possess various layers of meaning.

-Illustration of Contextual Layers

A pragmatic view of Qur'ānic verses, considering linguistic and non-linguistic aspects, helps to explicate implications and extract implicit messages. This approach can illustrate various layers of meaning and explore hidden existential realms in the Qur'ān, a characteristic appreciated by Muslims.

-Importance of Descriptive, Additive, Emphatic Structures, etc. in the Qur'ān

Analyzing verses with pragmatic applications affirms the possibility of extracting implied meanings from structures such as possessive, descriptive, conditional, and emphatic structures in the Qur'ān. This highlights the importance of these structures for practical and applicable meanings.

-Extraction of Implicit Concepts from Syntactic and Morphological Structures

Certain morphological and syntactic structures in the Qur'ān, such as the use of gerunds or verbs, can lead to the inference of implicit concepts framed as entailed meanings within a semantic implication context.

-Inference of Jurisprudential, Ethical, Social, etc., Concepts

The pragmatic theory has the potential to diversify Qur'ānic teachings and transform them into propositions suitable for various cognitive domains. By adopting a pragmatic perspective on Qur'ānic verses, it becomes possible to extract legal, ethical, or social meanings from verses that may initially appear threatening.

7. Discussion and Conclusion

The primary focus of this research was on exploring how to interpret the Holy Qur'ān using modern linguistic tools and emerging knowledge, considering its rich symbolic elements and plentiful indirect concepts.

The study found that the field of pragmatics, a fundamental discipline dedicated to uncovering the intentions of authors and speakers through their expressions, can greatly assist in deciphering the Qur'ān and revealing implicit concepts that traditional Muslim interpreters may have missed. Through the utilization of references, presuppositions, entailment, as well as linguistic and extra-linguistic contexts, the research successfully interpreted selected verses of the Qur'ān. The results illustrated that by employing references and linguistic analysis, such as pronouns, demonstratives, definite descriptions, etc., intricate and less noticed aspects of Qur'ānic verses could be elucidated.

This was evident in the analysis of verses from various chapters of the Qur'ān, including Yusuf (42) Ali 'Imran (184), Fatir (25), Al-Baqarah (126), Ibrahim (35), Al-Kahf (79, 81 &

82), Al-Ma'idah (3), Al-Baqarah (2, 3 & 30) Al-Jathiyah (23) and Al-Anbya (22 & 99). By delving into the extra-linguistic context, the study applied Dell Hymes' theory of SPEAKING to examine Qur'ānic verses based on the different components of this theory, leading to a deeper comprehension of the divine intentions within the Qur'ānic text. The third verse of Surah Al-Ma'idah was one specific verse explored using this theory.

The research also demonstrated that through the technique of presupposition, many implicit concepts in the Qur'ān, intended by God the Almighty, could be grasped. This was exemplified in the analysis of particular verses such as Al-Baqarah (2), Al-Jathiyah (23), Al-Baqarah (3 & 30) and Al-Anbya (22 & 99). Additionally, the study emphasized the effectiveness of using the theory of entailment to uncover implicit meanings from certain Qur'ānic terms, which can significantly enrich Qur'ānic interpretation. This approach was illustrated in the examination of a verse from Surah Al-Baqarah. In conclusion, it was found that by utilizing tools and elements of Pragmatics, significant new and indirect concepts can be derived from Qur'ānic verses, thereby assisting in addressing contemporary religious and societal challenges.

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