

Translation of Quranic Periphrasis into English
(A Comparative & Analytical study of the Translation of Abdullah Yousaf Ali & Pickthall)

ترجمة الكناية القرآنية إلى اللغة الإنجليزية
(دراسة تحليلية مقارنة لترجمتي عبد الله يوسف علي وبكتال)

Name of Student: Nosheen Akhter
Registration No: 86-FA/MSTS/F20
Session: 2020-2024

**A Dissertation Submitted for Fulfillment of Requirements for the Degree of
MS Translation Studies**



Supervisor: Dr. Nargis Nazir

(Assistant Professor)

Department of Translation & Interpretation
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Declaration

I declare that this dissertation is the product of my personal work which has never been submitted before for any degree or examination in any university and all the sources I have used or quoted have been indicated and acknowledged accordingly.

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Signature of the Student:

Dedication

I dedicate this research work to my beloved late father, Muhammad Khurshid and my dearest brother Ansar Iqbal who opened for us the door of this world through education.

I dedicate this work to all my respected teachers whose guidance and affection enlighten my way towards success. And this translation research work is dedicated to all those Muslims Scholars Who dedicated their lives for the betterment of Mankind.

Thank you for believing in me for always being there to support me in everything I do.

Nosheen Akhter

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I have no words to show my deep gratitude towards my parents for their countless love, care sincere prayers and efforts which make me able to continue my studies at university level.

Last but not the least, I wish to extend my special thanks to the whole faculty for their unrelenting help as well as all the silent supporters for their moral support, encouragement and guidance.

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Abstract

This research investigates the impact of Quranic Periphrasis in English translation of Pickthall and Yousaf Ali and comparative analytical study of the selected verses of the Quran.

It aims to highlight the role of Quranic Periphrasis in English translations of the Quranic Text as well as to detail the concept of Periphrasis and its types, translation and its types, the relationship between translation and periphrasis and its importance.

The research consists of preface, preamble, two chapters and a conclusion.

The preamble discusses the outline of the whole research and consists of introduction to the topic and its importance, reasons of selecting the topic, research limits, literature review, research questions, and research methodology.

The preface includes short biography of Pickthall and Yousaf Ali as well as the description of their translations.

The first chapter is divided into three sections. The first section discusses the concept of periphrasis and its types, the second section discusses the concept of translation and its types whereas the third section discusses the relationship between periphrasis and translation as well as the importance of periphrasis.

The second chapter also consists of three sub-sections. The first section details the analytical study of selected ayahs from the translation of Pickthall, the second section details the analytical study of selected ayahs from the translation of Yousaf Ali whereas the third section details the comparative analysis of these verses.

The research ends in conclusion, findings and recommendations. At the end of the research, bibliography and list of all Quranic verses are provided.

Keywords: Holy Quran, Quranic Periphrasis, Translation of the Meaning of Holy Quran, English Translation, Pickthall, Yousaf Ali

المخلص

يدور هذا البحث حول ترجمة الكناية القرآنية إلى اللغة الإنجليزية ودراسة تحليلية مقارنة لها في الآيات المختارة من ترجمتي عبد الله يوسف علي وبكتال.

ويهدف هذا البحث إلى إبراز دور الكناية القرآنية في ترجمة القرآن الكريم إلى اللغة الإنجليزية، كما يهدف إلى بيان مفهوم الكناية وأنواعها ومفهوم الترجمة وأنواعها وبيان العلاقة بين الترجمة والكناية وأهميتها.

ويتكون هذا البحث من مقدمة، وتمهيد وفصلين وخاتمة.

ويتناول البحث في المقدمة التعريف بالموضوع وأهميته، أسباب اختيار الموضوع، حدود البحث، الدراسات السابقة، أسئلة البحث، والمنهج المتبع.

وفي التمهيد نبذة عن حياة بكتال وترجمته لمعاني القرآن الكريم، ونبذة عن حياة محمد يوسف علي وترجمته لمعاني القرآن الكريم.

وينقسم الفصل الأول إلى ثلاثة مباحث. يتناول المبحث الأول مفهوم الكناية وأنواعها، والمبحث الثاني يتحدث عن مفهوم الترجمة وأنواعها، وتناولت في المبحث الثالث العلاقة بين الترجمة والكناية وأهميتها.

ويتكون الفصل الثاني من ثلاثة مباحث أيضاً؛ المبحث الأول يحتوي على دراسة تحليلية كناية القرآنية من الآيات المختارة من ترجمة عبد الله يوسف علي، و يحتوي المبحث الثاني على الدراسة التحليلية لآيات مختارة من ترجمة بكتال، والمبحث الثالث يحتوي على دراسة تحليلية مقارنة بين ترجمة القرآنية من الآيات المختارة عبد الله يوسف علي وبكتال.

تتكون الخاتمة من النتائج والتوصيات. وفي نهاية البحث فهرس المصادر والمراجع والآيات القرآنية.

الكلمات المفتاحية:

القرآن الكريم، الكناية القرآنية، ترجمة القرآن الكريم، الترجمة الإنجليزية، بكتال، يوسف علي

Preface

a. Introduction to the Topic and its Importance

All praise be to Allah Almighty who created man, taught him eloquent speech, favored him over all animals by giving him the ability to speak and think, and revealed the Quran to serve as a beacon (for him) here and hereafter, testament for those who transgressed against Him and turned away from the faith, all prayers and peace be upon him who was given prophethood from among Bani Adnan, and was given 'jawami'-ul-kalim' (words which are concise in nature but comprehensive in meaning) and 'noor-ul-furqan' (Light of criterion), and praise be upon his family and companions and those who followed them in righteousness.

Allah Almighty has directed us to contemplate on the meaning of the Holy Quran, Allah Almighty states in the Holy Quran: ﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾⁽¹⁾ i.e. "(Here is) a Book which We have sent down Unto thee, full of blessings, That they may meditate On its Signs, and that Men of understanding may Receive admonition"⁽²⁾. The purpose of its revelation is not mere recitation- for the reward of reading the Quran- rather contemplation and thoughtful examination of its verses. In numerous verses of the Holy Quran Allah Almighty has called for contemplation of the verses, Allah Almighty states in the Holy Quran: ﴿أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا﴾⁽³⁾ i.e. "Do they not ponder on The Qur'an? Had it been from other Than Allah, they would surely Have found therein Much discrepancy"⁽⁴⁾. Allah further says: ﴿أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ ۚ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾⁽⁵⁾ i.e. " Do they not then Earnestly seek to understand The Qur-ān, or are their hearts locked up by them?"⁽⁶⁾ and this is due to the importance of contemplation and thoughtful examination for increase in knowledge and wisdom.

The Noble Qur'an is "the word of Allah Almighty, reveled to the Prophet Muhammad ﷺ, miraculous and inimitable in its wording, worshiped devotedly by recitation, beginning by Surah Al-Fatiha and ending with Surah Al-Nas, written in Masahif (Holy

¹ Surah Sad (ص), Verse: 29

² Yousaf, Ali. The Holy Quran: Text, Translation, and Commentary. Lahore: Ashraf Press, 1972. p. 1378-1379

³ Surah Al-Nisa (النساء), Verse: 82

⁴ Yousaf, Ali. 1972. p. 273

⁵ Surah Muhammad (محمد), Verse: 24

⁶ Yousaf, Ali. 1972.p. 1567

Scriptures), and frequently transmitted to us"⁽¹⁾. Contemplation on the Holy Quran is thoughtful examination of its verses to each the meaning of the Quranic text according to the rules of Arabic language, the links between various verses, surahs, and the various queries regarding these links etc.

Among the major aspects that require contemplation regarding the understanding of the meaning of the Holy Quran is 'periphrasis'. Periphrasis means "speaking about a certain thing while intending something else"⁽²⁾, the word (كناية) i.e. periphrasis "is derived from the Arabic word (الستر) i.e. concealment and is used to refer to such discourse which conceals the meaning and reveals something else"⁽³⁾. However, according to rhetoricians it has several definitions, among them Dr. Badawi Tabana has mentioned four.⁽⁴⁾:

- a. Periphrasis is to refrain from naming something directly but opting for a word with an equivalent descriptive quality or feature.
- b. Periphrasis is a word that denotes an aspect outside the real situation by the help of a shared description between what is said and what is hidden, and this includes the interpretation of the thing itself and the reference to the unknown aspect.
- c. Periphrasis depicts contradictory meaning, and the definition provided by some fundamentalists is like that of corruption because it is invalidated by common expression and indicates a contradictory meaning, and it is also invalidated by the truth and metaphor.
- d. Periphrasis also means to refrain from clearly mentioning the object but mentioning what is necessary in order to move away from what has been mentioned. For instance: so-and-so has a long stature in order to indicate the height.

The world needed the translation of this brief divine speech (the Holy Qur'an) into the other languages of the world for its understanding, so the Qur'an was translated into many languages such as Urdu, English, French etc. Among the most important

¹ أبو خليف، محمد. "تعريف القرآن الكريم". موضوع. 7 فبراير 2022. الكتروني. 14 يونيو، 2022. <https://mawdoo3.com/>

² الجوهري، أبو نصر إسماعيل بن حماد. الصحاح. بيروت: دار العلم للملايين. 1987م. ج 6 ص 2477

³ الفيروز آبادي، مجد الدين محمد بن يعقوب. القاموس المحيط. بيروت: مؤسسة الرسالة للطباعة والنشر والتوزيع، 2005م. ص 1713

⁴ د. مطلوب، د. احمد. معجم المصطلحات البلاغية وتطورها. العراق: مطبعة المجمع العلمي العراقي، 1984م. ج 3 ص 154

⁴ طبانة، د بدوي. معجم البلاغة العربية. جدة: دار المنارة ودار الرفاعي، 1988م. ص 604-607

translations of the meanings of the Noble Qur'an in the English language are the translations produced by Abdullah Yusuf Ali in 1934 AD and Pickthall in 1930 AD. Translations of the meanings of the Noble Qur'an into English are of great importance and a great contribution to Muslims and non-Muslims of the West, because most of them only spoke English and did not understand the Arabic language in which the Holy Qur'an was revealed, so, they needed translations of the meanings of the Qur'an into English to understand the message of the Qur'an.

When translating the meanings of the Quranic verses, it is important to understand the style of the metonyms present in the Holy Quran correctly and accurately. As the Quranic Exegesis is concerned with the knowledge of periphrasis and its clear interpretation for the understanding of the masses similarly translation studies also focuses on the aspect of periphrasis -if present in the Quranic verse- for the production of a correct and understandable translation. This research aims to highlight the importance of periphrasis in producing correct translation given their nature, especially when translating Quranic verses.

b. Reasons for selection of the Topic

1. Among the most important reasons that compelled me to choose this topic is contemplation on the verses of the Holy Quran and seeking the reward by Allah Almighty by pondering on the meaning of the Holy Quran.
2. The second reason is to serve in the field of 'Quranic Translations' to the best of my ability.
3. Lastly, to understand the Quranic Periphrasis present in various verses of the Holy Quran and the correct way of translating them.

c. Research Limits

The study is limited to the following aspects:

1. Only 32 verses of the Holy Quran which contain instances of Quranic Periphrasis.
2. Analytical comparative study of the selected verses of the Holy Quran and the translations of Abdullah Yousaf Ali and Pickthall.

d. Literature Review

Numerous research scholars and professors have worked on extracting the Quranic Periphrasis and determining the meaning of the Qur'anic verses and their translations. Various researchers have investigated the 'Translation of the Holy Quran'; however,

this study will analyze the translation of Quranic Periphrasis in English Language by focusing on comparative evaluation of the selected verses of the Holy Quran and the translations of Abdullah Yousaf Ali and Pickthall.

e. Research Questions

1. What is the role of Periphrasis in determining the meanings of the Holy Quran?
2. How have the English translators Abdullah Yousaf Ali and Pickthall translated the Quranic Periphrasis?
3. What is the importance of Quranic Periphrasis in English Translation?
4. Was the translator able to convey the intended meaning of the Quranic Periphrasis?

f. Research Methodology

The study follows the analytical approach and is based on the translation of Quranic Periphrasis and its comparison in the translation of Abdullah Yousaf Ali and Pickthall.

Preamble

1. Abdullah Yousaf Ali's Biography

Abdullah Yousaf Ali (عبد الله يوسف علي) was born on April 4 1872 in Surat which is a textile town in Gujrat, western India (a part of the Bombay presidency during the era) and belonged to the famous community known as the Bohras⁽¹⁾. Abdullah was the second son of Yousaf Ali Allabuksh who served as an official in the Surat police force and was awarded the title of Khan Bahadur upon his retirement in the year 1885⁽²⁾.

Abdullah Yousaf Ali's name has been subjected to numerous alterations (which depicted the uncertainty of his own) such as: 'Abdullah Khan Bahadur Yousaf Ali' for entrance application in Cambridge in the year 1891; 'Abdullah ibn Khan Bahadur Yousaf Ali' when joining the Indian Civil Service in the year 1894 and his signature 'Abdullah KB ibn Yousaf Ali'; however, the name he is recognized with today was used starting the 1920s⁽³⁾.

Abdullah Yousaf Ali embarked on his educational journey when he was barely eight or nine and was sent to Bombay to attend Anjuman-e-Islam and later a missionary school called John Wilson in the year 1882⁽⁴⁾. Later, he joined the Wilson College which was affiliated with the Bombay University⁽⁵⁾. Where completed his Bachelor's from Bombay University in 1891 and was awarded Bombay Government Scholarship for further studies in England⁽⁶⁾. Yousaf Ali studied law at St John's College at Cambridge⁽⁷⁾. Later, he gave the ICS exam and performed exceptionally well in Urdu and Arabic languages; he was assigned to Agra and Oudh (UP) but his preference was the Bombay Presidency⁽⁸⁾.

Abdullah Yousaf Ali was awarded silver medal by the Royal Society Council in 1907 and he was invited to deliver six lectures at Passmore Edward Institute London which led to the publication of 'Life and Labor of the People of India' in the same year⁽⁹⁾. He presided the UP Industrial conference in 1909 AD the All-India Muslim Educational Conference in 1910 at Nagpur⁽¹⁰⁾. However, he soon retired from his position as an ICS candidate and left for Britain. He was seen as a great supporter of the British especially during the war with the Ottomans where he is believed to have sided with the British⁽¹¹⁾. He also served as the principle of Islamic College Lahore, and it was during this time that he began working on his translation of the Holy Quran.

He remained active in his public life and had ties with the community. The active Muslim community held regular meetings near Notting Hill Gate and Shah Jahan Mosque Woking;

¹ Sherif, M.A. Searching for Solace: A Biography of Abdullah Yusuf Ali, Interpreter of the Qur'an. Kuala Lumpur: Islamic Book Trust, 1994. p.4

² Ibid. p.4

³ Ibid. p.4-5

⁴ Ibid. p.5

⁵ Ibid. p.7

⁶ Ibid. p.9

⁷ Ibid. p.10

⁸ Ibid. p.11

⁹ Ibid. p.24

¹⁰ Ibid. p.28

¹¹ Hasan, Saad. How the British Empire abandoned its most vocal Muslim supporter. TRT WORLD. trtworld.com. 2019. Web. 28 July 28, 2023.

Sherif, M.A. 1994. p.42-44

Abdullah Yousaf Ali was invited to chair one its meetings in 1917 where Pickthall (who has yet not announced his Islam) spoke about the life of the Prophet ﷺ⁽¹⁾.

He was married twice to British Christian women. His initial marriage ended with a divorce and the second in a separation. He had children which were cared for by a governess at an early age which caused some feelings of resentment, and he passed his final days as a destitute in London Home for elderly. He died alone in London in St. Stephen's Hospital in Fulham in 1953 and Pakistani High Commission in London (coincidentally learning about his passing) paid for his funeral services which had no dignitaries or relatives⁽²⁾. He was buried in the Bookwood Cemetery.

Abdullah Yousaf Ali was a good writer and orator. His initial work was on silk titled 'A Monograph on Silk Fabrics' mainly because Surat was the silk district of the era. His other works include 'Life and Labor of the people of India 1907', 'India and Europe' and 'Three Travels to India'³.

However, he is most known among the English-speaking Muslim Community for his major work of the 20th century Islamic Scholarship i.e. 'The Holy Quran Text Translation and Commentary' which was published in the year 1934⁽⁴⁾. His translation of the Quran was published in the US and the UK both. This covered his shortcomings regarding the political turmoil of the Muslims in the subcontinent as he sided with the British and focused on the allegiance among the East and the West. Moreover, he used his connection with Quran as a solace for his private suffering which is also highlighted in the preface of his work.

1.1. Introduction to Yousaf Ali's Translation

Abdullah Yousaf Ali is most known for his significant rendition of the Holy Quran into English Language as a translation and a commentary on the Qur'an that was initially published in the year 1934 and has subsequently been published on an extraordinary scale as it has become a standard mode of reference in the mosques and homes of the English-speaking world⁽⁵⁾.

The translation by Yousaf Ali is the most widely circulated in the 20th century with a reputation that enhances further with the passage of time due to his accurate rendering of the Qur'anic Arabic, excellent use of English expression and knowledge⁽⁶⁾. The translation produced by Abdullah Yousaf Ali is distinguished from the remaining translations due to its characteristics such as the use of "highly elegant style, a choice

¹ Sherif, M.A. 1994.p.47

² Hasan, Saad. How the British Empire abandoned its most vocal Muslim supporter. TRT WORLD. trtworld.com. 2019. Web. 28 July 28, 2023.

Yusuf, Imtiyaz. "Book Review: Searching for Solace: A Biography of 'Abdullah Yusuf Ali Interpreter of the Qur'an". The Muslim World. LXXXVII.1(2023):87-88. Accessed: 28 July 2023. DOI:10.1111/j.1478-1913.1997.tb02743.x.

³ Sherif, M.A. 1994. P.237-300

⁴ Salaam. Abdullah Yusuf Ali - Salaam. April 2, 2020. Web. Accessed: 28 July 2023. Link: <http://www.salaam.co.uk/abdullah-yusuf-ali/>

⁵ Ibid.

⁶Ibid.

of words close to the meaning of the original text, which are accompanied by scholarly notes and commentaries"⁽¹⁾.

However, Ali prefers archaic, obsolete and rare words which are rarely used in modern English and require some search for proper understanding. These words tend to pose a difficulty for the Muslim users who are non-native speakers of English Language. Nevertheless, the translation remains one of the most widely used translation of the Holy Quran into English.

Yousaf Ali's translation is honest and sincere as he describes it as " the stupendous task of providing an English interpretation of the Qur'an and prays for strength and light, so that I may be enabled to succeed in the service of Islam "⁽²⁾.

Yousaf Ali's translation was used and revised later on for the production of a translation free from any bias and as authentic and defect free as possible as per the directive of the custodian of the Holy Mosques, which was later printed by the King Fahad Holy Quran Printing Complex. This is the version that is mostly used nowadays.

Abdullah Yousaf Ali provides the original Quranic Text and his translation side by side where each surah and verse highlighted using designated numbering scheme that is visible on each page. Moreover, the Arabic text of each verse is divided into smaller parts for translation and each part starts on a separate line. For instance in figure (1) the numbering scheme and the parsing of the verse during translation is easily visible.

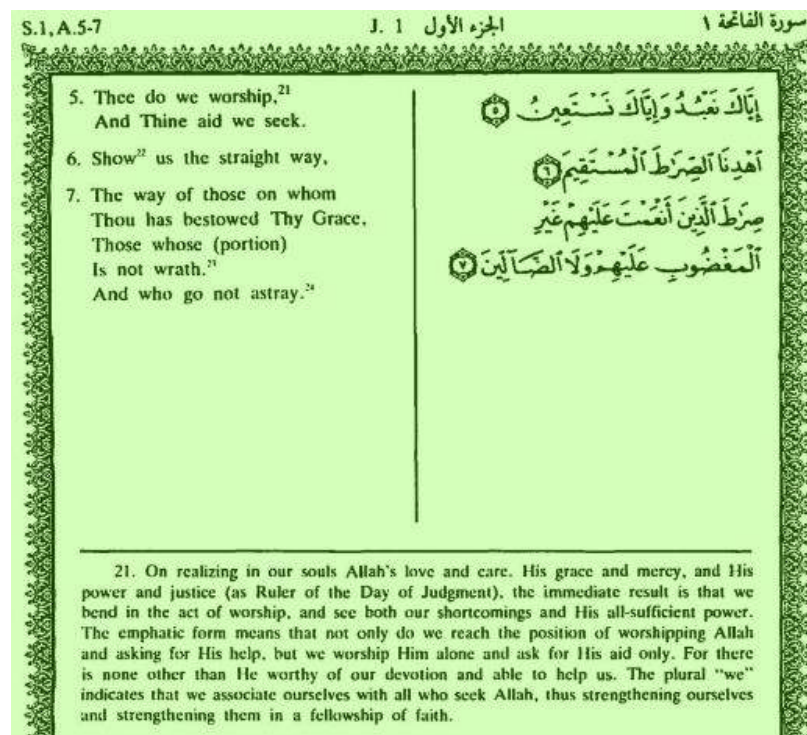


Figure 1 Picture of a Page from Abdullah Yousaf Ali's Translation

¹ Yousaf Ali, Abdullah. Quranyusufali. Islamic Propagation Centre International, Durban, South Africa. 2006. Web. 25th October 2023. Available Online: <https://quranyusufali.com/>. p.vi

² Yousaf Ali, Abdullah. The Holy Qur'an: Text, Translation and Commentary (new revised ed). Brentwood, Maryland: Amana Corporation, 1989. p. xx

The number of verses appears at the end of the verse in Arabic text while they appear in the beginning of the translation produced which gives it an appearance of a list. This is beneficial as the English translation is further parsed into smaller sections each of which starts on a new line with a capitalized initial word.

Abdullah Yousaf Ali focuses on both the physical meaning of the Quran and the spiritual sense hidden within the verses. He uses figure of speech to depict the spiritual wisdom and instills the rhythm and the tone of the original into the translation produced in order to produce a deeper effect on the audience.

Moreover, the summary written by Yousaf Ali is a running commentary which ranges from 1-300 in the original version. However, the newer revised version (produced by King Fahad Printing Complex) ranges from 1-6310 along with the introductory summary of each Surah at the beginning of the surah. This feature was also present in the original version produced by Yousaf Ali.

Yousaf Ali refers to several books, translations and dictionaries as references for his work. Some of the works used as reference for the production of his translation are listed below⁽¹⁾:

1. Al- Mufradât by Abû al-Qâsim al-Husaynî Râghib al-Isfahânî, (Dictionary for words and Phrases of Quran)
2. Qamus (Arabic Dictionary)
3. Lisân al-Arab (Arabic Dictionary)
4. Sûrah (Arabic-Persian dictionary)
5. Dictionary and Glossary of the Newspaper by J. Penrice
6. English-Arabic Lexicom by EW Lane
7. Al-Itqân fî 'Ulûm al-Qur'ân by Jalal al-Dîn al-Sayût (Quranic Encyclopedia)
8. Geschichte des Qorans by Noldeke Und Schwally (German essay on the Quranic chronology with Non-Muslim criticisms and concluding views)
9. Encyclopedia of Islam
10. Encyclopedia Britanica (14th edition)
11. Dictionary of Islam by Hughes
12. Sirat al-Rasl by Ibn Hisham
13. Sirat al-Nabi by Maulana Shibli Nu'mânî
14. Fath al- Rahmân by Faidullah Bek Hasani,

¹ Azizah, Ulfah Nur, and Tety Juwariyah. "Abdullah Yusuf Ali's Methodology of Interpretation (Linguistic Tafsir the Holy of Qur'an)." Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction With the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIIS and ICESIIS 2021. Indonesia: EAI, 2022. Print. <https://doi.org/10.4108/eai.20-10-2021.2316349>. p.7

Abdullah Yousaf Ali's describes his translation in the preface of the first edition in the following words: " In translating the text I have aired no views of my own but followed the received commentators. Where they differ among themselves, I have had to choose what appeared to me to be the most reasonable opinion from all points of view. Where it is a question merely of words, I have not considered the question important enough to discuss in the notes, but where it is a question of substance, I hope adequate explanations will be found in the Notes"⁽¹⁾. All these aspects add to the importance of this translation and make it popular among the English-speaking Muslims and the Western world.

2. Pickthall's Biography

Marmaduke Pickthall was born in Suffolk (East England) in 1875 from where he moved to London after the death of his father when he was just five⁽²⁾. His father was a reverend, Rev. Charles Grayson Pickthall⁽³⁾. He received his early education at Harrow, "studied Arabic and developed a close relationship with the Druzes of Mount Lebanon"⁽⁴⁾.

He worked briefly Islamic Information Bureau in London⁽⁵⁾. He gave the Foreign Office Exam but was not successful⁽⁶⁾. Later, he travelled to Egypt and then Jerusalem, attempting to find a consular job in Palestine⁽⁷⁾. His journalistic career started in 1908 with unsigned reviews of fiction and travel writing⁽⁸⁾. However, he spent most of his time in India from 1920 till his death⁽⁹⁾.

While in Damascus, he was interested in converting to Islam, but he returned to England to marry in 1896⁽¹⁰⁾. However, later on in 1912 during his journalistic crusade on Turkey's behalf (he was pro-Turkey) he became closer to Islam and eventually publicized his declaration in November 1917⁽¹¹⁾. After this, he entered the Woking Muslim Community as an Imam where he gave Friday sermons⁽¹²⁾. Before this public declaration in 1917, he spoke about the life of the Prophet ﷺ during a gathering at Shah Jahan Mosque Woking which was chaired by Yousaf Ali Yousaf Ali⁽¹³⁾. He also delivered a bold lecture on 'Islam and Modernism' in 1918⁽¹⁴⁾. Pickthall edited and regularly wrote in *Islamic Review* which

¹ Yousaf Ali, Abdullah. 1989. p. xii.

Jassem, Z.A. "Abdullah Yusuf Ali's Translation of the Quran: An Evaluation". *Issues in Education*. 24(2001):29-52. p.5

² Nash, G. P. Ed. *Marmaduke Pickthall: Islam and the Modern World*. Boston: Brill, 2017. p.2

³ Al-Ghamdi, Ahmad Yahya. "Marmaduke William Pickthall (1875-1936) and the literature of transition". PhD Thesis. Michigan State University, 1995. Print: ProQuest Dissertations Publishing. p.10

⁴ Aldahesh, Ali Yunis. "Investigative Notes on Muhammad Marmaduke Pickthall's Translation of the Qur'anic Surahs' Names". *International Journal of Language and Linguistics*. 7.6(2019): 294-305. doi: 10.11648/j.ijll.20190706.1. p.295

⁵ Nash, G. P. 2017. p.7

⁶ Ibid. p.2

⁷ Ibid.

⁸ Ibid. p.3

⁹ Ansari, K. Humayun. "Pickthall, Muslims of South Asia, and the British Muslim Community of the Early 1900s". *Marmaduke Pickthall*. Leiden, The Netherlands: Brill, 2017. https://doi.org/10.1163/9789004327597_003 Web. p.23

¹⁰ Nash, G. P. 2017.p.2

¹¹ Ibid. p.2

¹² Ibid.

¹³ Sherif, M.A. 1994. p.47

¹⁴ Nash, G. P. 2017. p.9

was published by the Muslim Mission; he was also in-charge of running *Muslim Outlook* which was a weekly journal published by the Islamic Information Bureau⁽¹⁾.

In 1919, Pickthall started his venture of Quran Translation through his article titled *The Quran* which appeared in *The Islamic Review* and included his translation of a few verses of the Holy Quran⁽²⁾. A revised and more elegant translational version appears in his final translation. This project had been on his mind since 1914 when he internally embraced Islam; although, he did not announce it till 1917.

He was invited to come and edit *Bombay Chronicle* in 1920 and resigned when the paper lost a government instigated case and was fined a huge sum of money; however, he then served as an educator and later editor of *Islamic Culture* journal in Muslim ruled state of Hyderabad⁽³⁾. Under the patronage of the Nizam in Hyderabad and "in consultation with the former Rector of al-Azhar University Shaykh Muhammad Mustafa al-Maraghi"⁽⁴⁾, he completed his monumental translation of the Holy Quran which was published in the year 1930⁽⁵⁾.

Pickthall retired from his service in Hyderabad in 1935 and travelled back to England⁽⁶⁾. He died on 19th May 1936, in England when he was just sixty-one years old⁽⁷⁾ and was buried in the Muslim cemetery Brookwood Surrey⁽⁸⁾.

He published several works apart from his Quranic Translation; some of his writings are listed below⁽⁹⁾:

1. Said the Fisherman (1903)
2. The House of Islam (1906)
3. Children of Nile (1908)
4. The Valley of the Kings (1909)
5. Veiled Women (1913)
6. With the Turks in Wartime (1913)
7. The House of War (1916)
8. Knights of Araby (1917)

¹ Ansari, K. Humayun. 2017. p.35

² Kidwai, A. R. Bibliography of the Translations of the Meanings of the Glorious Qur'an into English 1649-2002: A Critical Study. Saudi Arabia: King Fahad Quran Printing Complex, 2007. p.232

³ Nash, G. P. 2017. p.2

⁴ Aldahesh, Ali Yunis. 2019. p.295

⁵ Nash, G. P. 2017. p.2

⁶ Ibid.

⁷ Clark, Peter. "Foreword: Pickthall after 1936." Marmaduke Pickthall: Islam and the Modern World, edited by Geoffrey P. Nash, Brill, 2017, p. VII–XIII. JSTOR, <http://www.jstor.org/stable/10.1163/j.ctt1w76wrn.3>. Accessed 28 Oct. 2023. p.vii

⁸ Nash, G. P. 2017. p.2

⁹ Ibid. p.2;

Al-Ghamdi, Ahmad Yahya. 1995. p.iii

9. Oriental Encounters⁽¹⁾ (1918)

10. The Early Hours (1921)

2.1. Introduction to Pickthall's Translation

Pickthall is best known for his translation of the Holy Quran titled *The Meaning of the Glorious Quran* (1930) that was initially published in New York but has been reprinted in various countries since then⁽²⁾. It was reprinted by the Government Central Press Hyderabad in 1938, and in this edition the Arabic and the English text appeared side by side⁽³⁾. Later, in 1970 the Delhi publishers printed a three-language version which also included Urdu⁽⁴⁾.

This is the first English translation of the Quran by an Englishman who is a Muslim⁽⁵⁾. The foreword of the work is written by Pickthall himself, where he indicates his reference i.e. the "exegetical works of al-Beyḍāwī and al-Zamakhsharī, the Sirah works of Ibn Hishām and Ibn Khaldūn, the Prophetic traditions work of al-Bukhārī and Asbāb al-Nuzūl work of al-Wāḥidī"⁽⁶⁾. The introduction of the work is divided into two parts and titled *At Mecca* and *At Al-Madinah* which deals with all aspects of the Prophets ﷺ life, the Quranic surah's revealed during the time and all major events that occurred till the collection of the Quran⁽⁷⁾.

In the foreword of the translation, Pickthall also indicates his inability to imitate the symphony of the Holy Quran in his translation which is an untranslatable aspect of the Holy Quran⁽⁸⁾. Pickthall had previously indicates the need for a quality translation which is not "prosy, discursive and garrulous with notes that choke the text"⁽⁹⁾. His translation indicates his strong sentiments for the criticism he provided for the previous translations of the Quranic Text as Pickthall's translation remains a concise and faithful rendering of the original without large explanatory notes.

Another commendable feature of Pickthall's translation is the subject specific index that identifies all Quranic injections that encompasses all aspects of individual and collective life whereby the translation produced by Pickthall embraces the Quranic way of life⁽¹⁰⁾. However, he provides no details into the rational of each subject.

However, Kidwai (2007) has indicated that the translation has received much criticism due to the use of archaic language and lack of explanatory notes which causes problems

¹ It is a fictionalized narration about his travel in Egypt and Palestine.

² Clark, Peter. 2017. p.ix

³ Ibid.

⁴ Ibid.

⁵ Aldahesh, Ali Yunis. 2019. p.295

⁶ Ibid.

⁷ Ibid.

⁸ Pickthall, M. 1930. p.xix.

Kidwai, A.R. "Muhammad Marmaduke Pickthall's English Translation of the Quran (1930): An Assessment". Marmaduke Pickthall. Leiden, The Netherlands: Brill, 2017. https://doi.org/10.1163/9789004327597_013 Web. p.231

⁹ Pickthall, M. "The Qur'an". The Islamic Review. 7(1919): 9–16.

¹⁰ Kidwai, A. R. 2007. p.4

Kidwai, A.R. 2017. p.246-247

for the readers⁽¹⁾. Nevertheless, Abdel Haleem (2010) states that the translation still remains popular as it follows the original Arabic text closely⁽²⁾. This is further strengthened by Kidwai's observation that Pickthall does not paraphrase the meaning of the Holy Quran and follows the ST as closely as possible without distorting the TT; his translation excels in terms of style and vocabulary as he is a native English speaker⁽³⁾. He is faithful to the original text and demonstrates a command over the English idiom and usage⁽⁴⁾.

Aldahesh, Ali Yunis. 2019. p.295-296

² Ibid. p.296

³ Aldahesh, Ali Yunis. 2019. p.295-296

Kidwai, A.R. 2017. p.231

Chapter 1: Periphrasis, Translation & Their Relation

This chapter is divided into three sub-sections:

Sub-Section I: Periphrasis & It's Types

Sub-Section II: Translation & It's Types

Sub-Section III: Relationship between Translation & Periphrasis
& Its Importance

Sub-Section I: Periphrasis & It's Types

Periphrasis is derived from the "Greek word 'periphrazein' where 'peri' means 'round, about' and 'phrasis' means 'speaking'"⁽¹⁾. It is a stylistic device that is used as a grammatical principle in writing and a form of speech to evoke a certain response from the audience. This section provides both the connotative and the denotative definitions of the term 'periphrasis' along with the major types.

1. Literal Meaning

- a. According to Oxford dictionary of literary terms the term is used for a "roundabout manner of referring to something by using several words instead of a directly naming it using a single word"⁽²⁾. This was popular in the Victorian era and used by the 18th century poets as a euphemism to avoid taboo subjects⁽³⁾.
- b. The term indicates "a roundabout way of speaking with the use of more words than necessary for expressing an idea. It is a rhetorical figure employed to avoid the use of a common expression. It is also commonly referred as circumlocution"⁽⁴⁾.
- c. According to Encyclopedia Britannica, the term (also called circumlocution) indicates use of longer parsing rather than the possible short forms of expression which results in a roundabout or indirect manner of speaking or writing"⁽⁵⁾.
- d. In Arabic, the term indicates a major rhetoric device which indicates the use of longer expressions in place of shorter expressions used according to the context; as well as an exaggerative expression where the speaker uses long or multiple expressions to convey the same meaning which is expressed generally using a short or single expression⁽⁶⁾.

However, there is a slight difference between periphrasis and circumlocution -even though both indicate speaking around a subject by adding words- as the former is understandable while the latter is not decipherable⁽⁷⁾. Periphrasis is also considered as a type of circumlocution.

2. Terminological Meaning

- a. Periphrasis is a methodological stylistic device that replaces a direct noun with a descriptive expression that highlights its characteristics and can only be understood in the lights of the context⁽⁸⁾.

¹ Donald, James. Ed. Chamber's Etymological Dictionary of the English Language. London & Edinburgh: W. & R. Chambers, 1872. P.373

² Al-Abodi, Iman Khudhair. "A Functional Analysis of Periphrasis in English and Arabic". Journal of the University of Babylon for Humanities. 30.4(2022):44-70. p.45; "periphrasis." Oxford Reference. Online. Accessed 7 Aug. 2023. Link: <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100317925>.

³ Ibid.

⁴ Donald, James. Ed. 1872. P.373

⁵ Britannica, The Editors of Encyclopaedia. "periphrasis". Encyclopedia Britannica, 17 Apr. 2016, <https://www.britannica.com/topic/periphrasis>. Accessed 7 August 2023.

⁶ Al-Abodi, Iman Khudhair. 2022. P.53

⁷ Ibid. p.47

⁸ Bakhridinovna, Kobilova Aziza. " Periphrasis - As A Stylistic Device". Proceedings of Global Technovation 2nd International Multidisciplinary Scientific Conference. London, U.K: conferencepublication.com, 2020. Print. pp-215-216.

- b. The term indicates the use of more words for less where the phrase is used euphemistically to avoid a precise term or to describe an elusive experience⁽¹⁾. A simple example of periphrasis is 'the bird of night' to refer to an owl.
- c. According to Sinelnikova, it is the "descriptive combination used to emphasize the characteristic features of an object or event"⁽²⁾.
- d. This is presented in an elaborative manner by Karaulov: "Periphrasis is a descriptive designation of an object, or a concept, a phenomenon, a person, involving its indirect naming scheme by highlighting any side, quality, feature, or apparent features of the object which indicates its description or significance relevant in this context or situation"⁽³⁾.
- e. However, Potebya states that periphrasis is the "replacement of logical expressions of the phenomenon with emotional expressions"⁽⁴⁾.

3. Types of Periphrasis

Periphrasis is unique and diversified concept that has been subdivided into various categories according to the nature of the periphrastic construction. Mainly, it is divided into the traditional and stylistic periphrasis where the latter is further subdivided (see figure 2) into multiple categories which are commonly observed in literature⁽⁵⁾.

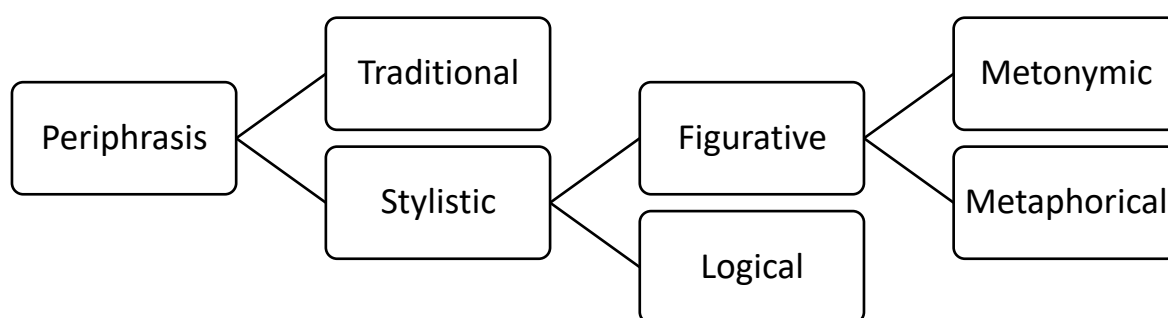


Figure 2 Types of Periphrasis

Traditional Periphrasis is common and understandable without the need of any additional appropriate context (e.g. the phrase 'ship of the desert' can be used in place of camel) whereas the stylistic (also called original) periphrasis is the result of author's creativity and is a newer form of periphrasis that needs appropriate context for proper understanding⁽⁶⁾. It is subdivided into two main types:

¹ Enos, Thresa. Ed. Encyclopedia of Rhetoric and Composition: Communication from Ancient Times To the Information Age. London: Routledge, 2009. p.504

² Shavketovna, Y.A. & A.U. Shavkat qizi. "Periphrasis & Figurative Words". Best Journal of Innovation in Science, Research and Development. 2.6(2023):123-128. p.123

³ Karaulov, Yu. N. Encyclopedia of the Russian language. Moscow, 2008. p.188

⁴ Shavketovna, Y.A. & A.U. Shavkat qizi. 2023. p.123

⁵ Bakhridinovna, Kobilova Aziza. 2020.. pp-215-216.

⁶ Fabian, Myroslava. Stylistic: Theory & Practice, Part 1. Košice: e-publication, 2021. pp:27-28

a. Figurative Periphrasis

This type is based on the perception of the described object where the figurative aspect is highly significant and based on an image⁽¹⁾. It is divided into two main categories:

i. Metonymical Periphrasis

Such type of periphrasis is based on a metonymical phrase which indicates a relationship between discourse and the intended meaning⁽²⁾. This relation is based on the existence of a real connection between the objects and the transfer of expressions is based on the interdependence between them⁽³⁾. This is frequently used in Qur'anic translation.

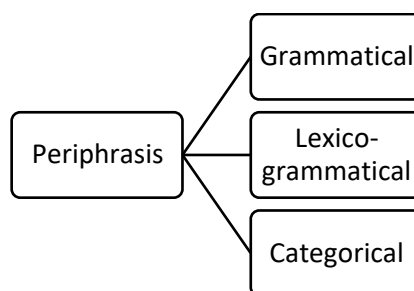
ii. Metaphorical Periphrasis

Such type possesses a metaphorical phrase which indicates a hidden comparison (metaphor) among what is stated in the text and what is actually intended by it⁽⁴⁾.

b. Logical Periphrasis

This is based on the natural properties of the object being described where some specific characteristics of the object or the broader concept related to the object are used instead of a specific name⁽⁵⁾. For instance, 'fair sex' for women or 'instrument of destruction' for a gun or pistol.

However, John Anderson presents three different forms of periphrasis (see figure 3) with a refined theoretical distinction:



*Figure 3 Types of Periphrasis*⁶

a. Grammatical Periphrasis

Anderson states that such type of periphrasis depicts the use of word sequence equivalent to a word form, where the sequence functions like an inflected

¹ Ergashevich, U. I. and O. G. Isroilovna. "Periphrasis as the Object of Metaphor". World of Science: Journal on Modern Research Methodologies. 2.2(2023):21-23 p:21

² Bakhriddinova, Kobilova Aziza. "The Main Classification of Periphrases of English Language". Proceedings of International Conference: Actual Problems and Solutions of Modern Philology. Fergana State University: Research Support Center, 2023. Online. p: 156 . Accessed: 10 October 2023. Available: https://uniwork.buxdu.uz/resurs/13300_1_BF9E44FF58E3EA8BA7B668D976717AEE61539B48.pdf

³ Shavkat qizi, A.U. "National & Religious Types of Periphrasis". International Journal on Integrated Education. 4.9(2021):18-23. p. 19

⁴ Bakhriddinova, Kobilova Aziza. 2023. Online. p: 156 . Accessed: 10 October 2023.

⁵ Fabian, Myroslava. 2021. pp-27-28

⁶Made by researcher herself

form⁽¹⁾. Grammatical Periphrasis must reflect the inflectional relation which is present in a particular language system⁽²⁾ as in the case of Russian or Latin etc. Periphrasis "must express grammatical feature and be defined by the intersection of grammatical features in a language"⁽³⁾. It is "only recognized when there is a clear gap in the inflectional patterns of the language system which are filled by the use of certain phrases"⁽⁴⁾.

b. Lexico-Grammatical Periphrasis

Lexical periphrasis is simply "a sequence of words 'equivalent to' a single word or lexeme, as in take/have a bath vs. bathe"⁽⁵⁾. A combination of the lexical and grammatical category gives rise to Anderson's lexico-grammatical periphrasis which is explained as "filling a gap using a periphrasis when certain inflectional patterns are not applicable to some members of the word class such as the comparative form of some English adjectives like beautiful"⁽⁶⁾.

c. Categorical Periphrasis

This type of periphrasis "does not appear as 'circumlocution' for anything but as an analytical expression for a category which is expressed synthetically in another language"⁽⁷⁾.

Moreover, other types of periphrasis also include "amphilogism or amphilogy and cledonism"⁽⁸⁾ where the former is an indirect way of talking about something that might otherwise be harmful to mention and the later is a roundabout way of speaking about something unlucky or an evasive tactic to avoid saying unlucky words⁽⁹⁾.

¹ Anderson, J. Morphology, paradigms, and periphrases. (The substance of language. Volume II.) Oxford: Oxford University Press, 2011. P.16;

Al-Abodi, Iman Khudhair. 2022. P.48

² Al-Abodi. 2022. P.48

³ Brown, D. et al. "Defining 'periphrasis': key notions". Morphology, 22.2(2012), 233–275. <https://doi.org/10.1007/s11525-012-9201-5>

⁴ Anderson, J. 2011. P.17;

Al-Abodi, Iman Khudhair. 2022. P.48

⁵ Anderson, J. 2011. P.16;

Al-Abodi, Iman Khudhair. 2022. P.48

⁶Anderson, J. 2011. P.18;

Al-Abodi, Iman Khudhair. 2022. P.49

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

Sub-Section II: Translation & It's Types

Translation is an umbrella term with a verity of definitions based on its prominent features and characteristics. The most basic definition provides its literal meaning while there are numerous other definitions which are provided by translation studies scholars. This section provides both the connotative and the denotative definitions of the term 'translation' along with its major types.

1. Literal Meaning

- a. The term translation is derived from the Latin word 'translatum' which means 'to carry over'; as a noun it indicates 'removal from one place to another', 'rendering from one language to another' or simply another version of the original whereas the translate (a verb) also indicates explanation of the original⁽¹⁾.
- b. "Translation also means an expression of the meaning of any discourse (speech or writing) into a different language or changing something in a different form⁽²⁾.
- c. Translation is an activity that alter the form not the meaning⁽³⁾

2. Terminological Meaning

Translation is a broad concept that can be understood in multiple ways, for instance, it can be discussed as a product or a process with subtypes such as literal and technical translation as well as the typical notion of transferring written text and its association with the concept of interpretation⁽⁴⁾. Some definitions of the term, as provided by various translation studies scholars, are depicted below:

- a. The term translation has several meanings and refers to three main aspects collectively i.e. the general subject area or field which is now termed as 'translation studies', the process (the act of translating a text written in SL into a text written in TL) and the product (the text that has been translated)⁽⁵⁾.
- b. Bell also defines translation as a field, a product, and a process i.e. as a "process it depicts an activity rather than the tangible object, as a product of the process it refers to the translated text whereas it is also an abstract concept which encompasses both the process of translation and the product of the process"⁽⁶⁾
- c. According to Catford, translation is task performed on the language where the written material if substituted with written material in another language⁽⁷⁾ which is an equivalent of the original⁽⁸⁾

¹ Donald, James. Ed. 1872. p.528

² Hornby, A.S. Oxford Advance Learner's Dictionary of Current English. USA: Oxford University Press, 2000. p.1382

³ "Translation". Cambridge Dictionary. Cambridge University Press. Web. Online. 17 August 2022. Available: <https://dictionary.cambridge.org/dictionary/english/translation>

⁴ Shuttleworth, Mark & Cowie, Moira. Dictionary of Translation Studies. New York: Routledge, 2014. P.181

⁵ Munday, Jeremy. Introducing Translation Studies: Theories and Applications. New York: Routledge, 2008. p.5

⁶ Bell, Roger T. Translation and Translating: Theory and Practice. London and New York: Longman, 1991. p.13

⁷ Catford, J. A Linguistic Theory of Translation. London: Oxford University Press, 1965. p. 1

⁸ Ibid. p.20

- d. Nida defines translation as "the reproduction of the closest natural equivalent of the ST into the TL in terms of meaning and style"⁽¹⁾
- e. Newmark defines translation as "rendering the meaning of a text into another language in the way that the author intended the text"⁽²⁾
- f. Nord defines translations as "the process of transforming signs"⁽³⁾ where the reproduces signs are nearly as significant as the former ones.
- g. Koller defines the term as "the result of a text-processing activity, by means of which a source language text is transposed into a target-language text and the relation between the two is translational, or equivalence relationship"⁽⁴⁾

3. Types of Translation

Translation has various forms of translation based on its nature as "a field, a product and a process"⁽⁵⁾. The most classical forms of translation are literal and free translation. **Literal Translation** indicates that every word is translated in the same order as, or in a very similar order to, the source text and depending on the language, this can result in very awkward and unnatural translation of the original text. **Free Translation** indicates that the translator reads the source text, understands its meaning, and produces the same meaning in the target language with different words and a different word order to create a more natural-sounding sentence for the translation produced.

Apart from these two classical types of translation, there is plethora of other types based on diverse factors which have been presented by various people acquainted with this field throughout the ages. Some of these types are:

3.1 ACCORDING TO METHOD:

Beekman and Callow have presented four main types of translation: "highly literal (it corresponds greatly to the original), modified literal (has some adjustments that make the product equivalent to the original), idiomatic (translation corresponds more to the TL form), unduly free (the message is as relevant and clear as possible)"⁽⁶⁾

Larson has divided translation into two main categories: "form-based translation (focuses on lexical and grammatical factors) and meaning-based translation (focuses on communication of meaning and context)"⁽⁷⁾. This also closely corresponds to the literal and idiomatic forms of translation as well as the classical forms of translation as discussed previously.

¹ Nida, Eugene. *Toward a Science of Translating*. America: Brill Archive, 1964. p.12

² Newmark, Peter. *A Textbook of Translation*. Shanghai Foreign Language Education Press, 1988. p.5

³ Nord, Christiane. *Translating as a Purposeful Activity: Functionalist Approaches Explained*. Manchester, UK & Kinderhook (NY), USA: St. Jerome Publishing, 2007. P.6

⁴ Ibid. P.111

⁵ Munday, Jeremy. 2008 .p .5.

Bell, Roger T. 1991. p.13

⁶ Beekman, John. and J. Callow. *Translating the Word of God*. Zondervan Publishing House, 1989. p.21-23

⁷ Larson, Mildred. *Meaning-based Translation: A Guide to Cross-language Equivalence*. Lanham/New York/London: University Press of America, 1984. p.114

3.2 ACCORDING TO MODE:

In accordance with the method utilized to complete the process, the practice of translation is classified into two main types i.e. translation and interpretation, where translation deals with the written material of SL and its reproduction in written form in the TL i.e. it is a written activity. The translator relies mainly on thorough research with background materials and dictionaries in order to produce the most accurate and readable written translation possible. Contrary to this, interpretation involves listening to the spoken message in the SL and rendering it orally, may it be consecutive or simultaneous, in the TL i.e. it is an oral activity. The interpreter relies mainly on the ability to get the gist of the message across to the target audience on the spot.

Moreover, in addition to these two modes of translation, the quickly developing media industry has led to the inclusion of Audio-Visual mode of translation (AVT) as the third category under the same heading. AVT is also subdivided into several types (see Figure 1) according to the process and the product produced as a result.

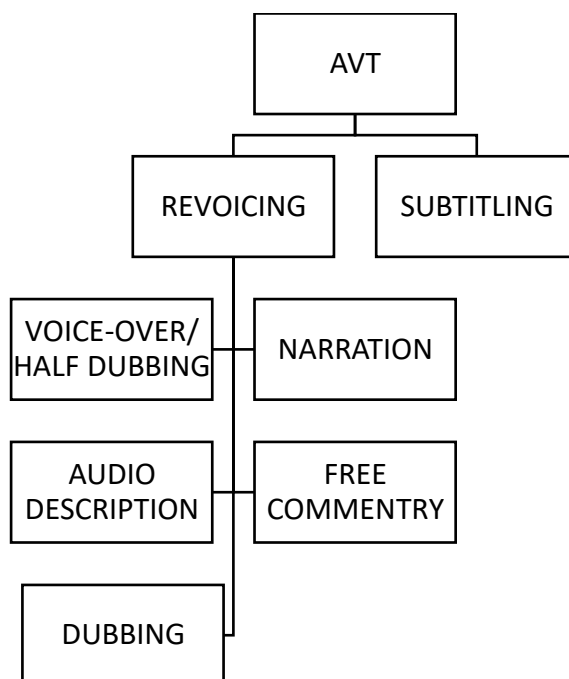


Figure 3 Types of AVT¹

3.3 ACCORDING TO CODE:

Translation is divided into three main types according to the language or form in which the ST is rendered into. These three categories as depicted by Jakobson are: "**intralingual translation, or 'rewording'** (interpretation of verbal signs by means of other signs of the same language), **interlingual translation, or 'translation proper'** (interpretation of verbal signs by means of some other language) and **inter-semiotic translation, or 'transmutation'** (interpretation of verbal signs by means of signs belonging to a non-verbal sign systems)"⁽²⁾

¹ Made by researcher herself

² Munday, Jeremy. 2008. p.5;

3.4 ACCORDING TO EXTENT, LEVEL & RANK:

Catford divides translation into three aspects, namely: extent, level, and rank⁽¹⁾. Based on the extent, the types of translation are: "**Full translation** (every part of the SL text is replaced by the TL text materials) and **partial translation** (some parts of the SL text are left untranslated and incorporated in the TL text)"⁽²⁾.

In terms of level, the types of translation are: "**Total translation** (the replacement of SL grammar and lexis by equivalent TL grammar and lexis with consequential replacement of SL phonology/graphology by (non-equivalent) TL phonology/graphology i.e. translation in which TL material replaces all levels of the SL text) and **restricted translation** (replacement of SL textual material by equivalent TL textual material at only one level; whether at the phonological level, graphological level, or at the level of grammar and lexis)"⁽³⁾

In terms of rank, translation is divided into: "**Rank-bound translation** (the selection of TL text equivalent is limited at only one rank, such as word-for-word equivalence, morpheme-for-morpheme equivalence, etc) and **unbounded translation** (it can move freely up and down the rank-scale)"⁽⁴⁾

3.5 ACCORDING TO TT APPEARENCE:

Considering the relation of the target language text both to the translator and to the translation receiver, Julian House classifies two types of translation: "**Overt translation** (translation is recognizable and bound to the course culture) and **covert translation** (ST elements are modified to fit TL culture)"⁽⁵⁾.

3.6 ACCORDING TO COMPUTER AGE TRANSLATION:

Machine Translation (MT) is divided into two main categories where one involved the human translator while the other is completely automated. Today, machine translation is often called **computer-aided translation (CAT)**. CAT systems are divided into two groups: **machine-aided human translation (MAHT)** where the human translates the text and uses a computer for typing and researching etc. and **human-aided machine translation (HAMT)** where the translation is automated, and the result is edited by a human. The difference between the two lies in the roles of computer and human translator⁽⁶⁾.

Jakobson, Roman. "On Linguistic Aspects of Translation". On Translation, edited by Reuben Arthur Brower, Cambridge, MA and London, England: Harvard University Press, 1959, pp. 232-239. <https://doi.org/10.4159/harvard.9780674731615.c18>. p.233

¹ Catford, J. 1965. p.21

² Catford, J. 1965. p.21.

³ Ibid.

⁴ Ibid.

⁵ House, J. Translation Quality Assessment: A Model Revisited. Tübingen: Gunter Nar, 1997. p.67

⁶ Proshina, Zoya. 'Theory of Translation: English & Russian', 3rd edition: Far Eastern University Press, 2008. P.15-16

Sub-Section III: Relationship between Translation & Periphrasis & Its Importance

Translation is a highly technical activity that is further complicated by the hidden references and the connotative meaning of the text, especially if the texts belong to two different linguistic cultures as in the case of English and Arabic. This problem is further aggravated if the translation is carried out from the sophisticated sacred texts such as the Holy Quran.

Similarly, periphrasis is also a highly technical aspect of language which can be both grammatical, logical, and figurative. In case of grammatical and logical periphrasis, there remains a need for addition in the TT due to a gap in the linguistic structure or a literal description of the highlighted characteristics which can be reproduced in the TL. However, stylistic periphrasis needs a deeper understanding of the two cultures and the language systems for proper understanding and interpretation as it is highly creative and unique. In depth understanding of the features is necessary for accurate expression of the original concept in the TL⁽¹⁾.

Apart from the highly technical nature of both translation and periphrasis there is a close relationship between the two as translation is considered an "operation on language"⁽²⁾ and periphrasis is a literary and stylistic device. Periphrasis is a function of language and translation is an operation performed on language; thus, both are indirectly linked. The relationship between periphrasis and translation can be expressed diagrammatically (see figure 4) which shows that they are linked through language.

¹ Beekman, J. and J. Callow. Translating the Word of God with Scripture and Topical Indexes. Michigan: Zondervan Publishing, 1974. p.67

² Newmark, Peter. 1988. p.32

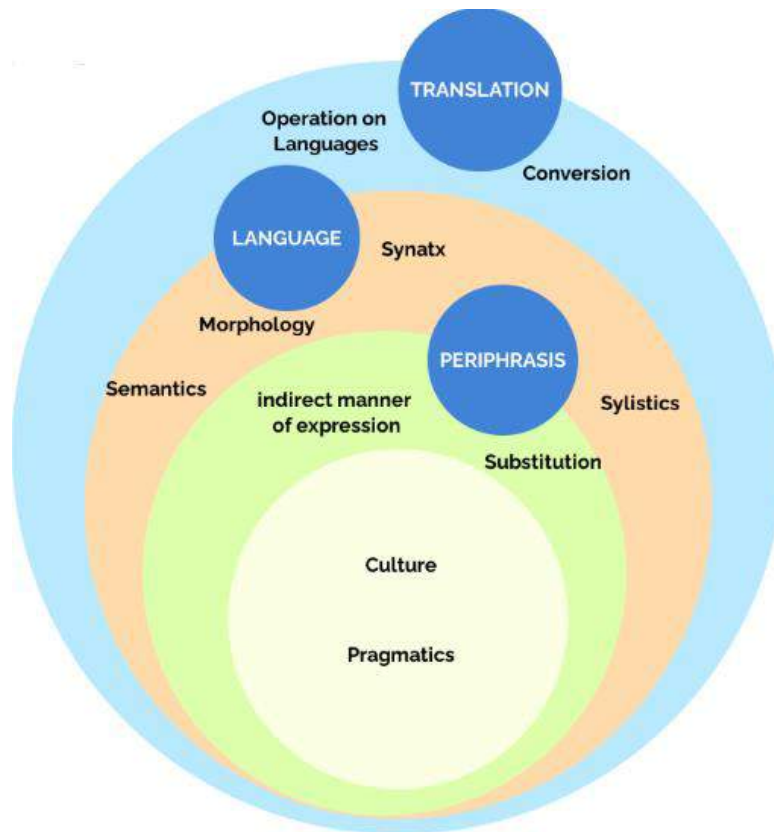


Figure 4 Relation between Translation & Periphrasis¹

Stylistic Periphrasis which includes metaphors and metonymy enhances the poetic quality and esthetic value of the text which creates immense challenges in their translation. Proper handling of stylistic periphrasis provides insight into the SL culture but the language specific nature of the majority of such phrases poses significant challenges when translating them into TL. Hence, periphrasis as a form of substitution and holds a significant pragmatic and cultural potential and is used in both literal and idiomatic translation⁽²⁾. However, it is imperative to note that the translation produced can follow either the SL or the TL closely whereby the translation produced would be different in both cases and some elements of the ST will be lost in translation. This is closely associated with the phenomenon of culture and equivalence which is the center of translation studies.

Periphrasis is often considered unnecessary in English⁽³⁾. However, it is used for multiple reasons such as:

1. convey hidden meaning,
2. create an artistic effect,
3. avoid prohibition⁽⁴⁾,
4. avoid stating any act that is considered indecent,
5. avoid repetition,
6. create an emotional effect,

¹ Made by researcher herself

² Al-Abodi, Iman Khudhair. 2022. p.46

³ Bakhridinovna, Kobilova Aziza. 2020 pp-215-216

⁴ Ibid.

7. provide an indirect reference to an event,
8. avoid talking about something unlucky or harmful, and
9. add words to bridge a linguistic gap etc.

These numerous uses of periphrasis make it extremely significant for writers and translators alike as both deal with the intricacies of language in their career.

Translation of periphrasis is also highly technical and requires careful selection of translation strategy for complete transference of meaning in light of the context. Literal translation of periphrasis (metonymy) creates some problems in the proper understanding of the connotative meaning of the text whereas free or idiomatic translation transfers the implicit meaning of the text as seen in the exegesis. The translators often fail in contextualizing the implicit meaning and produce a literal translation which creates ambiguity and confusion in the translated text. Translation of the Qur'anic Text requires extensive reading and reference to the exegetical material for proper deciphering of the intended meaning otherwise the meaning will be distorted and greatly misinterpreted⁽¹⁾. Moreover, the translation needs to be adjusted according to the cultural background and the linguistic community it is produced for which further complicates the process. Hence, certain aspects often remain untranslatable and need extensive explanations in footnotes for the proper understanding of the audience.

¹ Abdul-Raof, H. Quran Translation: Discourse, Texture and Exegesis. London: Routledge, 2001. p.30

Chapter II Comparative & Analytical Study

This chapter consists of 32 examples each of which comprises of three main aspects:

1. Analytical Study of Selected Ayahs from The Translation of Abdullah Yousaf Ali
2. Analytical Study of Selected Ayahs from The Translation of Pickthall
3. Comparative Analysis of Selected Ayahs from The Translation of Abdullah Yousaf Ali & Pickthall

Chapter II Analytical Study

Example 1 :

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>اٰجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلَىٰ نِسَائِكُمْ ۗ هُنَّ لِبَاسٍ لَّكُمْ وَاَنْتُمْ لِبَاسٍ لَّهُنَّ ۗ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالَّذِيْنَ بَشِّرُوْهُنَّ وَاَبْتَعُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۗ وَكُلُوْا وَاَشْرَبُوْا حَتّٰى يَبْيِّنَ لَكُمْ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ اَتِمُّوْا الصِّيَامَ اِلَى الْاَيْلِ ۗ وَلَا تُبَشِّرُوْهُنَّ وَاَنْتُمْ عَاكِفُوْنَ فِى الْمَسٰجِدِ ۗ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ" (1)</p>	<p>"Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. God 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 God 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; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) God; approach not nigh thereto. Thus doth God make clear His signs to men that they may learn self-restraint" (2).</p>	<p>"It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil)" (3).</p>

¹ Surah Al-Baqarah (البقرة), Verse:187

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. The Holy Quran: Text, Translation, and Commentary by Abdullah Yousaf Ali. KSA: King Fahad Hoy Quran Printing Complex, 1989. p.77-78

³ Pickthall, M. The Meaning of the Glorious Quran. Global Grey, 2018. p. 21

Analysis:

The ST phrase (الرَّفَثُ إِلَى نِسَائِكُمْ) is used in Surah Al-Baqarah verse 187 to depict the context of religious practices during the month of Ramadan (when Muslims observe Fasts) and sexual practices. The word (الرَّفَثُ) is used to indicate 'intercourse' and highlights 'the reprehensible aspects of mentioning the sexual approach openly and what leads to it'⁽¹⁾. According to Tafseer Al-Masir: The Ayah states that Allah Almighty has made intercourse permissible during the nights of the Holy Month of Ramadan⁽²⁾; however, the use of this particular word depicts the obscene nature of the practice.

Meaning of (الرَّفَثُ):

1. The ST word (الرَّفَثُ) simply means (الجماع) i.e. 'sexual relations'. According to Al-Azhari: (الرَّفَثُ) is a comprehensive word that means (كل ما يريده الرجل من المرأة) i.e. 'everything a man wants from a woman'⁽³⁾
2. The ST word (الرَّفَثُ) is used to highlight the obscenity of the act in a manner that is not possible if any other sexual metonym such as (الافضاء), (الغشيان), or (المباشرة) is used; and is used in this context to express criticism and disapproval, which is also depicted by Al-Zamakhshari⁽⁴⁾.
3. The ST word (الرَّفَثُ) combines the original and the rhetorical meaning in the context of religious practices during the month of Ramadan⁽⁵⁾ which coincides with the fact that it is prohibited during the morning while permissible during the night.

Abdullah Yousaf Ali's Translation:

In this verse, Abdullah Yousaf Ali translates the ST phrase in the TL as (**the approach to your wives**) which is meaningful and expressive, and the rhetorical message is portrayed in a manner that preserves the intended meaning of the verse and makes it more accessible to the audience. The ST feature is neither mechanically reproduced in the receptor language nor by using basic grammatical and lexical equivalences to preserve the original intention of 'dislike' but permissible. Linguistically, the translation preserves the core meaning and the essence of the rhetorical message. Moreover, the abhorred nature of the act remains hidden in the translated text and is not especially highlighted in a linguistic manner even though it is possible in the

¹الأصفهاني، الراغب. المفردات في غريب القرآن. المحقق: صفوان. دمشق بيروت: دار القلم، الدار الشامية. 1416هـ، ص. 209

² Almaany Online Dictionary. Almaany.com. Online. Website. Accessed 25th May 2023. Link:

<https://www.almaany.com/quran/2/187/الرَّفَثُ/>

³ الفيومي، أحمد بن محمد بن علي (ت نحو ٧٧٠ هـ). المصباح المنير في غريب الشرح الكبير. بيروت: المكتبة العلمية. 1977م. (رفث) ص. 88؛ ابن الأثير المحدث. النهاية في غريب الحديث والأثر. بيروت: المكتبة العلمية، 1995م. ص: 2/241؛

وزارة الأوقاف والشئون الإسلامية. الموسوعة الفقهية الكويتية. ط3. الكويت: وزارة الأوقاف والشئون الإسلامية، ١٤٢٧ هـ. ص: 22/275؛

الزمخشري. ط1. الكشاف عن حقائق التنزيل وعبون الأقاويل في وجوه التأويل. بيروت: دار الفكر، 1983م. ص: 1/338؛

⁵ ابن عاشور، محمد الطاهر. تفسير التحرير والتنوير. دار التونسية للنشر: المطبعة الرسمية للجمهورية التونسية، 1973م. ص: 2/182

TL. For instance, in one translation the ST is translated using the words "it has been made permissible for you the night preceding the fasting to go to your wives (for sexual relations)"¹

Pickthall's Translation:

In this verse, Pickthall translates the ST phrase in the TL as **(to go in unto your wives) which is** meaningful and close to the ST words, and the metonymical message is portrayed in a manner that preserves the intended meaning and makes it more accessible to the audience. The ST feature is not mechanically reproduced in the receptor language without using basic grammatical and lexical equivalences to preserve the original intention of 'dislike' but permissible nature. Linguistically, the translation preserves the core meaning and the essence of the rhetorical message without using clear words to refer to sexual acts. For instance, in one translation the ST is translated using the words "it has been made permissible for you the night preceding the fasting to go to your wives (for sexual relations)"² The discreet style indicates that it is considered immoral to refer to such acts openly and the translations preserve the style of the original.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words **(the approach to your wives)** while the latter has translated the ST words as **(to go in unto your wives)**. The translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. Furthermore, the translation produced is dynamic and adheres to the intended contextual meaning as both translations retain the implicit nature of the intended meaning to a certain extent. In this context, both translations portray a similar sentiment by not using an exact equivalent present in the TL as it will be detrimental to the implicit psychological effect of the original ST word.

Additionally, English phrases which are utilized as a figure of speech (metonymy) need to be interpreted in the form of extra words and phrases in parentheses (the word 'intercourse' in this case) as they cannot be understood by the general public without this extra information when read without context or prior knowledge about the matter. This additional description is not provided in either translation. However, the translation by Pickthall is more clearer than that of Yousaf Ali and the audience can get the essence of the negative meaning more easily.

¹ Abdul Qasim Publishing House> Translation of the Meaning of the Qur'an Translated by Sahih International-Jeddah. 1997. p.26

² Ibid.

Example 2:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ⁽¹⁾.</p>	<p>"And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!"⁽²⁾</p>	<p>"And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,"⁽³⁾</p>

Analysis:

In the Quranic Verse (Al-Baqarah 101) the words (نَبَذَ ، وَرَاءَ ظُهُورِهِمْ) have appeared as metonyms to express a scene regarding the actions of a group of people about the final scripture. The Quranic Verse provides a physical image regarding their psychological state as expressive imagery. Al-Tafsir Al-Muyassir states that Torah provided the details of Muhammad ﷺ yet the people of the scripture upon his arrival feigned oblivion just like the ignorant⁽⁴⁾.

Meaning of (نَبَذَ ، وَرَاءَ ظُهُورِهِمْ):

1. The ST word (نَبَذَ) when coupled with the word "طرح، أهمل، نقض"⁽⁵⁾ i.e. 'throw, ignore, infringe'.

- i. The ST word (نَبَذَ) also indicates contempt, mockery, and heedlessness for the scripture as the word is used for insignificant and trivial things which can be easily brushed aside⁽⁶⁾

2. The ST word (وَرَاءَ) means 'behind', (ظُهُورِ) is the plural of (ظَهْر) which means 'back', whereas (هِمْ) is a pronoun which means 'them/their'.

¹ Surah Al-Baqarah (البقرة), Verse:101

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 40-41

³ Pickthall, M. 2018. p. 11

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/2/101/14/>)

⁵ مسعود، جبران. معجم الرائد. بيروت: دار العلم للملايين، ١٩٩٦م. ص. 792

⁶ الزمخشري. أساس البلاغة ط 1. طبعة أولاد، 1953م. ص. 443

- a) In this verse, the ST phrase appears as a metonym for the aversion and neglect regarding the scripture as if it was a thing which can be cast aside and abandoned without a second glance ⁽¹⁾.

3. This indicates that they overlooked the scripture and forsook its understanding for worldly affairs as if the scripture was a thing cast behind their back, not to be seen and remembered⁽²⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (threw away, behind their backs) maintains formal equivalence. Moreover, the TT word 'throw away' means "to get rid of as if worthless, to use in a wasteful manner, to fail to take advantage of"⁽³⁾. The word does not indicate anger and contempt. Moreover, only a general meaning is carried across instantaneously and needs further details or bracketed explanations to be fully expressive. Nevertheless, the translator has tried to incorporate some underlying aspects of the ST into the TT by using this verb.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (fling, behind their backs) maintains formal equivalence; however, the metonymical message needs further details or bracketed explanations to be fully expressive. This is due to the fact that the TT word 'fling' means "to throw with force, to desert completely, without warning, to disregard"⁽⁴⁾. The word also indicates anger and content in certain cases. However, this aspect cannot be understood at a glance and only a general meaning is carried across. Nevertheless, the translator has made an effort to incorporate the underlying aspects of the ST into the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**threw away**) and (**behind their backs**) while the latter has translated the ST words as (**fling**) and (**behind their backs**). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL in a literal manner with slight changes in the wording according to their individual style to indicate the intended meaning as a metonym. However, both statements seem synonymous to a great extent.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation of the initial phrase is easier as compared to Pickthall in light of the words used whereas both translations are exactly similar for the second half of the phrase. The difference in the initial phrase resides in the word fling and throw. According to the dictionary 'fling'

¹ الزمخشري. 1983م. ص: 1/486-300

² الشريف الرضي. تلخيص البيان في مجازات القرآن. ط1. القاهرة: دار أحيا الكتب العربية، 1955م. ص. 126

³ Merriam Webster. Online. Accessed: 1 June, 2023. (<https://www.merriam-webster.com/dictionary/throwaway>)

⁴ Collins Dictionary. 2023. Accessed: June, 2023. (<https://www.collinsdictionary.com/dictionary/english/fling>)

means "to cast as if by throwing"⁽¹⁾ but this act is done violently; whereas, the word throw does not indicate force or violence. Apart from this difference both translations are very similar to the ST pattern and retain the implicit nature of the intended meaning.

Additionally, English metonymic phrases require additional description in parenthesis which is not provided in the translations to indicate the rhetorical nature of the phrase.

¹.Merriam Webster. Online. Accessed May 2023. (<https://www.merriam-webster.com/dictionary/flip>.)

Example 3:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ" (1)</p>	<p>"On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith." But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever)"(2).</p>	<p>"On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved. And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever."(3)</p>

Analysis:

In the Quranic Verse (Al-Imran 106-107) the words (تَبْيَضُّ، تَسْوَدُّ، وُجُوهُ، وُجُوهُ، اسْوَدَّتْ، ابْيَضَّتْ) have appeared as metonyms to express a scene regarding the believers and non-believers on the Day of Judgement. The Quranic Verse provides a conflicting image regarding the state of facial expressions of the believers and the infidels as well as their psychological state as expressive imagery. Al-Tafsir Al-Muyassir states: The faces of the people of the believers on that day will be bright because they believed in Allah Almighty's signs and did as they were commanded, whereas the faces of the non-believers will be darkened and black, covered by humiliation because they disbelieved in Allah Almighty's blessings and his prophet ﷺ, denied His signs, and dared to transgress. They will be reprimanded: Did you disbelieve after your belief, so you chose disbelief over faith? So taste the torment because of your disbelief(4).

¹ Surah Al-Imran (آل عمران), Verse: 106-107

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 172

³ Pickthall, M. 2018. p. 45

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/3/106/2/>)
في التفسير الميسر: "يوم القيامة تَبْيَضُّ وجوه أهل السعادة الذين آمنوا بالله ورسوله، وامتثلوا أمره، وتَسْوَدُّ وجوه أهل الشقاوة ممن كذبوا رسوله، وعصوا أمره. فأما الذين اسودت وجوههم، فيقال لهم توبيخًا: أكفرتم بعد إيمانكم، فاخترتم الكفر على الإيمان؟ فذوقوا العذاب بسبب كفركم."

Meaning of (تَبَيُّضٌ ، تَسْوَدٌ ، وَجُوهٌ ، أَسْوَدَتْ ، أَبْيَضَتْ):

1. The ST word (تَبَيُّضٌ) when coupled with the word (وَجُوهٌ) i.e. 'faces' simply means 'bright faces'. White is considered the best color among the Arabs and is used to depict favoring circumstances and generosity⁽¹⁾

a) In this verse, the ST word (تَبَيُّضٌ وَجُوهٌ) appears as a metonym for the believers with bright luminous faces full of joy and pleasure who have successfully obtained what they desired in the hereafter because of their faith and their righteous deeds⁽²⁾.

2. This meaning is further intensified due to the ST words (تَسْوَدٌ وَجُوهٌ) appearing in the following verse which mean (black faces) and provide a contradictory meaning. This phrase along with phrases like (اغبر لونه), (اربد وجهه), or (تبدلت صورته) are used by Arabs to indicate any misfortune suffered by an individual⁽³⁾.

a) In this verse, the ST word (تَسْوَدٌ وَجُوهٌ) indicates the non-believers with black faces full of sadness and worry because of the result of their bad deeds⁽⁴⁾. This phrase is the exact opposite of the previous phrase and provides a contradictory meaning.

b) The color (black) is used to indicate evil deeds and offensive behavior⁽⁵⁾ in this context.

3. Similarly, the last two words (أَسْوَدَتْ ، أَبْيَضَتْ) are simply the past forms of the previous words and portray the same meanings.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translate in this Qur'anic verse using the words (On the Day when some faces will be (lit up with) white, and some faces will be ((in the gloom of) black) with slight additions in parentheses follows the ST and depicts the intended meaning of the ST regarding the feelings and the facial expressions. Moreover, the metonymical message reproduced using similar wording as ST with bracketed additions is quite expressive as gloom indicates sadness as well. The translator has also added the concept of bright, happy, gloomy, and sad into the TT.

Pickthall's Translation:

Pickthall's translate in this Qur'anic verse using the words (On the Day when (some) faces will be whitened and (some) faces will be blackened) maintains formal equivalence; however, the metonymical message although reproduced using similar words needs further details or bracketed explanations to be fully expressive and for the audience to understand the concept at a glance. It seems that he has adopted a literal style where the feature is mechanically

¹ الأصفهاني. 1416 هـ. ص. 66.

² الرازي، فخر الدين. تفسير الكبير. بيروت، لبنان: دار الكتب العلمية. 2020 م. ص: 8/170.

³ الرازي. 2020 م. ص: 8/170.

⁴ الرازي. 2020 م. ص: 8/170.

⁵ الأصفهاني. 1416 هـ. ص. 359.

reproduced in the receptor language and the clarity of the TT is deserted as the text can be translated using the adjectives happy and sad etc. for complete clarity.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black**), (**faces will be black**) and (**faces will be (lit with) white**), while the latter has translated the ST words as (**On the Day when (some) faces will be whitened and (some) faces will be blackened.**), (**faces have been blackened**) and (**whose faces have been whitened**). Both translators have provided a literal rendition of the original text; however, Yousaf Ali has made some additions which make his translation slightly more comprehensible. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct, consistent, and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation provides additions to aid comprehension whereas this is not observed in the translation of Pickthall. Furthermore, both translations remain close to the ST pattern and are not completely interpretive in nature even though the words 'lit' and 'gloom' provide dual meaning.

Example 4:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا^١ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^٢ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا"⁽¹⁾</p>	<p>"O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again"⁽²⁾.</p>	<p>"O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving"⁽³⁾.</p>

Analysis:

In the Quranic Verse (An-Nisa 43) the words (**لَمَسْتُمُ النِّسَاءَ ، الْغَائِطِ**) have appeared as metonym to indicate 'intercourse' and 'a necessity of the human body'⁽⁴⁾ respectively. The Quranic Verse provides a list of instances when not to perform the religious practice of 'Salat' (prayer) unless the completion of proper ablution and what to do in case no water is found. Al-Tafsir Al-Muyassir states: O Belivers! Believe in Allah Almighty and His Messenger (ﷺ) and act according to His law. Do not approach the prayer and do not stand up to it while drunk, until you can distinguish and understand what you are saying, and this was before the absolute prohibition of alcohol in every state, until you become clean. And if you are in a state of sickness with which you are not able to use water, or if you are traveling, or one of you came from the lavatory, or you had intercourse with women, and you did not find water for

¹ Surah Al-Nisa (النساء), Versse:43

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 223

³ Pickthall, M. 2018. p. 60

⁴ الصغير، د. حمد حسين علي. مجاز القرآن خصائصه الفنية وبلاغته العربية. بغداد: دار الشؤون الثقافية العامة، 1994م. ص:1/15

purification, then go to pure soil, then wipe your faces and your hands with it. Indeed Allah Almighty is forgiving ⁽¹⁾.

Meaning of (لَمَسْتُمُ النِّسَاءَ ، اَلْغَائِطِ):

1. The ST word (اَلْغَائِطِ) refers to human excretion and coincides with the meaning of the Arabic word (براز) which also indicates the undigested human waste that is excreted from the body after eating food⁽²⁾. It refers to the place where the act is performed and indirectly the act. The direct reference is not made in the ST as it is considered vulgar and obscene.
2. However, the ST word (لَمَسْتُمُ النِّسَاءَ) is linked to the meaning of the word (لمس) which means 'to touch'. However, the original meaning of the word (لمس) dictates that 'this does not occur except by use of hands'⁽³⁾ so the rhetorical meaning is not highlighted directly.

Abdullah Yousaf Ali's Translation:

In this verse, Abdullah Yousaf Ali's translate using the words (**offices of nature, ye have been in contact with women**) is meaningful and expressive, and the message is portrayed in a manner that preserves the intended meaning of the ST while making it more accessible to the audience. The ST feature is not technically reproduced in the receptor language and is transferred using an expressive word choice without losing basic grammatical and lexical equivalences. Linguistically, the translation preserves the core meaning, and the essence of the rhetorical message is also transferred in an easily understandable manner.

Pickthall' s Translation:

In this verse Pickthall's translation using the words (**closet, ye have touched women**) is meaningful and the message is portrayed in a manner that preserves the intended meaning of the ST while making it more accessible to the audience. The TT word (closet) is a part of the term used by Europeans to refer to 'lavatory'; the original term was 'water closet' or WC⁽⁴⁾. However, the urinals are not called closets ⁽⁵⁾. Linguistically, the translation preserves the core meaning, and the essence of the rhetorical message is also transferred in an easily understandable manner.

Comparative Analysis:

¹ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/4/43/لَمَسْتُمُ النِّسَاءَ/>)
في التفسير الميسر: يا أيها الذين صدّقوا بالله ورسوله و عملوا بشرعه، لا تقرّبوا الصلاة ولا تقوموا إليها حال السكر حتى تميزوا وتعلموا ما تقولون، وقد كان هذا قبل التحريم القاطع للخمر في كل حال، ولا تقرّبوا الصلاة في حال الجنابة، ولا تقرّبوا مواضعها وهي المساجد، إلا من كان منكم مجتازاً من باب إلى باب، حتى تنظفروا. وإن كنتم في حال مرض لا تقدرون معه على استعمال الماء، أو حال سفر، أو جاء أحد منكم من الغائط، أو جامعتم النساء، فلم تجدوا ماء للطهارة فاقصدوا تراباً طاهراً، فامسحوا بوجوهكم وأيديكم منه. إن الله تعالى كان عفواً غفوراً لكم.

² الفيومي. 1977م. (عوط) ص. 457

³ العسكري، أبو هلال. الفروق اللغوية. بيروت: دار الكتب العلمية. 1997م. ص: 249

⁴ Specialist, South End Plumbing. "Why Were Bathrooms Called "Water Closets" In The Past?" South End Plumbing, Accessed 19th May, 2023. Link: <https://southendplumbingllc.com/why-were-bathrooms-called-water-closets/>.

⁵ Ibid.

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**offices of nature,**) and (**ye have been in contact with women,**) while the latter has translated the ST words as (**closet**) and (**ye have touched women**). Both translators have used a combined strategy by provided partially dynamic and partially formal translation of the original text. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation of the initial phrase is unique as compared to Pickthall, as the term 'office of nature' is indicating a concept that refers to the old concept of open toilets and the term 'closet' does mean "a place of retreat or privacy"⁽¹⁾ whereas the second half of the phrase is similar, as 'touched' and 'contact with' mean the same thing. Furthermore, both translations retain the implicit nature of the intended meaning.

Additionally, no further description in parenthesis is provided by both translators in their translation.

¹ Merriam-Webster, Online. Accessed 24 May. 2023. ([https://www.merriam-webster.com/dictionary/closet.](https://www.merriam-webster.com/dictionary/closet))

Example 5:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا"⁽¹⁾</p>	<p>"Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-"⁽²⁾</p>	<p>"Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Nisa 23) the words **دَخَلْتُمْ بِهِنَّ** are used to indicate 'intercourse'⁽⁴⁾ rather than its literal sense. The Quranic Verse provides a list of women who are prohibited to be wed i.e. mothers, daughters, sisters, nieces, aunts, etc.

¹ Surah Al-Nisa(النساء), Verse:23

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 214-215

³ Pickthall, M. 2018. p. 57-58

⁴ التيمي، أبي عبيدة معمر بن المثنى. مجاز القرآن. مطبعة الخانجي: دار الفكر، 1970م. ص:15/1

Meaning of (دَخَلْتُمْ بِهِنَّ):

1. The ST word (دَخَلَ) simply means 'to enter'; however, the word also holds an implied essence of damage and ruin⁽¹⁾.
2. Moreover, when the word is used in combination with (ب) or (على) along with the context of marriage it implies a completely different meaning. In this case, the term indicates 'to be alone with one's spouse or consummation of marriage'⁽²⁾.
3. Al-Tafsir Al- Jalalayn depicts that the ST word means (جامعتموهن) which simply means 'sexual intercourse'⁽³⁾.
4. However, Al-Kashaf depicts the meaning in terms of (ادخلتموهن الستر) where the word (الستر) means protective veil or cover⁽⁴⁾.
5. According to Al-Raghib Al-Isfahani, the term implies (دخل بامرأته) which symbolizes (الإفشاء) i.e. 'intercourse'⁽⁵⁾.

Abdullah Yousaf Ali's Translation:

In this verse, Abdullah Yousaf Ali's translate using the words (to whom ye have gone in) is meaningful, expressive, and the message is portrayed in a manner that preserves the intended meaning of the ST. The translation resembles the ST closely. The translation preserves the meaning and is easily understandable. However, the lack of additional information in parenthesis makes it readily accessible to the audience as the English audience seldom uses indirect references to such acts. For instance, the use of the words (sexual relations)⁶ in brackets will make it clearer.

Pickthall's Translation:

In this verse, Pickthall's rendition using the words (unto whom ye have gone in) resembles the ST closely and uses the old English style to provide word for word translation. The translation is understandable. However, the phrase needs additional information in parenthesis to make it more accessible to the audience as the English audience seldom uses indirect references to talk about sexual relations. Moreover, the use of old English also makes it slightly more difficult.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (**to whom ye have gone in,- no prohibition if ye have not gone in**) while the latter has translated the ST words as (**unto whom ye have gone in - but if ye have not gone in unto them.**). Evidently, the translators have translated according to their individual style

¹ مصطفى، إبراهيم. معجم الوسيط. القاهرة: مكتبة الشروق الدولية، ٢٠٠٤م. ص: 275.

² عمر، أحمد مختار. معجم اللغة العربية المعاصرة. القاهرة: عالم الكتب، ٢٠٠٨م. ص: 727.

³ السيوطي، جلال الدين محمد بن أحمد المطلي و جلال الدين عبد الرحمن. تفسير الجلالين. مطبوعات مكتبة محمد نهاد هاشم، 1997م. ص: 107.

⁴ الزمخشري. 1983م. ص: 517/1.

⁵ الأصفهاني. معجم مفردات القرآن. دار الفكر: بيروت، 1996م. ص: 240.

⁶ Sahih International. 1997. P.26

which is similar. There is only a slight difference among the two translations regarding the use of the words 'prohibition' which is used by Yousaf Ali but not Pickthall.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct, consistent, and similar, the translating is easy and understandable. Both translations follow the ST closely. Furthermore, both translations retain the implicit nature of the original, and the phrases are mildly expressive in nature. However, the explicit use of the word 'intercourse' in brackets would have made the meaning more clear, but the use of such wording would negatively impact the nature of the TL as this word is considered indecent in nature.

Example 6:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مَكَتَبَ اللَّهِ عَلَيْكُمْ وَأُجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا" (1)</p>	<p>"Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise" (2).</p>	<p>"And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Nisa 24) the words **اسْتَمْتَعْتُمْ بِهِ** indicate 'the pleasure of intercourse legally after marriage'⁽⁴⁾ rather than the literal sense of the word. The Quranic Verse provides guidance regarding marriage and dower.

Meaning of (اسْتَمْتَعْتُمْ بِهِ):

1. The ST word (اسْتَمْتَع) simply means 'to enjoy or take pleasure'⁽⁵⁾ as well as 'to profit or benefit'⁽⁶⁾ according to the context of the verse.

¹ Surah Al-Nisa (النساء), Verse:24

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 215

³ Pickthall, M. 2018. p. 58

⁴ القرطبي، أبو عبد الله محمد بن أحمد الأنصاري. الجامع لأحكام القرآن. القاهرة: دار الكاتب العربي للطباعة والنشر، 1967م. ص: 5/129

⁵ مسعود، جبران. 1996م. ص: 240

⁶ Almaany Online. Accessed: May 5th 2023. Link: <https://www.almaany.com/quran/4/24/23/>

2. The ST word drives its roots from the Arabic word (متاع) which implies that the benefit is related to a certain period of time and is worldly in nature⁽¹⁾.

3. The ST word indirectly refers to coitus as it coincides with the notion of pleasure⁽²⁾

Abdullah Yousaf Ali's Translation:

In this verse, Abdullah Yousaf Ali's translation using the words (seeing that ye derive benefit from them) are meaningful and expressive. The translation resembles the ST closely. Linguistically, the translation preserves the core meaning and the essence of the rhetorical message. However, the lack of additional information in parenthesis makes it readily accessible to the audience as the English audience rarely uses indirect references for such acts.

On the contrary, if the translator had used the word 'pleasure' rather than 'benefit' the context would have become clearer. However, the intended meaning would then bend towards fornication and lust. Thus, to preserve the true positive meaning of the ST the translator has not used the forementioned word.

Pickthall's Translation:

In this verse, Pickthall's translation using the words (And those of whom ye seek content (by marrying them)) is also meaningful and expressive. The translation resembles the ST closely regardless of the altered word choice i.e. content rather than benefit or pleasure. Linguistically, the translation transfers the rhetorical message in an easily understandable manner along with additional information that highlights the importance of legal marriage as intended by the verse as the English audience often refer to the sexual acts openly and might not understand indirect references for acts of bodily pleasure.

On the contrary, if the translator had used the word 'content' which implies satisfaction rather than 'pleasure' or 'benefit'. The use of 'content' portrays a positive meaning. The context would have become clearer if the translator had used the other words, but the subtext will then portray a slightly negative meaning as these words bend towards fornication and lust as well which has been prohibited. Thus, the translation preserves the positive meaning of the ST and make sure no negative meaning can be derived from the translation.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (**seeing that ye derive benefit from them,**) while the latter has translated the ST words as (**And those of whom ye seek content (by marrying them)**). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes according to their individual style to indicate the intended meaning.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar, the method of translating adopted is easy and understandable. However, Pickthall's

¹ ابن عاشور. 1973م. ص: 5/9

² الجبوري، د. أحمد حمد محسن. أساليب المجاز في القرآن الكريم. أطروحة دكتوراة. كلية الآداب جامعة بغداد. 1989م. مطبوعة. ص: 619

translation provides a slight addition i.e. 'by marrying them' which makes the translation and the implicit meaning more comprehensible. However, in this context, both translations portray a similar meaning. Nevertheless, it remains evident that the former translation can be taken up in a negative manner (i.e. as adultery or fornication) whereas the addition of the word marrying in the second translation highlights the legal nature of the sexual act due to the bond of wedlock. The addition fortifies the positive impact of the translation provided by Pickthall. However, its absence in the translation by Yousaf Ali fortifies the negative characteristics prevalent in the translated phrase. This is because in the western word there is concept of 'friends with benefits' which means that you obtain the sexual pleasures with consent of both the man and the woman as if in a marriage without the need of marrying. Thus, they remain friends (not husband and wife legally) and commit adultery.

Example 7:

Quranic Verse	Translation By Abdullah Yousaf Ali	Translation By Pickthall
<p>"أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا"⁽¹⁾</p>	<p>"Have they a share in dominion or power? Behold they give not a farthing to their fellow-men!"⁽²⁾</p>	<p>"Or have they even a share in the Sovereignty? Then, in that case, they would not give mankind even the speck on a date stone"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Nisa 53) the phrase (نَقِيرًا) appears as a metonym to express the miserly attitude of the Jews. Al-Tafsir Al-Muyassir⁽⁴⁾ states that the Jews don't give anything to anyone even if it amounts to a speck within a seed⁽⁵⁾.

Meaning of (نَقِيرًا):

1. The ST word (نَقِيرًا) means "الحفرة الصغيرة في ظهر برزة التمر، ما تُقر من الحجر، الفقير المسكين"⁽⁶⁾ i.e. 'a small hole in the date seed, a hole in a stone, destitute' in English.
2. Originally, the word indicates a speck or dot on the back of a kernel⁽⁷⁾.
3. The ST word is also used idiomatically to indicate a trivial and insignificant object⁽⁸⁾.
4. A drawn-out meaning indicates that the verse depicts the characteristic of the Jews that they are so tightfisted and greedy that they don't even give the most trivial and insignificant objects to their fellow men⁽⁹⁾..

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the word 'farting' maintains dynamic equivalence and follows the ST meaning closely rather than wording; however, the translation using similar TL words lacks bracketed explanations for complete understanding as this word is not commonly used by the intended audience. The translator used the word 'farting' which was initially a monetary unit used by the British which equaled one-fourth of a penny

¹ Surah Al-Nisa (النساء), Verse:53

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 227

³ Pickthall, M. 2018. p. 61

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/4/53/10/>)

⁵ Ibid.

⁶ مسعود، جبران. 1994م. ص: 819

⁷ الزمخشري. 1953م. ص: 470

⁸ الأصفهاني. 1996م. ص: 677

⁹ الزمخشري. 1953م. ص: 470

and was formerly used in the country⁽¹⁾. It was withdrawn in 1961. It is now used to indicate the least possible amount. The translator has used this as it corresponds to the TL culture and indicates extreme stinginess as the amount of money being referred is extremely small.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (the speck on a date stone) maintains formal equivalence and follows the ST meaning and wording closely; however, the message although translated using similar TL words lacks additional information for complete understanding.

Comparative Analysis:

Comparing the translations by Pickthall and Abdullah Yousaf Ali it is observed that the former has used the phrase (speck on a date stone) while the latter has translated the ST phrase as 'farting'. Pickthall has provided a formal equivalent version while Yousaf Ali has reproduced the meaning of the verse using a dynamic equivalent of the original. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their individual style.

The translations of both translators i.e. Abdullah Yousaf Ali and Pickthall are correct and slightly similar, with the only difference being the strategy used. In this context, both translations portray a similar sentiment that the object being given is extremely small. However, the translation by Yousaf Ali is very close to the TL vocabulary and culture while that by Pickthall follows the ST closely. Moreover, both translations provide no further explanation of the English phrases for complete comprehension of the readers.

¹ Merriam Webster. 2023. Accessed: 6 July, 2023. (<https://www.merriam-webster.com/dictionary/farthing>)

Example 8:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ" (1)</p>	<p>"O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that ye may be grateful" (2).</p>	<p>"O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Maieda 6) the words (**لَمَسْتُمُ النِّسَاءَ ، الْغَائِطِ**) indicate ‘intercourse’ and ‘a necessity of the human body’⁽⁴⁾ respectively. The Quranic Verse provides a list of instances when not to perform the religious practice of ‘Salat’ (prayer) unless the completion of proper ablution and what to do in case no water is found. Al-Tafsir Al-Muyassir states: O Believers! Believe in Allah Almighty and His Messenger (ﷺ) and act according to His law. Do not approach the prayer and do not stand up to it while drunk, until you can distinguish and understand what you are saying, and this was before the absolute prohibition of alcohol in every state, until you become clean. And if you are in a state of sickness with which you are not able to use water, or if you are traveling, or one of you came from the lavatory, or you had

¹ Surah Al-Ma'idah (المائدة), Verse:6

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 281-282

³ Pickthall, M. 2018. p. 76

⁴ التيمي. 1970م. ص:1/15

intercourse with women, and you did not find water for purification, then go to pure soil, then wipe your faces and your hands with it. Indeed Allah Almighty is forgiving⁽¹⁾.

Meaning of (لَمَسْتُمُ النِّسَاءَ ، الْغَائِطِ):

1. The ST word (الْغَائِطِ) refers to human excretion and coincides with the meaning of the Arabic word (براز) which also indicates the undigested human waste that is excreted from the body after eating food⁽²⁾. It refers to the place where the act is performed and indirectly the act. The direct reference is not made in the ST as it is considered vulgar and obscene.
2. However, the ST word (لَمَسْتُمُ النِّسَاءَ) is linked to the meaning of the word (لمس) which means 'to touch'. However, the original meaning of the word (لمس) dictates that 'this does not occur except by use of hands'⁽³⁾ so the rhetorical meaning is not highlighted directly.

Abdullah Yousaf Ali's Translation:

In this verse, Abdullah Yousaf Ali's translation using the words (**offices of nature, ye have been in contact with women**) is meaningful, expressive, and the message is portrayed in a manner that preserves the intended meaning of the ST. However, is not readily understandable by the audience as the phrase is not used commonly by the intended audience. Moreover, the use of the term (offices of nature) and TL sentence (ye have been in contact with women) is consistent with the translation of the Ayah No. 43 of Surah Al-Nisa (Example 4). Thus, the ST feature is not mechanically reproduced in the receptor language and is transferred using an expressive word choice without losing basic grammatical and lexical equivalences. Linguistically, the translation preserves the core meaning, and the essence of the rhetorical message.

Pickthall's Translation:

In this verse, Pickthall's translation using the words (**closet, ye have had contact with women**) is meaningful, expressive and the message is portrayed in a manner that preserves the intended meaning of the ST while making it more accessible to the audience.

The TT word (closet) is a part of the term used by Europeans to refer to 'lavatory'; the original term was 'water closet' or WC⁽⁴⁾. However, the urinals are not termed as closet⁽⁵⁾. The use of the term (closet) is consistent with the translation of the Ayah No. 43 of Surah Al-Nisa

¹ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/4/43/لَمَسْتُمُ النِّسَاءَ>)
في التفسير الميسر: يا أيها الذين صدقوا بالله ورسوله وعملوا بشرعه، لا تقرّبوا الصلاة ولا تقربوا إليها حال السكر حتى تميزوا وتعلموا ما تقولون، وقد كان هذا قبل التحريم القاطع للخمر في كل حال، ولا تقرّبوا الصلاة في حال الجنابة، ولا تقرّبوا مواضعها وهي المساجد، إلا من كان منكم مجتازاً من باب إلى باب، حتى تنظفوها. وإن كنتم في حال مرض لا تقربون معه على استعمال الماء، أو حال سفر، أو جاء أحد منكم من الغائط، أو جامعتم النساء، فلم تجدوا ماء للطهارة فاقصدوا تراباً طاهراً، فامسحوا بوجوهكم وأيديكم منه. إن الله تعالى كان عفواً عنكم، عفواً لكم.

² الفيومي. 1977م. (غوط) ص: 457

³ العسكري. 1997م. ص: 249

⁴ Specialist, South End Plumbing. "Why Were Bathrooms Called "Water Closets" In The Past?" South End Plumbing, Accessed 19th May, 2023.

⁵ Ibid.

(Example 4). However, the second half of the TL sentence (ye have had contact with women) is not similar to the translation of the previous Ayah (see Example 4) and is more diverse and easily understandable. Thus, the ST feature is not mechanically reproduced in the receptor language and is transferred using an expressive word choice without losing basic grammatical and lexical equivalences. Linguistically, the translation preserves the core meaning, and the essence of the rhetorical message.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**offices of nature,**) and (**ye have been in contact with women,**) while the latter has translated the ST words as (**closet**) and (**ye have had contact with women**). Both translators have used a combined strategy by providing a formal and dynamic version of the two phrases analyzed. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes in wording according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation of the initial phrase is unique as compared to Pickthall as he uses the term 'offices of nature' as compared to coset. The former implies open air lavatories whereas 'closet' does mean "a place of retreat or privacy"⁽¹⁾. Moreover, the second half of the phrase is exactly similar. Furthermore, both translations retain the implicit nature of the intended meaning with no additions for the explanations of the old-English terms.

¹ Merriam-Webster, Online. Accessed 24 May. 2023.

Example 9:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ" (1)</p>	<p>"On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?" (2)</p>	<p>"And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?" (3).</p>

Analysis:

In the Quranic Verse (Al-Zumar 60) the words (وُجُوهُهُم مُّسْوَدَّةٌ) have appeared as metonyms to express a scene regarding non-believers on the Day of Judgement. The Quranic Verse provides an image regarding the state of facial expressions of the infidels due to their psychological state. Al-Tafsir Al-Muyassir states: On the Day of Judgement, you will see those who denied and described Allah Almighty in ways that are not befitting of Him, and attributed to Him a partner and a child, their faces will be blackened⁽⁴⁾.

Meaning of (وُجُوهُهُم مُّسْوَدَّةٌ):

1. The ST words (وُجُوهُهُم مُّسْوَدَّةٌ) appearing in the above-mentioned verse simply mean (their black faces). This phrase along with phrases like (اغبر لونه), (اريد وجهه), or (تبدلت) are used by Arabs to indicate any misfortune suffered by an individual⁽⁵⁾.

- i. The color (black) is used to indicate evil deeds and offensive behavior⁽⁶⁾.
- ii. The color black is also linked to grief, sorrow, and heartache⁽⁷⁾.

2. In this verse, the ST word (وُجُوهُهُم مُّسْوَدَّةٌ) appears as a metonym for the non-believers with black faces full of sadness and worry because of the result of their bad deeds⁽⁸⁾ especially Shirk which will not be forgiven.

¹ Surah Al-Zumar (الزمر), Verse: 60

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1415

³ Pickthall, M. 2018. p. 378

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/39/60/9/>)

في التفسير الميسر: " ويوم القيامة ترى هؤلاء المكذبين الذين وصفوا ربهم بما لا يليق به، ونسبوا إليه الشريك والولد وجوههم مسودة."

⁵ الرازي. 2020م. ص: 8/170

⁶ الأصفهاني. 1996م. ص: 359

⁷ العمر، د. أحمد مختار. اللغة واللون. ط1. دار البحوث العلمي، 1982م. ص: 186

⁸ الرازي. 2020م. ص: 8/170

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (their faces will be turned black) needs further details or bracketed explanations to be fully expressive. It seems that the word-for-word style impedes the clarity of the TT. The translation is not consistent with the style adopted by him as seen in Example (3) which provides bracketed information regarding the sad feelings.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (their faces blackened) although reproduced using similar words needs further details to be fully expressive in nature. It seems that he has adopted a word-for-word style which reproduces the ST message and forsakes the clarity of the TT. The translation is consistent with the style adopted by Pickthall as seen in Example (3).

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words {**their faces will be turned black**} while the latter has translated the ST words as {**their faces blackened**}. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse with slight structural changes according to their unique style to indicate the intended meaning. The translation depicts the failing psychological state and sadness on the deeds committed by them.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation uses the word 'will be turned black' as compared to Pickthall who uses 'blackened' where the former is a longer way of saying the latter. Furthermore, both translations retain the implicit nature of the intended meaning to a certain extent without additional explanation.

Example 10:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
"يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا" (1)	"The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror) "(2).	"The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror) ," (3).

Analysis:

In the Quranic Verse (Taha 102) the words (زُرْقًا) have appeared as metonyms to express a scene regarding the sinners on the Day of Judgement. The Quranic Verse provides an image regarding the state of facial expressions of the sinful due to their psychological state. Al-Tafsir Al-Muyassir states: On the Day of Judgement, the sinners will appear blue because of the severity of the events (of that day) and the horrors⁽⁴⁾.

Meaning of (زُرْقًا):

1. The ST word (زُرْقًا) appearing in the above-mentioned verse simply means (blue colored) and is used to indicate the color of the clear sky when there are no clouds⁽⁵⁾.
1. The phrase (blue-faced) is used to indicate suffocation⁽⁶⁾.
2. The color blue when coupled with the word 'enemy' is also linked to extreme or intense enmity⁽⁷⁾.
3. A drawn-out meaning of the metonym indicates the feeling of intense dislike due to similarity with the Romans and their animosity with the Arabs as well as blindness⁽⁸⁾.
4. The color is also used to indicate 'blindness' where the pupils of the eyes appear blue rather than black⁽⁹⁾.

¹ Surah Taha (طه), Verse:102

²The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 904

³ Pickthall, M. 2018. p. 244

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/20/102/زُرْقًا/>)
في التفسير الميسر: " يوم يُنْفَخُ الْمَلَكُ فِي "القرن" لصيحة البعث، ونسوق الكافرين ذلكم اليوم وهم زرق، تغيّرت ألوانهم وعيونهم؛ من شدة الأحداث والأهوال. "

⁵ مسعود، جبران. 1996م. ص: 415

⁶ عمر، أحمد مختار. 2008م. ص: 982.

⁷ المرجع نفسه

⁸ الزمخشري. 1983م. ص: 68-69/3

⁹ عمر، أحمد مختار. 2008م. ص: 982.

5. In this verse, the ST word (زُرْفًا) appears as a metonym for the sinners with blue eyes due to extreme thirst as well as feelings of worry and uneasiness because of the result of their bad deeds⁽¹⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (blear-eyed (with terror)) is expressive in nature. Yousaf Ali's translation uses the word 'blear-eyed' which means "having dimmed or watery eyes due to fatigue or emotion"⁽²⁾ and the intended emotion is then expressed in parentheses. However, the indication of blindness present in the original text is forsaken in the TT.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (white-eyed (with terror)) maintains is very expressive in nature. Pickthall's translation uses the word 'white-eyed' provides a direct indication of blindness and the intended emotion of the ST is then expressed in parentheses. However, the use of the color blue present in the original text is forsaken in the TT.

Comparative Analysis:

Comparing the translations of Abdullah Yousaf Ali and Pickthall it is observed that the former has used words {**blear-eyed (with terror)**} while the latter has translated the ST words as {**white-eyed (with terror)**}. Both translators have provided a dynamic equivalent with additive information. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in an interpretive manner with slight changes according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation uses the word 'blear-eyed' which means "having dimmed or watery eyes due to fatigue or emotion"⁽³⁾ as compared to Pickthall who uses 'white-eyed' which indicates loss of sight and fear. Furthermore, both translations retain the implicit nature of the intended meaning to a certain extent without the use of the ST direct rendition 'blue'. In this context, both translations portray a similar sentiment of fear, terror, or distress with similar additional explanation (i.e. by using similar words: eyed and with terror) of the translation of the original metonymic phrase.

قطب، سيد. مشاهد القيامة في القرآن الكريم. مصر: دار المعاف، 1947م. ص: 105

² "Definition of bleary-eyed" (2023) Merriam-Webster Dictionary. Online. Accessed: June 6, 2023. Available at: <https://www.merriam-webster.com/dictionary/bleary-eyed>.

³ Ibid.

Example 11:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۗ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلْنَا إِلَيْكَ مِنَ رَّبِّكَ طُعْيَانًا وَكُفْرًا ۗ وَالْفَيْنَا بَيْنَهُمُ الْعَدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۗ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ" (1)</p>	<p>"The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief" (2).</p>	<p>"The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Maida 64) the phrases (يَدُ اللَّهِ مَغْلُولَةٌ ، يَدَاهُ مَبْسُوطَتَانِ) appear as a metonym to express a state of being miser or a spendthrift. Al-Tafsir Al-Muyassir states that the Jews said that Allah Almighty provides fewer bounties to them but that is not the case; he is the most generous⁽⁴⁾.

¹ Surah Al-Ma'idah (المائدة), Verse:64

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 306-307

³ Pickthall, M. 2018. p. 83

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/5/64/5/>)

Meaning of (يَدُ اللَّهِ مَغْلُوبَةٌ ، يَدَاهُ مَبْسُوطَتَانِ):

1. The ST phrase (يَدُ اللَّهِ مَغْلُوبَةٌ) simply indicates 'miserliness'⁽¹⁾, as the hand is the instrument for giving⁽²⁾ it is observed that the phrase attributes to it the act of penny-pinching as this is easily comprehended by the mind of the audience. The phrase indicates that the hands are tied to the neck and cannot move at all.
2. The ST phrase (يَدَاهُ مَبْسُوطَتَانِ) indicates 'generosity'⁽³⁾ as the word (الْبَسْطُ) indicates amplification of something i.e. money according to the context of the verse.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (Allah's hand is tied up, both His hands are widely outstretched) maintains formal equivalence and follows the ST meaning closely; however, the metonymical message although reproduced using similar TL words is not further expressed using bracketed explanations. The lack of additions impacts the clarity of the TT. Moreover, the translator has used bracketed explanation for a similar instance (see Example 16) that appears in the latter chapter of the Holy Quran which impacts the consistency of the TT as well.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (Allah's hand is fettered, both His hands are spread out wide in bounty) maintains formal equivalence and follows the ST meaning closely. The word fettered means "chained or shackled to the feet"⁽⁴⁾ which allows limited movement. The translator has also added the words (wide in bounty) in the second phrase. This has made the subtext slightly more understandable. However, the lack of additions impacts the clarity of the TT. Moreover, the translator has also not used bracketed explanation for a similar instance (see Example 16) that appears in the latter chapter of the Holy Quran which adds to the consistency of the TT. However, he used the simple word 'chained' rather than 'fettered' later on.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words ("Allah's hand is tied up.") and (both His hands are widely outstretched) while the latter has translated the ST words as (Allah's hand is fettered.) and (both His hands are spread out wide in bounty). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the TL with slight changes in vocabular items used with some additions according to their individual linguistic style to indicate the intended meaning as a metonym.

¹البدوي، أحمد عبد الله البيهلي. بلاغة القرآن. القاهرة: نهضة مصر، ٢٠٠٥م. ص: 226

²القتيبة، أبو عبد الله بن مسلم. تأويل مشاغل القرآن. المدينة المنورة، 1981م. ص: 167

³Almaany Dictionary. 2010. Online. Accessed: 26th June 2022.

⁴Merriam Webster. Online. Accessed: 5 July, 2023. (<https://www.merriam-webster.com/dictionary/fetter>)

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. However, Yousaf Ali's translation of the initial phrase is easier as compared to Pickthall's in light of the words used whereas this is reversed in the translation of the second half of the phrase as Pickthall provides an interpretive translation with slight addition. Furthermore, both translations retain the implicit nature of the intended meaning to a certain extent. In this context, both translations portray a similar sentiment and signify the blessings and bounty of Allah Almighty are endless not restricted.

Moreover, both translators have provided additional description of the metonymic phrase in parenthesis for proper comprehension of the text. Pickthall has used a phrase (i.e. out wide in bounty) and Yousaf Ali has used an adverb (i.e. widely). However, the use of the term 'bounty' by Pickthall has greatly enhanced the quick understanding ability of the TT.

Example 12:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
"يُعْرِفُ الْمَجْرُمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ" ⁽¹⁾	"(For) the sinners will be known by their marks : and they will be seized by their forelocks and their feet" ⁽²⁾ .	"The guilty will be known by their marks , and will be taken by the forelocks and the feet" ⁽³⁾ .

Analysis:

In the Quranic Verse (Al-Rahman 41) the words (بِسِيمَاهُمْ) have appeared as metonyms to express a scene regarding the sinners on the Day of Judgement. The Quranic Verse provides an image regarding the state of facial expressions of the sinful due to their psychological state. Al-Tafsir Al-Muyassir states: On the Day of Judgement, the sinners will appear blue because of the severity of the events (of that day) and the horrors⁽⁴⁾.

Meaning of (بِسِيمَاهُمْ):

1. The ST phrase (بِسِيمَاهُمْ) comprises of the main word (سِيمًا) meaning "علامة"⁽⁵⁾ i.e. 'sign or characteristic', in the English Language.
2. According to Al-Zamakshari, this refers to the facial appearance or expression i.e. darkness of their faces and the fear in their eyes⁽⁶⁾.
3. According to Al-Hassan, this also refers to these marks i.e. the black faces and blue eyes⁽⁷⁾ of the non-believers.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (by their marks) maintains formal equivalence and provides no details about the marks. It seems that he has adopted a word-for-word style where the feature is mechanically reproduced in the receptor language and the clarity of the TT is forsaken.

¹ Surah Al-Rahman (الرحمن), Verse:41

²The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1666-1667

³ Pickthall, M. 2018. p. 446

⁴ AlMaany Dictionary. 2010. Online. Accessed: 26th June 2022.

في التفسير الميسر: " يوم يَنْفُخُ الْمَلَكُ فِي "القرن" لصيحة البعث، ونسوق الكافرين ذلكم اليوم وهم زرق، تغيّرت ألوانهم و عيونهم؛ من شدة الأحداث والأهوال. "

⁵ مسعود، جبران. 1996م. ص. 444

⁶ الزمخشري. 1983م. ص: 4/358

⁷ القرطبي. 1967م. ص: 17/175

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (by their marks) maintains formal equivalence; however, the metonymical message although reproduced using similar words needs further details or bracketed explanations to be fully expressive and highlight the essence of the original text clearly in the receptor language.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (**by their marks**) while the latter has also translated the ST words as (**by their marks**). Both translators have provided a formal equivalent of the original in order to convey the intended meaning of the Quranic Verse in a simple manner by utilizing the English words according to their individual style.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar, the method of translating adopted is easy and understandable. Furthermore, both translations retain the implicit nature of the intended meaning to a certain extent. Lastly, both translations lack any additional information regarding the meaning of the metonymic phrase used in parenthesis.

Example 13:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ" (1)</p>	<p>"When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be among the Losers" (2)</p>	<p>"And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost"(3).</p>

Analysis:

In the Quranic Verse (Al-A'raf 149) the words (سَقَطَ فِي أَيْدِيهِمْ) have appeared as metonyms to express a scene regarding those who worshiped the calf. The Quranic Verse provides an image regarding the state of their psychological state. Al-Tafsir Al-Muyassir states that those who stated worshipping the calf after Moses, repented and acknowledged their mistake(4).

Meaning of (سَقَطَ فِي أَيْدِيهِمْ):

1. The ST phrase (سَقَطَ فِي أَيْدِيهِمْ) comprises of the main verb (سقط) which means "نزل" 'came down from above', or simply 'fell' in the English Language.
 - i. When the ST word is paired with words such as (في يده) the meaning changes drastically. In this case, the word portrays three types of meaning i.e. "أخطاء، ندم،" 'تحير' (6) i.e. 'to make a mistake, to regret, to be bewildered'.
2. Thus, the phrase beautifully depicts the psychological state of the wrongdoers through a physical action as they committed a mistake, and were bewildered by what they had done, and strongly repented because of their actions before Allah Almighty.
3. The phrase joins all the elements together and portrays a comprehensive meaning.

¹ Surah Al-A'raf (الاعراف), Verse:149

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 447

³ Pickthall, M. 2018. p. 120

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/7/149/2/>)

⁵ مسعود، جبران. 1996م. ص: 458

⁶ المرجع نفسه

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (When they repented) maintains dynamic equivalence; however, the metonymical message although reproduced using similar words needs bracketed explanations to be fully expressive. The TT word repent means "to be remorseful about past actions and which were not done"⁽¹⁾ Moreover, the idiomatic phrase is not rendered idiomatically in the TT rather the gist of the message is provided in the translation. The element of mistake can be sensed from the subtext but the element of being bewildered is completely omitted in the TT. Thus, it seems that the feature is instinctively reproduced in the receptor language which has led to a loss of certain key ST elements.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (And when they feared the consequences) maintains dynamic equivalence, and the metonymical message is reproduced using different words which do not correspond to the ST. Moreover, the idiomatic phrase is not rendered idiomatically in the TT rather the gist of the message is provided as repent and fear as two different aspects of humans. For example, one can fear that his crime will come to light and decide to evade the consequences by committing more crimes. For example, kill the person who knows the secret. However, if he repented then he might decide to face the consequence or pray fervently for forgiveness. The element of mistake can be sensed from the 'fear' but the element of regret and being bewildered is partially omitted in the TT by the use of this word. Thus, it seems that the ST feature is altered in the receptor language which has led to a loss of certain key ST elements.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (**When they repented**) while the latter has translated the ST words as (**And when they feared the consequences**) both of which are dynamic renditions of the original. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in an interpretive manner by utilizing the English words with slight changes according to their individual style to indicate the intended meaning.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar, the method of translating adopted is easy and understandable. The only difference is the specific focus of action i.e. Yousaf Ali focuses on guilt and resolution to make amends whereas Pickthall focuses on the fear regarding the negative impact and the punishment stored for the transgressors. Furthermore, both translations retain the implicit nature of the regret to a certain extent.

¹ Cambridge Dictionary. 2023. Accessed: June 2023. (<https://dictionary.cambridge.org/dictionary/english/repent>)

Example 14:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ" (1)</p>	<p>"Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is All-subtle, All-Aware" (2).</p>	<p>"Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware"(3).</p>

Analysis:

In the Quranic Verse (Al-Hajj 63) the words (مُخْضَرَّةً) have appeared as metonyms to express a state of greenery. The Quranic Verse provides an image regarding the state of the earth after rainfall. Al-Tafsir Al-Muyassir states that Allah Almighty sends down water from the sky in the form of rain which causes the trees and plants to sprout whereby the earth becomes green i.e. full of greenery and this is one of His biggest graces on mankind⁽⁴⁾.

Meaning of (مُخْضَرَّةً):

1. The ST words (مُخْضَرَّةً) appearing in the above-mentioned verse simply means (greenish colored) and is used to indicate a place full of greenery⁽⁵⁾.
1. The ST word (مُخْضَرَّةً) appears as a metonym for beautiful green earth as well as the ability of Allah Almighty to give life after death or simply rebirth⁽⁶⁾.
2. A drawn-out meaning indicates that it is used to highlight the birth or production of something from its exact opposite⁽⁷⁾ as a sign by Allah Almighty. For instance, barren earth is attributed a brown color (of dried-up wilting grass) while fertile earth is associated with green.
3. The color is also used to indicate the garments of heaven and eternal life⁽⁸⁾

¹ Surah Al-Hajj (الحج), Verse: 63

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 969

³ Pickthall, M. 2018. p. 263

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/22/63/11/>)

⁵ مسعود، جبران. 1996م. ص: 721

⁶ الصابوني، محمد علي. صفة التفسير. بيروت: دار القرآن الكريم، 1980م. ص: 2/297

⁷ الزمخشري. 1983م. ص: 4/24

⁸ Surah Al-Kahaf (الكهف), Verse: 31; Surah Al-Insan (الانسان), Verse: 21

4. In this verse, the ST word (مُخْضَرَّةٌ) appears as a metonym for the earth which becomes green and fertile due to rainfall after being barren due to lack of water.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (clothed with green) is interpretative in nature as the earth does not wear clothes and has been attributed humanly quality of wearing clothes; however, the metonymical message although reproduced using similar TL word needs further details or bracketed explanations to be fully expressive. However, the unique style of the translator is visible in the use of the phrase (clothed with) which highlights the intended meaning of 'life' hidden in the ST word i.e. it is a human characteristic.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (green upon the morrow) is interpretive in nature as the word 'morrow' refers to 'bone-marrow' or 'a type of squash' in modern times¹. In the old English it represents a figurative meaning of essence as well. However, the metonymical message needs further details to be fully expressive as this not commonly used in the TL. Moreover, the unique style of the translator is visible in the use of the phrase (upon the morrow) which uses archaic literary English. Pickthall uses the word (morrow) which resembles (tomorrow) and simply means " morning, the very next day or the time that immediately follows a specific event"⁽²⁾ which in this case is rainfall.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**earth becomes clothed with green**) while the latter has translated the ST words as (**earth becometh green upon the morrow**) both of which are dynamic renditions. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the English words with slight changes according to their individual style.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar, but the method of translating adopted by Pickthall is easy and the translator used an easy expression, whereas the method adopted by Yousaf Ali is slightly difficult in terms of understanding due to word choice. Furthermore, both translations retain the hidden drawn-out meaning regarding life after death.

Moreover, additional description regarding the translated phrases is lacking in both translations even though the translators have used the additive words such as 'clothed' and 'upon the marrow'. However, these terms are widely associated with springtime; therefore, the translator has unintentionally regarding the translations as easily understandable.

¹ Cambridge Dictionary. 2023. Online. Accessed: May 8 2023.

² Merriam Webster. 2023. Online. Accessed: May 8 2023. (merriam-webster.com/dictionary/morrow)

Example 15:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهيجُ فَتَرَبُّهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ" (1)</p>	<p>"Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding" (2).</p>	<p>"Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding"(3).</p>

Analysis:

In the Quranic Verse (Al-Zumr 21) the words (مُصْفَرًّا) have appeared as metonyms to express the life cycle of plants. Al-Tafsir Al-Muyassir states that the plants wilt after being green and fresh and one sees them become yellow in color (4).

Meaning of (مُصْفَرًّا):

1. The ST words (مُصْفَرًّا) appearing in the above-mentioned verse simply means (to turn yellow) and is derived from the word (صفر) indicates the wilting of plants in autumn as well as a disease (i.e. jaundice)(5).

i. Thus, the ST word simply indicates 'death' through the example of the plants in the autumn season when they wilt and die.

2. A drawn-out meaning indicates that the verse depicts the life of humans in light of the plants i.e. no matter how long the humans live eventually it must end and just like the plants that wilt (become yellow) the organs of the human body become frail and stop working which leads to death (6).

¹ Surah Al-Zumar (الزمر), Verse:21

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1401

³ Pickthall, M. 2018. p. 375

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/39/21/22/>)

⁵ مسعود، جبران. 1996م. ص: 496

⁶ الصابوني. 1980م. ص: 3/76

3. Similarly, Al-Qartabi states that the worldly life attracts mankind due to its pleasures just like the greenery of the pastures after rainfall; however, this greenery is not everlasting and withers away like chaff as if it was never green and fresh⁽¹⁾

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (grow yellow) follows the ST closely; however, the metonymical message although reproduced using similar TL words does not need further details or bracketed explanations to be fully expressive in this case as the Quranic verse uses the words which mean wilt, dry up and crumble which makes the meaning clear.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (turn yellow) maintains formal equivalence and follows the ST closely; moreover, the translation does not need further details to be fully expressive in this case as it uses the words which mean wilt and chaff. This makes the intended meaning quite clear. Moreover, the use of the word (chaff) which indicates the husk of a plant separated by threshing after the crop has been harvested⁽²⁾ further highlights the meaning of the worthlessness of the worldly life which is the extended meaning of the ST.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (**grow yellow**) while the latter has translated the ST words as (**turn yellow**) both of which are formal equivalents of the original. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the English words with some changes in the verbs according to their individual style to highlight the intended meaning.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar, and slightly difficult in terms of understanding due to word choice which resembles old English. Furthermore, the translation of Abdullah Yusuf Ali highlights the drawn-out meaning of the original verse as life reaches its peak then crumbles into dust whereas Pickthall's translation retains the implicit nature of this meaning regarding the stages of life of an individual and uses the word chaff which has to be interpreted by the audience themselves. In this context, both translations portray a similar sentiment and signify the growth, decay, and renewal of the plant life cycle.

Lastly, the additional description of the phrases used by the translators is lacking in both translations. However, yellow is widely associated with fall and is understood commonly; moreover, the next line is self-explanatory and can be used as a reference for the understanding

¹ القرطبي. 1967م. 17/255

² Merriam Webster. 2023. Online. Accessed May 9, 2023. (<https://www.merriam-webster.com/dictionary/chaff>)

of the initial portion. Hence, the additional text would have appeared redundant in this particular case and the translators have aptly omitted it.

Example 16:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ ٢٣ وَوَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ٢٤ تَطُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ" (1)</p>	<p>"Some faces, that Day, will beam (in brightness and beauty);- Looking toward their Lord; And some faces, that Day, will be sad and dismal, In the thought that some back-breaking calamity was about to be inflicted on them;" (2)</p>	<p>"That day will faces be resplendent, Looking toward their Lord; And that day will other faces be despondent, Thou wilt know that some great disaster is about to fall on them"(3).</p>

Analysis:

In the Quranic Verse (Al-Qiyamah 22-25) the words (بَاسِرَةٌ ، نَاصِرَةٌ) have appeared as metonyms for the state of the faces of believers and non-believers on the Day of Judgement. Al-Tafsir Al-Muyassir states that the faces of the blessed will be radiant on the Day of Judgement (4) while the faces of the wretched will have a frown as if a great calamity is upon them(5).

Meaning of (بَاسِرَةٌ ، نَاصِرَةٌ):

1. The ST words (نَاصِرَةٌ) means "النعمة والعيش والغنى" (6) i.e. 'blessing, wealth and luxury' and is derived from the word (نصر) which indicates the meaning of flourishing, becoming radiant and bright, etc.(7).

- i. The ST word suggests that the radiance of the faces and the blessings are deeply interrelated; the faces of the believers are radiant and beaming due to the blessings (showered upon them)(8)
- ii. Thus, the ST word indicates the feeling of bliss visible on the faces of the believers in the form of radiance as they can see the blessings of Heaven before them(9).

¹ Surah Al-Qiyamah (القيامة), Verse:22-25

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1859

³ Pickthall, M. 2018. p. 501

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/75/22/3/>)

⁵ Ibid.

⁶ ابن منظور. ١٩٨١م. ص: 5/212

⁷ مسعود، جبران. ١٩٩٦م. ص: 7809

⁸ الفراء. معاني القرآن. القاهرة: الهيئة المصرية العامة لكتاب، 1980م. ص: 3/212

⁹ الزمخشري. 1983م. ص: 4/529

iii. A drawn-out meaning indicates that the verse depicts the psychological state of the believers which is an embodiment of happiness, delight, and pure bliss as they look towards the face of Allah Almighty without any veil between them⁽¹⁾.

2. The ST word (بَاسِرَةٌ) indicates "ثمرّة النحل قبل ان تصير رطباً"⁽²⁾ i.e. 'unripe dates' and is derived from the word (بسر) which also means 'gloomy and sullen'⁽³⁾ when coupled with the word face.

i. A drawn-out meaning indicates that the verse depicts the gloomy and frowning faces of the disbelievers⁽⁴⁾ which appear yellowish in hue as they see the punishment for their deeds in the form of hellfire.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words ('beam (in brightness and beauty)' and 'sad and dismal') maintains dynamic equivalence and follows the ST meaning closely. The intended meaning has been incorporated into the TT. Moreover, the metonymical message although reproduced using similar TL words is further expressed using bracketed explanations for the first ST word while no explanation is provided for the second ST word. This is because the two scenes are explained through the contradictory nature and the words appearing at the end of the verse (back-breaking calamity) refer back to the day of Judgement and its difficulty. This makes the intended meaning very clear, and no further explicit addition is needed in the TT for clarity.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (resplendent and despondent) maintains formal equivalence and follows the ST meaning closely. The intended meaning has been incorporated into the TT. The TT word 'resplendent' means "having a very bright and beautiful appearance"⁽⁵⁾ whereas the word despondent means "showing extreme discouragement and belief that any further efforts are useless"⁽⁶⁾. Moreover, the metonymical message although reproduced using similar TL words is not further explained using bracketed explanations. This is because the two scenes are explained through the contradictory nature and the words appearing at the end of the verse (some great disaster) refer back to the day of Judgement and its difficulty for the disbelievers. This makes the intended meaning very clear, and no further addition is needed in the TT for clarity.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (beam (in brightness and beauty), Looking toward, will be sad and dismal, and back-breaking calamity) while the latter has translated the ST words as (resplendent, Looking

¹ الصابوني. 1980م. ص: 1/486

² ابن منظور. ١٩٨١م. ص: 5/212

³ مسعود، جبران. ١٩٩٦م. ص: 172

⁴ الصابوني. 1980م. ص: 3/483

⁵ Cambridge Dictionary. 2023. Accessed May 2023. (<https://dictionary.cambridge.org/dictionary/english/resplendent>)

⁶ Merriam Webster. 2023. Accessed 10 May 2023. (<https://www.merriam-webster.com/dictionary/despondent>)

toward, despondent, great disaster). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the English words with some changes according to their individual style to indicate the intended meaning as a metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. However, the method of translating adopted by Abdullah Yusuf Ali is easy, whereas the method adopted by Pickthall is more difficult in terms of understanding due to word choice. Furthermore, the translation of Abdullah Yusuf Ali is clearer in relation to the translation of Pickthall as the ST words are translated in an interpretive manner. In this context, both translations portray a similar sentiment and signify the emotional states of the individuals on the Day of Judgement (which is indicated by 'disaster' and 'calamity' to highlight the severity and significance of impending consequences) depicted clearly by the condition of their faces and expressions.

Moreover, additional description regarding the translated metonymic phrases is partially provided by Yousaf Ali, whereas Pickthall's translation is lacking this addition.

Example 17:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا" (1)</p>	<p>"Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute" (2).</p>	<p>"And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded" (3).</p>

Analysis:

In the Quranic Verse (Al-Isra 29) the phrase (يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ، تَبْسُطْهَا كُلَّ الْبَسْطِ) appears as a metonym to express a balance between spending i.e. to not be a miser or a spendthrift. Al-Tafsir Al-Muyassir states that one should not refrain from spending money, nor should one overspend and give more than what he has in the way of Allah i.e. Quran prohibits penny-pinching and being too generous⁽⁴⁾.

Meaning of (يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ، تَبْسُطْهَا كُلَّ الْبَسْطِ):

1. The ST phrase (يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ) simply indicates 'miserliness'⁽⁵⁾, as the hand is the instrument for giving it is observed that the phrase attributes to it the act of penny-pinching as this is easily comprehended by the mind of the audience. The phrase indicates that the hands are tied to the neck and cannot move at all.
2. The ST phrase (تَبْسُطْهَا كُلَّ الْبَسْطِ) indicates 'excessive expenditure'⁽⁶⁾ as the word (الْبَسْطِ) indicates amplification of something i.e. money according to the context of the verse.
3. A drawn-out meaning indicates that the verse depicts either giving no charity at all or giving too much charity and leaving nothing behind for livelihood.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message is further expressed using bracketed explanations for the initial phrase while no addition is made in the latter phrase. The

¹ Surah Al-Isra (الاسراء), Verse:29

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 785

³ Pickthall, M. 2018. p. 213

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/17/29/4/>)

⁵ البدوي. ٢٠٠٥م. ص: 226

⁶ Almaany Dictionary. 2010. Accessed: 26th June 2022. (<https://www.almaany.com/quran/17/29/8/>)

translator uses the word (niggard) in brackets for further clarification as the phrase is adopted from the ST. The word niggard means "cheapskate or stingy"⁽¹⁾. Moreover, the second phrase contradicts the meaning of the first phrase (it talks about extreme generosity which is the opposite of niggardness) thus, the translator might have opted out of the use of additions.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (thy hand be chained to thy neck nor open it with a complete opening) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message is not further expressed using bracketed explanations.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the phrase (thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach) while the latter has translated the ST phrase as (thy hand be chained to thy neck nor open it with a complete opening) by using multiple strategies such as literal, addition etc. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing English words with some changes according to their individual style.

Yousaf Ali uses the phrase "tied (like a niggard's) to thy neck" which implies a restriction of one's hand in expenditure. The TL statement draws a parallel to the behavior of a miser. As opposed to this the phrase "nor stretch it forth to its utmost reach" suggests refraining from over-extending one's hand fully in generosity. Yousaf Ali uses the word 'niggard' which means "a person who is stingy with money i.e. a miser"⁽²⁾. This helps in better understanding of the context. On the other hand, Pickthall uses the phrase "chained to thy neck" which implies a restriction or confinement of one's hand, symbolizing miserliness. The phrase "open it with a complete opening" suggests unrestricted generosity.

The translations of both translators i.e. Abdullah Yousaf Ali and Pickthall are correct and slightly similar. Pickthall provides an easy rendition of the ST without any addition whereas Yousaf Ali makes an addition of the word 'niggard'. In this context, both translations portray a similar sentiment and signify a cautious and balanced approach to charity.

Moreover, Yousaf Ali partially provides additional description of the translated metonymic phrase used by him, whereas Pickthall's translation is lacking this addition.

¹ Merriam Webster. 2023. Accessed: 3 July 2023. (<https://www.merriam-webster.com/dictionary/niggard>)

² Ibid. Accessed: May 2023. (<https://www.merriam-webster.com/thesaurus/niggard>.)

Example 18:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
"وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ "يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا" (1)	"The Day that the wrong-doer will bite at his hands , he will say, "Oh! would that I had taken a (straight) path with the Messenger!" (2).	"On the day when the wrong-doer gnaweth his hands , he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!" (3).

Analysis:

In the Quranic Verse (Al-Furqan 27) the phrase (يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ) appears as a metonym to express the psychological state of the oppressive non-believers on the Day of Judgement. Al-Tafsir Al-Muyassir states that the oppressor will bite his hands out of regret and remorse on the Day of Judgement and wish that he had followed the right path and not taken the transgressors as his friends⁽⁴⁾.

Meaning of (يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ):

1. The ST phrase (يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ) simple translates to 'the oppressor bites his hands'.
 - i. The ST word (يَعَضُّ) is derived from the word (عض) which indicates several meanings: "to take a bite using the teeth or to seize using the teeth, to become severe, essential or indispensable, or to speak ill"⁽⁵⁾.
 - ii. According to Al-Zamakhshari, the ST phrase suggests strong feelings of displeasure and remorse⁽⁶⁾
 - iii. A drawn-out meaning indicates that the verse depicts the psychological state of the dis-believers which is an embodiment of great sorrow and regret as they look towards punishment of their oppression and transgression⁽⁷⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (the wrong-doer will bite at his hands) maintains formal equivalence and follows the ST meaning closely. However,

¹ Surah Al-Furqan (الفرقان), Verse:27

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1040

³ Pickthall, M. 2018. p. 282

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/25/27/2/>)

⁵ مسعود، جبران. 1996م. ص:553

⁶ الزمخشري. 1983م. ص: 3/218

⁷ قطب، سيد. 1947م. ص:99

the metonymical message is not further expressed using bracketed explanations. English language has two popular idiomatic phrases which use the verb bite i.e. 'to bite the hand that feeds you' and 'to bite the fingers'. The former phrase indicates ungrateful behavior⁽¹⁾ while the latter indicates regret. The use of word 'regret' in brackets after the translated could clarify the translation and make it more understandable.

Pickthall's Translation:

Pickthall has translated the verse using the words (the wrong-doer gnaweth his hands) maintains formal equivalence and follows the ST meaning closely; however, the metonymical message although reproduced using similar TL words is not further expressed using bracketed explanations. The word 'gnaweth' is an Archaic (old English) word which means 'gnaw' i.e. "to persistently bite or chew with teeth"⁽²⁾. English language has two popular idiomatic phrases which use the verb bite i.e. 'to bite the hand that feeds you' and 'to bite the fingers'. The former phrase indicates ungrateful behavior⁽³⁾ while the latter indicates regret. The use of word 'regret' in brackets after the translated could clarify the translation and make it easier to understand.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the phrase (the wrong-doer will bite at his hands) while the latter has translated the ST phrase as (he wrong-doer gnaweth his hands). Both translators have translated the word (الظَّالِمُ) as someone who has committed a wrongful act which is a very generalized concept as compared to the exact equivalent 'oppressor' which provides a very strong negative meaning. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their linguistic style.

The translations of both i.e. Abdullah Yousaf Ali and Pickthall are correct and slightly similar, with the only difference being the use of verbs. Yousaf Ali provides an easy version of the ST using the general verb 'bite', whereas Pickthall's use of the old English verb 'gnaweth' makes the translation slightly difficult. "Gnaweth" is an archaic word derived from the verb "gnaw," which means "to bite or chew on something repeatedly"⁽⁴⁾. However, 'Bite (at)' is a phrasal verb that means "to consume or wear away gradually"⁽⁵⁾. The linguistic variations between "gnaweth" and "bite" are minor, and do not alter the overall meaning of the verse significantly. In this context both translations portray a similar sentiment that the wrong-doer is tormented by his actions, causing him to gnaw or chew on his own hands repeatedly as a self-inflicted punishment. Moreover, both translators have not provided any additional description of the translated metonymic phrase used by them.

¹ Collins Dictionary. 2023. Accessed: 1 July 2023. (<https://www.collinsdictionary.com/dictionary/english/to-bite-the-hand-that-feeds-you>)

² Merriam Webster. 2023. Online. Accessed 1 June 2023. (<https://www.merriam-webster.com/dictionary/gnaw>)

³ Collins Dictionary. 2023. Accessed: May, 2023.

⁴ Merriam-Webster Dictionary. Online. Accessed May 2023. (<https://www.merriam-webster.com/dictionary/gnaw>.)

⁵ Ibid. ([https://www.merriam-webster.com/thesaurus/bite%20\(at\)](https://www.merriam-webster.com/thesaurus/bite%20(at)).)

Example 19:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَأَحِيطَ بِثَمَرَةٍ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا" (1)</p>	<p>"So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!" (2).</p>	<p>"And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!" (3).</p>

Analysis:

In the Quranic Verse (Al-Kahaf 42) the phrase (يُقَلِّبُ كَفَّيْهِ) appears as a metonym to express sorrow and regret. It is a story of two men with beautiful orchards. Al-Tafsir Al-Muyassar states that the garden of the individual who transgressed was destroyed and everything he was proud of perished in a night, so he rubbed his palms in regret over what he had done⁽⁴⁾.

Meaning of (يُقَلِّبُ كَفَّيْهِ):

1. The ST phrase (يُقَلِّبُ كَفَّيْهِ) simply translates to 'twist his hands'.
 - i. The ST word (يُقَلِّبُ) is derived from the word (قلب) which indicates several meanings: "to alternate so that the bottom becomes the top and the top bottom, to alter shape or condition, to see the consequences"⁽⁵⁾.
 - ii. The ST phrase physically embodies the psychological condition of the afflicted effectively⁽⁶⁾

¹ Surah Al-Kahaf (الكهف), Verse:42

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 831-832

³ Pickthall, M. 2018. p. 224

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/18/42/4/>)

⁵ مسعود، جبران. ١٩٩٦م. ص: 643

⁶ الزمخشري. 1983م. ص: 2/565

- iii. Another meaning is that the verse depicts destruction and death which alters the psychological state of the owner who depicts his altered psychological state full of great sorrow and regret after the loss of his material possessions after he has expressed immense pride over it⁽¹⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translates this Qur'anic verse using the words (twisting and turning his hands) follows the ST meaning closely. However, the metonymical message is not further expressed in brackets. The English language phrase that uses the verb twist i.e. 'to twist one's arm' as well as turn i.e. 'to turn one's hand'. The former phrase indicates "forceful persuasion"⁽²⁾ while the latter indicates that "an individual can perform an activity or task well even without any prior experience"⁽³⁾. As the translator has not used the exact equivalent (to wring hands together) which means regret but adopted the ST phrase, The use of word 'regret' in brackets after the translated could clarify the translation and make it easier to understand.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (to wring his hands) maintains dynamic equivalence and follows the ST meaning closely; however, the metonymical message is not further expressed using bracketed explanations. English language has a similar popular idiomatic phrase i.e. 'to wring one's hands' which means "to hold them together, then twist or turn them as a means to express deep sorrow or regret"⁽⁴⁾. Cambridge dictionary further adds to this concept and states that the phrase means "being worried but not doing anything about it"⁽⁵⁾. However, use of the word 'regret' in brackets could provide more clarity to the translation.

Comparative Analysis:

The ST phrase (يُقَلِّبُ كَفَّيْهِ) comprises of two words i.e. (يُقَلِّبُ) is a verb meaning 'to turn/ to twist/ to wring' and (كَفَّيْهِ) which is a part of the previous ST word meaning 'hands/palms' in the English Language. Together they constitute a phrase that refers to the state of "twisting or rubbing the hands together due to feeling immense loss, anxiety, nervousness, and shame"⁽⁶⁾ something.

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (he remained twisting and turning his hands) which provides an explanation of every aspect of the act i.e. how the hands were moving literally; while the latter has translated the ST words as (to wring his hands) which uses a single word to cover the whole action. Thus, the translation is provided by using completely different strategies. The initial rendition is

محمد، د. عبد القادر حسين. القرآن والصورة البيانية. عالم الكتب للنشر والتوزيع والطباعة، 1985م. ص: 169

² Cambridge Dictionary. 2023. Accessed: May, 2023. (<https://dictionary.cambridge.org/dictionary/english/twist-arm>)

³ Ibid.. (<https://dictionary.cambridge.org/dictionary/english/turn-hand-to>)

⁴ Collins Dictionary. 2023. Accessed: May, 2023. (<https://www.collinsdictionary.com/dictionary/english/wring-ones-hands>)

⁵ Cambridge Dictionary. 2023. Accessed: June, 2023. (<https://dictionary.cambridge.org/dictionary/english/wring-hands>)

⁶ Merriam-Webster Dictionary. Online. Accessed May 2023. (<https://www.merriam-webster.com/dictionary/wring%20one%27s%20hands.>)

literal and explanative in nature while the latter is dynamic and idiomatic in nature. However, both translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their individual style.

The translations of both i.e. Abdullah Yousaf Ali and Pickthall are correct. Pickthall uses the exact equivalent expression present in the TL whereas Yousaf Ali has used an explanatory version of the original phrase. Furthermore, Pickthall's version is more easily understandable as he explains the whole action clearly as compared to Ali's translation. Moreover, both translators have not provided any additional description of the translated metonymic phrase in their work.

Example 20:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَمًّا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ" (1)</p>	<p>"And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!" (2).</p>	<p>"And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby" (3).</p>

Analysis:

In the Quranic Verse (Al-Imran 187) the words (نَبَذَ ، وَرَاءَ ظُهُورِهِمْ) have appeared as metonyms to express a scene regarding the actions of a group of people about their commitment. The Quranic Verse provides a physical image regarding their psychological state as expressive imagery. Al-Tafsir Al-Muyassir states that the Jews and Christians did not abide by the covenant and distorted the Book in order to conceal the truth for a low price⁽⁴⁾.

Meaning of (نَبَذَ ، وَرَاءَ ظُهُورِهِمْ):

1. The ST word (نَبَذَ) when coupled with the word "طرح، أهمل، نقض"⁽⁵⁾ i.e. 'throw, ignore, infringe'.
 - i. The ST word (نَبَذَ) also indicates contempt, mockery, and heedlessness for the scripture as the word is used for insignificant and trivial things which can be easily brushed aside⁽⁶⁾
2. The ST word (وَرَاءَ) means 'behind', (ظُهُورِ) is the plural of (ظَهْر) which means 'back', whereas (هِمْ) is a pronoun which means 'them/their'.

¹ Surah Al-Imran (آل عمران), Verse:187

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 199-200

³ Pickthall, M. 2018. p. 53

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/3/187/12/>)

⁵ مسعود، جبران. 1996م. ص:729

⁶ الزمخشري. 1953م. ص:443

- a) In this verse, the ST phrase appears as a metonym for the aversion and neglect regarding the scripture as if it was a thing which can be cast aside and abandoned without a second glance ⁽¹⁾.

3. This indicates that they overlooked the scripture and forsook its understanding for worldly affairs as if the scripture was a thing cast behind their back, not to be seen and remembered⁽²⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (threw it away, behind their backs) maintains formal equivalence. However, the metonymical message needs further details to be fully expressive and not be confused with what was presented in the previous chapter of the Quran (see Example 2). Moreover, the TT word 'throw away' means "to get rid of as if worthless, to use in a wasteful manner, to fail to take advantage of"⁽³⁾. Thus, the translator has tried to incorporate some underlying aspects of the ST into the TT by using this verb. Moreover, the translator has used a similar style for the translation of this verse (see Example 2) which adds to the consistency of the TT.

Pickthall's Translation:

Pickthall's translation of the Qur'anic verse using the words (flung, behind their backs) maintains formal equivalence. However, the metonymical message needs further details to be fully expressive and not be confused with what was presented in the previous chapter of the Quran (see Example 2). Moreover, the TT word 'fling' means "to throw with force, to desert completely, without warning, to disregard"⁽⁴⁾. The word also indicates anger and content in certain cases. However, only a general meaning is carried across generally. The translator has tried to incorporate some underlying aspects of the ST into the TT by using this verb. Moreover, the translator has used similar vocabulary for the translation of this verse (see Example 2) with a slight change in style (tense has changed to past) which adds to the consistency of the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (but they threw it away behind their backs) while the latter has translated the ST words as (But they flung it behind their backs), both of which are literal. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their individual style.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar, with the only difference being the use of verbs i.e. 'throw' and 'flung'. Throw is a

¹ الزمخشري. 1983م. ص: 1/486-300

² الشريفة الرضي. 1955م. ص: 126

³ Merriam Webster. 2023. Accessed: 1 June, 2023. (<https://www.merriam-webster.com/dictionary/throwaway>)

⁴ Collins Dictionary. 2023. Accessed: June, 2023.

general term used for the action, but 'fling' means to "throw carelessly and violently"⁽¹⁾. The method of translating adopted by Pickthall is easy using general terms, whereas the method adopted by Abdullah Yusuf Ali is slightly difficult as he uses different verb. Furthermore, the translation of Pickthall is clearer in relation to the translation of Abdullah Yusuf Ali. In addition, the additional description of 'forsaking something' i.e. the intended meaning of the term (fling behind or throw behind) is lacking in both translations as the word is occasionally used in this context and can be understood by most of the intended audience.

¹ Shayna. 2020. "Difference between Throw, Cast, and Fling." Espresso English, April. Online. Website. Accessed 20th May 2023. ([https://www.espressoenglish.net/difference-between-throw-cast-and-fling/.](https://www.espressoenglish.net/difference-between-throw-cast-and-fling/))

Example 21:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ" (1)</p>	<p>"Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful"⁽²⁾.</p>	<p>"Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Baqarah 143) the phrase (يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ) appeared as a metonym to express a scene regarding the change of the Qiblah. The Quranic Verse provides a physical image of their psychological state as expressive imagery regarding a group of believers. Al-Tafsir Al-Muyassir states that those weak in faith turn apostates from the religion due to doubt and hypocrisy⁽⁴⁾.

Meaning of (يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ):

1. The ST word (يَنْقَلِبُ) means "جعل أعلاه أسفله، جعل باطنه ظاهره، حوله عن وجهه أو حالته"⁽⁵⁾ i.e. 'topple, turnover, convert' in English Language.

¹ Surah Al-Baqarah (البقرة), Verse:143

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 57-58

³ Pickthall, M. 2018. p. 16

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/2/143/25/>)

⁵ مسعود، جبران. 1996م. ص: 643

- i. The ST word originates from the word (قلب) which means "صرف عن وجه إلى وجه"⁽¹⁾ i.e. 'to deter or deviate'.
 - ii. The word also depicts a sense of renunciation or complete abstinence⁽²⁾
2. The ST word (على) simply stands for 'on', while (اعقاب) is the plural of (عقب) which means "عظم مؤخر القدم، مشيء في أثره"⁽³⁾ i.e. 'heel, come after or retreat'.
 3. The phrase is used idiomatically to indicate those who turn away from something after coming close to it and is generally used to indicate withdrawal from an action and apostatizing (renouncing religion)⁽⁴⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (turn on their heels (From the Faith).) maintains formal equivalence. However, the metonymical message reproduced using similar words is further explained in parenthesis to be fully understood and not be confused with what was presented in the following chapters of the Quran which indicate 'retreat from war'. Moreover, the TT phrase is used as an idiom in the English language i.e. 'to turn on one's heels' which means "to turn away from someone quickly or suddenly"⁽⁵⁾. It indicates a sudden departure. However, the English phrase only depicts a general meaning of depart and the concept of renunciation or apostatizing is lost in the translation. Thus, the translator has tried to incorporate some aspects of the ST into the TT by using this phrase and added the missing aspect through the addition of the word 'faith' in brackets. Moreover, the translator has used similar vocabulary for the translation of this verse (see Example 22) which adds to the consistency of the TT.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (turneth on his heels) maintains formal equivalence. However, the metonymical message needs further details or bracketed explanations to be fully expressive and not be confused with what was presented in the following chapter of the Quran (see Example 22). Moreover, the TT phrase is used as an idiom in the English language i.e. 'to turn on one's heels' which means "to turn away from someone quickly or suddenly"⁽⁶⁾. It suggests a sudden departure, but the English phrase conveys only a general sense of depart, and the meaning of renounce or apostatize is lost in translation. The translator has attempted to include some fundamental elements of the ST in the TT using this phrase but has omitted most of the subtext. Moreover, the translator has used similar vocabulary for the translation of this verse (see Example 22) with a slight change in style (tense has changed to past) which adds to the consistency of the TT.

¹ الأصفهاني. 1996م. ص: 620

² المرجع نفسه

³ مسعود، جبران. 1996م. ص: 558-557

⁴ محمد رشيد رضا. ط1 تفسير المنار. مصر: مطبعة المنار، 1346هـ. ص: 4/161

⁵ Merriam Webster. 2023. Online. Accessed: 1 June, 2023.

⁶ Ibid.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the popular expression {from those who would turn on their heels (From the Faith)} with slight additions while the latter has translated the ST phrase simply as (from him who turneth on his heels.) which is the exact expression in the TL. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in a similar manner by utilizing the equivalent English phrase with some changes in portions of the sentences according to their individual linguistic style to highlight the intended metonym.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and similar. Pickthall translates the ST expression using a simple style, whereas the method adopted by Abdullah Yousaf Ali is slightly easier in terms of comprehension even though both translators have used similar TL expression. Yousaf Ali's translation is clearer and more comprehensible in relation to the translation of Pickthall as a whole due to the addition of the context of (faith) in brackets. However, this additional description is lacking from Pickthall's translations.

Example 22:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ" (1)</p>	<p>"Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude"⁽²⁾.</p>	<p>"Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Imran 144) the phrase (يَنْقَلِبُ عَلَى عَقْبَيْهِ) has appeared as a metonym to express a scene regarding the Battle of Uhud. The Quranic Verse provides a physical image regarding their psychological state as expressive imagery. Al-Tafsir Al-Muyassir states that during the Battle if the Prophet ﷺ dies or is martyred -as per the rumors spread by the enemies- then will the believers depart from the faith due to the death of the prophet ﷺ and whoever renounces his religion has caused himself great harm⁽⁴⁾.

Meaning of (يَنْقَلِبُ عَلَى عَقْبَيْهِ):

1. The ST word (يَنْقَلِبُ) means "(5)"جعل أعلاه أسفله، جعل باطنه ظاهره، حوله عن وجهه أو حالته" i.e. 'topple, turnover, convert' in English Language.

- i. The ST word originates from the word (قلب) which means (6)"(صرف عن وجه إلى وجه)" i.e. 'to deter or deviate'.
- ii. The word also depicts a sense of renunciation or complete abstinence⁽⁷⁾

¹ Surah Al-Imran (آل عمران), Verse:144

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 183-184

³ Pickthall, M. 2018. p. 48

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/3/144/12/>)

⁵ مسعود، جبران. 1996م. ص: 643

⁶ الأصفهاني، الراغب. 1996م. ص: 620

⁷ المرجع نفسه

2. The ST word (على) simply stands for 'on', while (اعقاب) is the plural of (عقب) which means "عظم مؤخر القدم، مشيء في أثره"⁽¹⁾ i.e. 'heel, come after or retreat'.

3. The phrase is used idiomatically to indicate those who turn away from something after coming close and is generally used to indicate withdrawal from an action and apostatizing (renouncing religion)⁽²⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (turn back on heels) maintains formal equivalence. However, the metonymical message needs further details to be fully expressive and not be confused with what was presented in the previous chapter of the Quran (see Example 21). Moreover, the TT phrase is used as an idiom in the English language i.e. 'to turn on one's heels' which means "to turn away from someone quickly or suddenly"⁽³⁾. It indicates a sudden departure. However, the English phrase only depicts a general meaning of depart and the concept of 'abandonment or desertion of cause' is lost in the translation. Thus, the translator has tried to incorporate some underlying aspects of the ST into the TT by using this phrase but forsaken a major part of the subtext. Moreover, the phrase appears twice in the ST and the translator has used similar vocabulary for the translation of this verse as well as the previous verse (see Example 21) which adds to the consistency of the TT.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (turn back on heels, turneth on his heels) maintains formal equivalence. However, the metonymical message needs further details to be fully expressive and not be confused with the meaning of the previous verse of the Quran (see Example 21). Moreover, the TT phrase is used as an idiom in the English language i.e. 'to turn on one's heels' which means "to turn away from someone quickly or suddenly"⁽⁴⁾. It indicates a sudden departure. However, the English phrase only depicts a general meaning of depart and the concept of 'abandonment or desertion of cause' is lost in the translation. Moreover, the phrase appears twice in the ST. Here, the translator has initially used simple English (which is against his style as he uses Archaic English mostly) and later used similar vocabulary for the translation of this verse (see Example 21) which adds to the consistency of the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that both have used the popular expression (turn back on your heels) with slight linguistic variation (Pickthall uses "turneth" which is an archaic form of turn). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in a similar manner by utilizing the equivalent

¹ مسعود، جبران. ١٩٩٦م. ص: 557-558

² محمد رشيد رضا. 1346هـ. ص: 4/161

³ Merriam Webster. 2023. Online. Accessed: 1 June, 2023.

⁴ Ibid.

English phrase with some changes in portions of the sentences according to their individual style to highlight the intended metonym.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and similar. However, the method of translating adopted by Pickthall to translate the ST expression uses a difficult construction style whereas the method adopted by Abdullah Yousaf Ali is slightly easier in terms of comprehension even though both translators have used similar TL expression. Moreover, the additional description of 'running away from the cause' regarding the meaning of the original metonymic phrase is lacking in both translations.

Example 23:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا" (1)</p>	<p>"Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!" (2).</p>	<p>"When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah" (3).</p>

Analysis:

In the Quranic Verse (Al-Ahzab 10) the phrase (زَاغَتِ الْأَبْصَارُ ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ) have appeared as metonym to express a scene regarding the Battle of Ahzab. The Quranic Verse provides a physical image regarding their psychological state as an expressive imagery of fear. Al-Tafsir Al-Muyassir states that during the Battle the enemies came from every direction and the eyes became transfixed and the hearts reached the throats from intense terror⁽⁴⁾.

Meaning of (زَاغَتِ الْأَبْصَارُ ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ)

1. The ST word (زَاغَتِ) originates from the word (زَاغَ) which means "اضطرب أو انحرف"⁽⁵⁾ i.e. 'anxious and depraved' in English Language.

- i. The ST word (ابصار) is the plural form of (بصر) which means (العين)⁽⁶⁾ i.e. 'eyes'.
- ii. The phrase depicts a sense of intense terror which is reflected in the eyes as they become transfixed on the enemy numbers⁽⁷⁾

2. The ST word (بَلَغَتِ) originates from the word (بلغ) which means " وصل اليه، اشتد " ⁽⁸⁾. In English Language, it is mostly translated as 'reached'. However, it also holds a sense of intensity in the ST.

¹ Surah Al-Ahzab (الاحزاب), Verse:10

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1241

³ Pickthall, M. 2018. p. 335

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/33/10/11/>)

⁵ مسعود، جبران. ١٩٩٦م. ص: 411

⁶ نفسه، ص: 174

⁷ الكشاف: 416/3

⁸ مسعود، جبران. ١٩٩٦م. ص: 180

- i. The ST word (قلوب) is the plural form of (قلب) which means " الأيسر من الصدر يندفع " (1) i.e. 'heart'.
- ii. The ST word (حناجر) is the plural form of (حنجرة) which means " حلقوم " (2) i.e. 'throat'.
- iii. The phrase is used to indicate the intensity of fear and panic to such an extent that it takes over the heart and raises it to the top of the throat (3).

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (eyes became dim and the hearts gaped up to the throats) maintains dynamic equivalence. However, the metonymical message although reproduced using similar words needs further details to be fully expressive. Moreover, the TT phrase 'dim eyes' means "not having much light" (4). It indicates a figurative meaning of hopelessness and coincides with some aspects of the ST. The English word 'transfix' would have been a better option as it means "unable to move or stop looking because of great fear" (5). Moreover, the word 'gape' means "to open the mouth wide, to gaze stupidly in surprise" (6). However, the English language possesses a phrase 'to have one's heart in one's mouth' or 'heart jumped into the throat' which provide the equivalent meaning of fear. Thus, the translator has tried to incorporate some aspects of the ST into the TT by translating some portions of the ST phrase while altering the others which has caused a major part of the subtext to be lost in translation.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (**eyes grew wild and hearts reached to the throats**) focuses on ST meaning. However, the metonymical message although reproduced using similar words needs further details to be fully expressive. Moreover, the TT phrase 'wild eyes' means "wide open due to a state of extreme emotional intensity" (7) which is quite similar to the intended meaning of the ST. The English word 'transfix' would have been a better option as it means "unable to move or stop looking because of great fear" (8). Moreover, the translator has used the general word 'reach' which is the formal equivalent of the ST word. However, English language possesses a phrase 'to have one's heart in one's mouth' or 'heart jumped into the throat' which provide the equivalent meaning of fear as the ST phrase. Thus, the translator has translated the meaning of the ST into the TT while maintain TL integrity.

Comparative Analysis:

¹ مسعود، جبران. 1996م. ص: 643

² نفسه، ص: 318.

³ الزمخشري. 1983م. ص: 3/417

⁴ Cambridge Dictionary. 2023. Accessed: June, 2023. (<https://dictionary.cambridge.org/dictionary/english/dim>)

⁵ Ibid. (<https://dictionary.cambridge.org/dictionary/english/transfixed>)

⁶ Merriam Webster. 2023. Online. Accessed 1 July 2023. (<https://www.merriam-webster.com/dictionary/gape>)

⁷ Collins Dictionary. 2023. Accessed: June, 2023. (<https://www.collinsdictionary.com/dictionary/english/wild>)

⁸ Cambridge Dictionary. 2023. Accessed: July 2023. (<https://dictionary.cambridge.org/dictionary/english/transfixed>)

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the popular expression (the hearts gaped up to the throats) with slight changes while the latter has translated the ST phrase simply as (hearts reached to the throats) which is the exact expression in the TL. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in a similar manner by utilizing the original English phrase with some semantic changes according to their individual style to highlight the meaning of the verse properly.

Moreover, the concept of fear that is reflected through the eyes is portrayed differently by both. One has used the word 'dim' while the other has used 'wild'. Wild is more appropriate as the fear makes them paranoid and eyes wander rapidly in each direction as opposed to 'dim' which mostly reflects 'hopelessness'. Another appropriate word would be 'transfixed' but this is mostly used if the object being feared such as snake is right in front of the individual and the eyes become fixed on it, unable to move due to the fear of what might happen.

Apart from this, the translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. However, the method of translating adopted by Pickthall to translate the ST expression is easy and the translator has used a similar TL expression, whereas the method adopted by Abdullah Yousaf Ali is slightly modified form of the original text but easier in terms of comprehension. Furthermore, Pickthall's translation is clearer and more comprehensible for the native audience in relation to the translation of Yousaf Ali. The translators could have used the word (with fear) after the metonymic phrases for quick comprehension. However, both translations lack the additional description regarding the metonymic phrases used .

Example 24:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"تُرْجَىٰ مَن تَشَاءُ مِنْهُنَّ وَتُؤَىٰ إِلَيْكَ مَن تَشَاءُ ۖ وَمَن أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذَلِكَ أَدْنَىٰ ۖ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا" (1)</p>	<p>"Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing"⁽²⁾.</p>	<p>"Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Ahzab 51) the phrase (تَقَرَّ أَعْيُنُهُنَّ) has appeared as a metonym to express a feeling of satisfaction and content. The Quranic Verse provides a physical image regarding their psychological state as an expressive imagery of comfort.

Meaning of (تَقَرَّ أَعْيُنُهُنَّ)

1. The ST word (تَقَرَّ) originates from the word (فر) which means "سر واطمأن"⁽⁴⁾ i.e. 'to be happy and content in the English Language.
2. The word also drives its roots from (القرور) which means "الماء البارد"⁽⁵⁾
3. The ST word (أَعْيُنٌ) is the plural form of the word (عين) which means "عضو البصر في"⁽⁶⁾ In English Language, it is mostly translated as 'eyes'.

¹ Surah Al-Ahzab (الاحزاب), Verse:51

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1260-1261

³ Pickthall, M. 2018. p. 339

⁴ مسعود، جبران. 1996م. ص:625

⁵ Almaany Online. Accessed 2 July, 2023. (<https://www.almaany.com/quran/33/51/9/>)

⁶ مسعود، جبران. 1996م. ص:570

4. The phrase simply means that the eyes become happy or content and is used to express the emotional state of joy ⁽¹⁾.

5. Another intended meaning is psychological satisfaction i.e. Allah Almighty gives them satisfaction and they don't aspire to look towards something else which may lead to a sin⁽²⁾

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (cooling of their eyes) maintains formal equivalence. The word cooling is linked to satisfaction and pleasure. However, the metonymical message needs further details to be fully expressive. This is because the aspect of cooling is positive for the Arabs as the climate is hot and arid. However, for anyone living in the Alps this might understand a negative meaning and the word hot might have a positive connotation. Thus, the translator has tried to incorporate some aspects of the ST into the TT by using portion of the ST phrase while altering the others; however, further explanation is necessary for complete understanding. Moreover, a similar phrase appears in the following chapter of the Quran (see Example 25) which has been translated differently.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (they may be comforted) maintains dynamic equivalence. The word comfort is linked to coolness, satisfaction, and pleasure. Moreover, the translator has omitted the word "eyes". However, even though the metonymical message reproduces the intended meaning of the verse further details are needed for complete understanding. The translator has tried to incorporate some aspects of the ST into the TT while altered the others. This makes it comprehensible for the native TL speakers but for a bilingual text reader this may cause a problem due to omission of information. Moreover, a similar phrase appears in the following chapter of the Quran (see Example 25) which has been translated in a similar manner which adds to the consistency of the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the popular expression (cooling of their eyes,) a literal rendition of SL phrase, while the latter has translated the ST phrase simply as (that they may be comforted) which is more expressive in nature. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English word or phrase with some changes according to their individual style.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. The method of translating adopted by Yousaf Ali to translate the ST expression is easy and the translator has used a similar expression, whereas the method adopted by Pickthall is slightly modified form of the original text but easier in terms of comprehension. Pickthall's translation

¹الصابوني. 1980م. ص: 2/371
²الأصفهاني. 1996م. ص: 601

required no additional description: however, Yousaf Ali could have included the word (comfort) in his translation in parenthesis.

Example 25:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا" (1)</p>	<p>"And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." (2).</p>	<p>"And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil)" (3).</p>

Analysis:

In the Quranic Verse (Al-Furqan 74) the phrase (قُرَّةَ أَعْيُنٍ) has appeared as a metonym to express a feeling of satisfaction and content. The Quranic Verse provides a physical image regarding their psychological state as an expressive imagery of comfort. Al-Tafsir Al-Muyassir states that this is a prayer by which the slaves of Allah Almighty ask Him to bless their progeny and make them a source of comfort⁽⁴⁾ i.e. they perform good deeds and obey Allah Almighty⁽⁵⁾.

Meaning of (قُرَّةَ أَعْيُنٍ)

1. The ST word (قُرَّة) originates from the word (قر) which means "سر واطمان"⁽⁶⁾ i.e. 'to be happy and content' in English Language.
2. The word also drives its roots from (القرور) which means "الماء البارد"⁽⁷⁾
3. The ST word (أَعْيُنٍ) is the plural form of the word (عين) which means "عضو البصر في"⁽⁸⁾ In English Language, it is mostly translated as 'eyes'.
4. The phrase simply means that the eyes become happy or content.
5. The phrase is used to express the emotional state of joy⁽⁹⁾.

¹ Surah Al-Furqan (الفرقان), Verse:74

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1053

³ Pickthall, M. 2018. p. 285

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/25/74/9/>)

⁵ الصابوني. 1980م. ص: 2/372

⁶ مسعود، جبران. 1996م. ص: 625

⁷ Almaany Online. Accessed 2 July, 2023. (<https://www.almaany.com/quran/25/74/9/>)

⁸ مسعود، جبران. 1996م. ص: 570

⁹ الصابوني. 1980م. ص: 2/371

6. Another intended meaning is psychological satisfaction i.e. Allah Almighty gives them satisfaction and they don't aspire to look towards something else which may lead to a sin⁽¹⁾

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (the comfort of our eyes) maintains dynamic equivalence. The word comfort is linked to coolness, satisfaction, and pleasure. However, even though the metonymical message reproduces the intended meaning of the verse further details are needed to be fully comprehensible. This is because the concept of cooling of eyes and making the eyes warmer (a curse for disaster and sorrow) is present mostly in the Arabs and the target audience may be unfamiliar with the concept. Moreover, a similar phrase appears in the previous chapter of the Quran (see Example 24) which has been translated differently.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the word (comfort) maintains dynamic equivalence. The word comfort is linked to coolness, satisfaction, and pleasure. Moreover, the translator has omitted the word eyes. However, even though the metonymical message reproduces the meaning of the verse further details are needed for complete understanding. The TL form is understandable for the native TL reader but is slightly problematic for a bilingual reader due to omission of some aspects of the original phrase. However, a similar phrase appears in the previous chapter of the Quran (see Example 24) which has been translated in a similar manner and adds to the consistency of the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the popular expression (comfort of our eyes) while the latter has translated the ST phrase simply as (comfort). Pickthall has omitted a portion of the original phrase. Nevertheless, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English word or phrase with some changes according to their individual style to indicate the intended meaning of the verse.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. However, the method of translating adopted by Yousaf Ali is easy and the translator has used a similar expression, whereas the method adopted by Pickthall is slightly difficult in terms of comprehension. Furthermore, Yousaf Ali's translation is clearer in relation to the translation of Pickthall.

¹ الأصفهاني، 1996م، ص: 601

Example 26:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ" (1)</p>	<p>"O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful"⁽²⁾.</p>	<p>"O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful"⁽³⁾.</p>

Analysis:

In the Quranic Verse (Al-Hujrat 12) the phrase (يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا) has appeared as a metonym to express the extent of negative feeling to be associated with 'backbiting' which is a social affliction that destroys relations. This is used to stop backbiting in Muslim society. The Quranic Verse provides a physical image regarding their psychological state as an expressive imagery of disgust. Al-Tafsir Al-Muyassir states that the verse detests backbiting and relates it to the act of 'eating the flesh of a dead brother', so just like the feeling of hate for this act one should also hate talking behind his back⁽⁴⁾.

Meaning of (يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا)

1. The ST word (يَأْكُلُ) originates from the word (أَكَلَ) which simply means 'to eat' in the English Language intensifies the psychological impact as the audience relates it to the daily physical act.
2. The phrase also uses the word (ميت) which means dead. The use of this word is also significant⁽⁵⁾.

¹ Surah Al-Hujrat (الحجرات), Verse:12

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1592

³ Pickthall, M. 2018. p. 426

⁴ Almaany Online. Accessed 2 July, 2023. (<https://www.almaany.com/quran/49/12/21/>)

⁵ Al-Islam Org. Online. Accessed: 2 July, 2023. (<https://www.al-islam.org/parables-important-questions-simple-answers-muhsin-qaraati/63-why-does-quran-liken-backbiting-eating>)

- a) The dead cannot defend themselves, similarly, the person who is being talked about is not present and cannot defend themselves.
- b) The dead man's flesh cannot heal after it is eaten, similarly, backbiting destroys the reputation forever.
- c) The negative impact of eating is instantaneous just like backbiting.

3. Eating the meat of a dead animal is not permissible thus, the phrase is indirectly making the act of backbiting not permissible.

4. The phrase is also used to paint a picture of what the backbiter has received in the vilest manner in an exaggerated sense; moreover, the phrase follows an interrogative manner which indirectly emphasizes its assertive nature. The phrase heightens the feeling of hatred of the act with the help of the feeling of love for a brother⁽¹⁾

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (to eat the flesh of his dead brother) maintains formal equivalence and follows the ST structure closely. However, even though the metonymical message reproduces the intended meaning of the verse further details are needed to be fully comprehensible. This is because the exact word 'backbiting' is not provided in the TT even though the translator has added the concept of 'spying'. Suspicion, spying, and backbiting are entirely different concepts. However, indirectly both suspicion and spying eventually lead to backbiting. Thus, the translator has tried to incorporate some aspects of the ST into the TT by using some portions of the ST phrase while altering the others; however, further explanation is necessary for complete understanding as the phrase is linked to backbiting only.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (to eat the flesh of his dead brother) maintains follows the ST structure closely. However, the metonymical message needs further details to be completely understandable as the exact word 'backbiting' is not provided in the TT even though the translator has added the concept of 'spying'. This is because suspicion, spying, and backbiting are entirely different concepts even if they remain interrelated i.e. indirectly both suspicion and spying eventually lead to backbiting. Hence, the translator has incorporated some aspects of the ST into the translation with some alterations; however, further description is necessary for complete understanding of the meaning.

Comparative Analysis:

Comparing the translations by Pickthall and Abdullah Yousaf Ali it is observed that both have used similar words (to eat the flesh of his dead brother?) which is a literal rendition of the original text. The translators have tried to convey the intended meaning of the Quranic Verse

¹ الزمخشري. 1983م. ص: 4/297

in the same manner by simply utilizing simple English words with some changes according to their individual style to indicate the intended meaning. Evidently, the aspect of the meaning applying to the living is lost in translation i.e. the aspect of abhorring the act of backbiting the living is less pronounced in the translation.

Moreover, English phrases which are utilized as a figure of speech (metonymy) need to be interpreted in the form of extra words and phrases in parentheses as they cannot be understood by the general public without this extra information when read without context or prior knowledge about the matter. This additional description is lacking in the translations.

Both translations are simple, direct version of the ST phrase and provide no additional information regarding the hidden connection between cannibalism and backbiting. Cannibalism means 'eating dead human flesh'. Most cannibals dig up human remains after they have been buried and eat them. Backbiting has been described as eating the flesh of his dead brother (human being). Thus, there is link between cannibalism and backbiting and both are to be hated equally. However, Pickthall has clarified the relation between indirect cannibalism and backbiting by adding the phrase (so abhor the other) in the later lines of the meaning of the verse.

Example 27:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ" (1)</p>	<p>"The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and tighten their purse's strings. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse" (2).</p>	<p>"The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors" (3).</p>

Analysis:

In the Quranic Verse (Al-Taubah 67) the phrase (وَيَقْبِضُونَ أَيْدِيَهُمْ) appears as a metonym to express a balance between spending i.e. to not be a miser or a spendthrift. Al-Tafsir Al-Muyassir states that one of the characteristics of hypocrites is that they don't spend for the cause of Allah Almighty⁽⁴⁾.

Meaning of (وَيَقْبِضُونَ أَيْدِيَهُمْ):

1. The ST phrase (قبض) simply means "أخذ، ضيق، امتنع" (5) i.e. 'to hold, to take, to make narrow, to refuse' in the English Language.
2. The ST phrase (وَيَقْبِضُونَ أَيْدِيَهُمْ) simply indicates 'miserliness'⁽⁶⁾, as the hand is the instrument for giving so anyone who refrains from spending or prohibits it (commits the act of penny-pinching) has closed his hand⁽⁷⁾. The phrase indicates that the hands are tied to the neck⁽⁸⁾ and cannot move at all.

¹ Surah Al-Taubah (توبة), Verse:67

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 521

³ Pickthall, M. 2018. p. 142

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/9/67/11/>)

⁵ مسعود، جبران. ١٩٩٦م. ص: 618

⁶ البدوي. ٢٠٠٥م. ص: 226

⁷ القتيبة. 1981م. ص: 167

⁸ الأصفهاني. 1996م. ص: 590

3. A drawn-out meaning indicates that the verse depicts the characteristic of hypocrites as well as their psychological state that they are greedy and don't spend in the way of Allah Almighty.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (tighten their purse's strings) maintains dynamic equivalence and follows the ST meaning closely. However, the metonymical message needs further explanation for complete understanding. The translator has formulated a TT phrase based on the original and not provided the exact TL equivalent of 'penny-pinching'. This lack of addition has made the intended meaning less clear unlike in the slightly similar previous cases (see Example 10 & Example 16).

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (they withhold their hands (from spending for the cause of Allah)) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message although reproduced using similar TL words is further expressed using bracketed explanations. The translator has adopted the ST phrase and not provided the exact equivalent of 'penny-pinching'; however, he has clarified using the phrase 'from spending' i.e. they withhold spending or simply don't dive into charity. This addition has made the meaning clearer unlike in the slightly similar previous cases (see Example 10 & Example 16) where no extra explanation was provided for the ST phrase.

Comparative Analysis:

Comparing the translations by Pickthall and Abdullah Yousaf Ali it is observed that the former has used similar words (they withhold their hands) with explanation in brackets while the latter has translated the ST words as (tighten their purse's strings). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing simple English words with some changes according to their individual style to indicate the intended meaning of the metonym. Moreover, neither of the translators have used the exact linguistic equivalent of the ST word in their respective translations.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. Pickthall has used an easy expression with additional explanation in brackets, whereas the method adopted by Abdullah Yusuf Ali is slightly difficult due to the use of difficult phrase. Furthermore, the translation of Pickthall is clearer in relation to the translation of Abdullah Yusuf Ali.

Example 28:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
"إِذَا وَقَعَتِ الْوَاقِعَةُ" (1)	"When the Event inevitable cometh to pass," (2).	"When the event befalleth – "(3).

Analysis:

In the Quranic Verse (Al-Waqiah 1) the phrase (الْوَاقِعَةُ) appears as a metonym for the Day of Judgement. Al-Tafsir Al-Muyassir states that the Day of Judgement or resurrection is undeniable and when it takes place it will lower the enemies of Allah into the hellfire and raise the believers into paradise⁽⁴⁾.

Meaning of (الْوَاقِعَةُ):

1. The ST word (واقعة) means "المصادمة في الحرب، المصيبة من مصائب الدهر، القيامة" (5) i.e. clash during the war, an eternal affliction, the Day of Judgement ' in the English Language.
2. 1. The ST word (واقعة) originates from the word (وقع) which means "سقط، نزل، نشب" (6) i.e. 'to fall, to descend rapidly, to break out' in the English Language. All meanings have an essence of instantaneous start.
3. The ST word (الواقعة) indicates its key attribute that its occurrence is inevitable, and it will happen⁽⁷⁾ instantaneously and will not be withdrawn⁽⁸⁾. The use of this specific word makes it the most frightening⁽⁹⁾

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (Event inevitable) maintains dynamic equivalence and follows the ST meaning closely. However, the metonymical message although reproduced using similar TL vocabulary needs further additions for proper understanding.

Moreover, the translator has reproduced the essence of emphasis by altering the position of inevitable and event i.e. 'event inevitable' rather than 'inevitable event'. The translator has also

¹ Surah Al-Waqiah (واقعة), Verse:1

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1673

³ Pickthall, M. 2018. p. 449

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/56/1/3/>)

⁵ مسعود، جبران. 1996م. ص. 852

⁶ المرجع نفسه، ص: 870

⁷ الزمخشري. 1983م. ص: 4/362

⁸ المرجع نفسه، ص: 4/363

⁹ ابن عاشور. 1973م. ص: 27/159

capitalized the word 'Event' to indicate a specific significant incident. This makes the meaning partially clear but some aspects of the meaning which are portrayed by the use of this specific word in the ST are left untranslated in the TT.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (event) maintains formal equivalence and follows the ST form closely. However, the metonymical message needs further additions for proper understanding. Moreover, the translator has not capitalized the word 'Event' to indicate a specific significant incident. This makes the meaning less clear and many aspects of the meaning which are portrayed by the use of this specific word in the ST are left untranslated in the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the words (event) while the latter has translated the ST words as (Event inevitable). The former is literal translation of the original text while the latter is more dynamic in nature. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the slightly similar manner by simply utilizing the original English words with some changes according to their individual style.

Pickthall's translation uses the phrase "when the event befalleth," which is a concise and straightforward expression. It conveys the idea that an incident is happening, but the word depicts a general event that is unfolding in the near future, as the word 'event' is not capitalized to indicate the indirect reference clearly for the second language readers.

Yusuf Ali's translation, on the other hand, uses the phrase "when the Event inevitable cometh to pass." Here, Yousaf Ali expands the ST word by adding "inevitable" and capitalizing 'Event' which provides a stronger emphasis on the certainty and inevitability of the event. This suggests that it is bound to happen without a doubt and highlights the occurrence a significant event that holds importance in the context of the Quranic narrative.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. Pickthall has used an easy expression, whereas the method adopted by Abdullah Yusuf Ali is more understandable in terms of the hidden meaning of the original. Furthermore, the translation of Pickthall is clearer in relation to the translation of Abdullah Yusuf Ali. The translators could have added the word (judgment day) in brackets for complete understanding. However, no further explanation is provided by the translators regarding the Event.

Example 29:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
(1) "سَنَسِمْهُ عَلَى الْخُرْطُومِ"	"Soon shall We brand (the beast) on the snout!" (2).	"We shall brand him on the nose" (3).

Analysis:

In the Quranic Verse (Al-Qalam 16) the phrase (سَنَسِمْهُ عَلَى الْخُرْطُومِ) appears as a metonym to express a specific punishment which will serve as a disgrace. Al-Tafsir Al-Muyassir states that a permanent sign will adorn the nose of a disbeliever as a punishment so he would be exposed in front of the people, and this was observed in the Battle of Badr⁽⁴⁾.

Meaning of (سَنَسِمْهُ عَلَى الْخُرْطُومِ):

1. The ST word (سَنَسِمْهُ) originates from the word (وسم) which means "أثر الكي" (5) i.e. 'mark, the impression left after branding' in the English Language.
2. The ST word (الْخُرْطُومِ) originates from the word (وسم) which simply means "أنف، مقدم" (6) i.e. 'nose, snout, trunk of an elephant, quick sweetening wine' in the English Language.
3. According to Zamakhshari, the face is the most dignified aspect of the body, whereas the nose is the most dignified aspect of the face. Hence, it is considered a symbol of honor and pride⁽⁷⁾. Phrases such as 'to save one's nose' and 'to cut off someone's nose' are used to indicate 'saving one's honor' and 'losing one's honor' respectively.
4. Thus, the ST phrase (سَنَسِمْهُ عَلَى الْخُرْطُومِ) simply indicates 'insult and humiliation' as the initial word indicates being marked as an animal and the latter links it to the snout of an animal.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (brand (the beast) on the snout) maintains dynamic equivalence and follows the ST meaning closely. However, the metonymical message although reproduced using similar TL has the addition of the word 'beast'

¹ Surah Al-Qalam (القلم), Verse:16

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1795

³ Pickthall, M. 2018. p. 481

⁴ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/68/16/1/>)

⁵ مسعود، جبران. 1996م. ص: 863

⁶ المرجع نفسه، ص: 332

⁷ الزمخشري. 1983م. ص: 4/471

in brackets which is also used to indicate a despicable or disrespectful person. The translator has adopted the ST phrase. Moreover, the translator has used the word 'snout' which means "long projecting nose of the swine"⁽¹⁾. This is also used for a large and grotesque human nose as well. However, the long and muscular nose of the elephant is called a 'trunk'. The translator has also used the word 'brand' which means "to mark with a burning hot iron, public image, distinctive characteristic as well as a mark of disgrace"⁽²⁾. Thus, the translator has tried to reproduce the element of humiliation in the TT as much as possible.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (brand him on the nose) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message lacks further explanation for proper understanding of the ST meaning. The translator has adopted the ST phrase and used the word 'brand' which means "to mark with a burning hot iron, public image, distinctive characteristic as well as a mark of disgrace"⁽³⁾. Moreover, the translator has simply used the word 'nose' which has caused some meaning of the ST to be left untranslated. Thus, the translator has tried to reproduce the element of humiliation in the TT as much as possible by using the word 'brand' alone.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the phrases (Soon shall We brand (the beast) on the snout!) while the latter has translated the ST as (We shall brand him on the nose.). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some semantic changes according to their individual style.

Pickthall's translation using the phrase "brand him on the nose," simply implies the act of marking or branding someone on the nose. This metonym suggests a visible and prominent sign of punishment or disgrace.

On the other hand, Yousaf Ali's translation uses the phrase "brand (the beast) on the snout." This variation includes the word "beast," indicating that the metonymical branding is associated with a creature or an animal which is also observed in Verse 22 of Surah Anfal 'the worst animals are those who don't listen and see'. The mention of the snout emphasizes a specific area of the animal's face i.e. the protruding nose. However, not all protruding noses are called 'snouts'. An elephant's nose is called a 'trunk' in English. Pigs have a snout and so do some dogs. Moreover, the term is considered derogatory when used for human beings in English. Thus, Yousaf Ali has truly depicted the disgrace linguistically.

The translation of both translators i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. The method of translating adopted by Pickthall is easy and he uses simple words,

¹ Merriam Webster. 2023. Online. Accessed 4 July, 2023. (<https://www.merriam-webster.com/dictionary/snout>)

² Ibid. (<https://www.merriam-webster.com/dictionary/brand>)

³ Ibid.

whereas the method adopted by Abdullah Yusuf Ali is slightly more difficult in terms of understanding as he uses the word (beast) and (snout). Furthermore, the translation of Pickthall is clearer in relation to the translation of Abdullah Yusuf Ail; however, the latter has tried to capture the essence of the verse and recreate it using English words having the same psychological and emotional effects.

Example 30:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ" (1)</p>	<p>"Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand? And the Companions of the Left Hand,- what will be the Companions of the Left Hand?" (2).</p>	<p>"(First) those on the right hand; what of those on the right hand? And (then) those on the left hand; what of those on the left hand?" (3).</p>

Analysis:

In the Quranic Verse (Al-Waqiah 8-9) the phrases (أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ) appear as a metonym to indicate the people of the Paradise⁽⁴⁾ and the people of the Hellfire. Al-Tafsir Al-Muyassir states that the people of the right have high rank and are in good condition whereas the people of the left have low status and are in good condition⁽⁵⁾.

Meaning of (أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ):

1. The ST word (أَصْحَابُ) originates from the word (صحب) which means "رافق"⁽⁶⁾ i.e. 'to accompany' in English. The exact English equivalent is companion or people.
2. The ST (الْمَيْمَنَةِ) originates from the word (يمين) which means "جهة اليمين، البركة"⁽⁷⁾ i.e. 'right side, blessing' in the English Language. The word also indicates "good status"⁽⁸⁾.
 - i. According to Zamakhshari, these are the people: whose deeds were handed in their right hands, who are happy because of their obedience, and who will enter paradise from the right⁽⁹⁾.

¹ Surah Al-Waqiah (الواقعة), Verse:8-9

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1673-1674

³ Pickthall, M. 2018. p. 449

⁴ الأصفهاني، الراغب. 1996م. ص: 553

⁵ Almaany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/56/8/2/>)

⁶ مسعود، جبران. 1996م. ص: 490

⁷ المرجع نفسه، ص: 784

⁸ الزمخشري. 1953م. ص: 514

⁹ الزمخشري. 1983م. ص: 4/363

3. The ST word (الْمَشْتَمَّةُ) originates from the word (شَامَ) which simply means " جهة اليسار، " (1) i.e. 'left side, bad and unfortunate in the English Language.

- i. According to Zamakhshari, these are the people: whose deeds are handed in their left hands, who are miserable because of their dis-obedience, who will enter hell from the left⁽²⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (Companions of the Right Hand, Companions of the Left Hand) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message lacks further explanation for proper understanding of the ST meaning. Nevertheless, the translator capitalized the words 'companion, right hand, and left hand'. This adds to the significance of the words used and indicates that they refer to a particular place and aspect. This has added to the meaning of the TT. Thus, the translator has tried to reproduce the element of ST as much as possible using the TL equivalents; however, the essence of happiness and misfortune present in the ST is lost in the TT.

Pickthall's Translation:

Pickthall's translation of this Qur'anic verse using the words (those on the right hand, those on the left hand) maintains formal equivalence and follows the ST meaning closely. However, the metonymical message lacks the addition of further explanation for proper understanding of the ST meaning. Moreover, the translator has not translated the word (أصحاب) as companions or people, rather he has used the demonstrative pronoun 'those'. The translator has adopted the ST phrase. Moreover, the translator has not capitalized the words 'right and left hand' due to which they provide a general meaning of direction. If they had been capitalized, then the indication of Paradise and Hell can be extracted from the theme of the translation produced. Thus, the translator has tried to reproduce the element of ST as much as possible using the TL equivalents; however, the essence of Heaven and Hell, happiness and misfortune present in the ST is lost in the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the phrases (those on the right hand, those on the left hand) while the latter has translated the ST words as (the Companions of the Right Hand, the Companions of the Left Hand), both of which are literal renditions of the original. Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their individual style.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. Pickthall's translation is easy, however; he has not translated the Arabic ST word (أَصْحَابُ) and

¹ مسعود، جيران. 1996م. ص: 741

² الزمخشري. 1983م. ص: 4/363

used a demonstrative pronoun instead. The translation by Abdullah Yusuf Ali is more understandable as no ST word has been omitted or replaced. Furthermore, the translation of Abdullah Yusuf Al is clearer in relation to the translation of Pickthall even though both translators have not provided any additional information regarding the metonymic phrases used.

Example 31:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
<p>"وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ" (1)</p>	<p>"Some Faces that Day will be beaming, Laughing, rejoicing. And other faces that Day will be dust stained; Blackness will cover them:" (2).</p>	<p>"On that day faces will be bright as dawn, Laughing, rejoicing at good news; And other faces, on that day, with dust upon them, Veiled in darkness," (3).</p>

Analysis:

In the Quranic Verse (Al-Abas 38-41) the words (مُسْفِرَةٌ، ضَاحِكَةٌ، مُسْتَبْشِرَةٌ، عَلَيْهَا غَبَرَةٌ، قَتَرَةٌ) have appeared as metonyms to express a scene of the Day of Judgement. The Quranic Verse provides a conflicting image regarding the facial expressions of the believers and the infidels and their psychological state as expressive imagery. Al-Tafsir Al-Muyassir states: The faces of the people of Paradise on that day are beaming, happy, and joyful because they believed in Allah Almighty's signs and did as they were commanded, whereas the faces of the people of hell are darkened and black, covered by humiliation because they disbelieved in Allah Almighty's blessings, denied His signs, and dared to transgress His prohibitions with immorality and tyranny⁽⁴⁾.

Meaning of (مُسْفِرَةٌ، ضَاحِكَةٌ، مُسْتَبْشِرَةٌ، عَلَيْهَا غَبَرَةٌ، قَتَرَةٌ):

1. The ST word (مسفرة) when coupled with the word (وجه) i.e. 'face' means (مشرق سروراً) i.e. 'beaming due to happiness'⁽⁵⁾ In this verse the ST word (مسفرة) appears as a metonym for bright luminous faces full of joy and pleasure because of their faith.
2. This meaning is further intensified due to the ST words (ضاحكة مستبشرة) appearing in the following verse which mean (laughing, rejoicing), and indicate the feelings of joy, and rejoice and perpetual bliss after seeing Allah Almighty's blessings and pleasure⁽⁶⁾.

¹ Surah Al-Abasa (عبس), Verse:38-41

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 1901-1902

³ Pickthall, M. 2018. p. 513

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/80/39/1/>)
في التفسير الميسر: وجوه أهل النعيم في ذلك اليوم مستنيرة، مسرورة فرحة لأنهم آمنوا بآيات الله وفعلوا ما أمروا به، ووجوه أهل الجحيم مظلمة مسودة، تغشاها دلة لأنهم كفروا بنعم الله وكذبوا بآياته، وتجرؤوا على محارمه بالفجور والطغيان'

⁵ الزمخشري. 1983م. ص: 4/564

⁶ الصابوني. 1980م. ص: 3/522

3. However, the ST word (الغبرة) comes from the word (الغبار) which means 'impure dust-filled color⁽¹⁾'. The word is used as a metonym to indicate 'a grieving face⁽²⁾'.

4. The ST word (قترة) indicates 'darkness and blackness⁽³⁾' like that of smoke.

- i. Al-Zamakhshari suggests that the word (قترة) indicates as if all the dust has been gathered by Allah Almighty and their faces have turned black due to it⁽⁴⁾.

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation of this Qur'anic verse using the words (beaming, Laughing, rejoicing, dust stained, and Blackness) portrays the ST meaning. However, the metonymical message needs further details to be fully expressive. It seems that he has adopted a word-for-word style where the feature is mechanically reproduced in the receptor language. The translator could have used the phrase 'beaming with joy' which would deepen the impact of the TT and hint the meaning of the second half of the ST which would help in the understanding of the audience.

Pickthall's Translation:

In this verse, Pickthall's translation using the words (**beaming with joy, Laughing, rejoicing at the good news, with dust upon them and darkness**) is more meaningful and expressive. However, the metonymical message is portrayed in a manner that preserves the intended meaning and makes it more accessible to the audience. The ST feature is not mechanically reproduced in the receptor language and is transferred using an expressive word choice without losing basic grammatical and lexical equivalences. Linguistically, the translation preserves the core meaning, and the essence of the metonymic message is also transferred in an easily understandable manner.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used words (beaming, Laughing, rejoicing, dust-stained, and Blackness) while the latter has translated the ST words as (bright as dawn, Laughing, rejoicing at the good news, with dust upon them, darkness). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some changes according to their individual style.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. Pickthall's translation is easy and the translator has used an easy expression, whereas the method adopted by Abdullah Yusuf Ali is slightly difficult in terms of understanding. Furthermore, the translation of Pickthall is clearer in relation to the translation of Abdullah

¹ الأصفهاني. 1996م.

² مخلوف، حسنين محمد. صفة البيان لمعاني القرآن. دولة الامارات العربية المتحدة، 15هـ. ص: 785

³ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/80/41/2/>)

⁴ الزمخشري. 1983م. ص: 4/564

Yusuf Ali as he uses clear and direct words rather than phrases in his translation. Moreover, both translations lack any additional information.

Example 32:

Quranic Verse	Translation by Abdullah Yousaf Ali	Translation By Pickthall
"وَيَمْنَعُونَ الْمَاعُونَ" (1)	"But refuse (to supply) (Even) neighbourly needs" (2).	"Yet refuse small kindnesses!" (3).

Analysis:

In the Quranic Verse (Al-Ma'un 7) the words (وَيَمْنَعُونَ الْمَاعُونَ) have appeared as metonyms to express stinginess and ungenerous behavior. The Quranic Verse provides an image of what is not shared by the people. Al-Tafsir Al-Muyassir states that the verse indicates the lending of all that is not harmful such as utensils etc. (4).

Meaning of (وَيَمْنَعُونَ الْمَاعُونَ):

1. The ST word (يَمْنَعُونَ) originates from the verb (منع) which means "حرم" (5) i.e. 'to prohibit' in English.
2. The ST word (الْمَاعُونَ) means "كل ما انتفع به من أشياء البيت كالفأس و القدر ونحوهما، الماء، المعروف،" (6) i.e. 'all the useful items of the hose such as axe, pot etc., water, kindness, zakat' in English.
3. The ST word has numerous meanings such as Zakat; everyday items such as axe, pot, pail, fire stone which are shareable; as well as water fire and salt (7).

Abdullah Yousaf Ali's Translation:

Abdullah Yousaf Ali's translation in this Qur'anic verse using the words (But refuse (to supply) (Even) neighbourly needs) maintains dynamic equivalence and follows the ST message closely. However, the metonymical message although reproduced using similar words needs further information to be fully understandable regarding what exactly are the neighbourly needs. This is because some things are deemed un-shareable in modern society. However, the use of this particular phrase is apt as the meaning of the ST word indicates several common things which were borrowed by the neighbors in previous time. It seems that the translator has

¹ Surah Al-Ma'um (المعون), Verse:7

² The Presidency of Islamic Researches, IFTA, Call and Guidance. Ed. 1989. p. 2017

³ Pickthall, M. 2018. p. 546

⁴ Al-Maany Dictionary. 2010. Online. Accessed: 26th June 2022. (<https://www.almaany.com/quran/107/7/2/>)

⁵ مسعود، جبران. 1996م. ص: 774

⁶ المرجع نفسه. ص: 705

⁷ الزمخشري. 1983م. ص: 4/643

not mechanically reproduced the ST but rendered the intended meaning in the simplest manner possible.

Pickthall's Translation:

Pickthall's translation in this Qur'anic verse using the words (Yet refuse small kindnesses!) maintains formal equivalence and follows the ST message closely. The translator has used the meaning of the ST word and provided its equivalent in the TL. Moreover, the translator has added the word small in the metonymical message. However, kindness can be interpreted differently by different individuals and the meaning of the TT remains ambiguous. It seems that the translator has not mechanically reproduced the ST but rendered the intended meaning in the simplest manner possible. However, some aspects of the ST are lost during the translation which impacts the inferred meaning of the TT.

Comparative Analysis:

Comparing the translations by Abdullah Yousaf Ali and Pickthall it is observed that the former has used the phrases (But refuse (to supply) (Even) neighborly needs) while the latter has translated the ST words as (Yet refuse small kindnesses!). Evidently, the translators have tried to convey the intended meaning of the Quranic Verse in the same manner by simply utilizing the original English words with some semantic changes according to their personal writing style.

The translation of both i.e. Abdullah Yousaf Ali and Pickthall is correct and slightly similar. Abdullah Yusuf Ali's translation is easier than Pickthall in terms of understanding as he has provided a general category for the things being borrowed while latter has provided a vague reference to kindness. Furthermore, the translation of Yusuf Ali is clearer in relation to the translation of Pickthall. This is because kindness has a wide interpretation, and the meaning of the TT remains ambiguous. Moreover, no additional description regarding the translated metonymic phrase is provided in both translations.

Conclusions & Findings

Conclusions & Findings

In light of the work performed during this study and the analysis carried out in Chapter-III following conclusions are drawn:

1. Periphrasis is a unique and highly significant and important linguistic feature that plays a remarkable role in communicating the aesthetic effect of the figurative language used in the Holy Quran.
2. Periphrasis prevents the monotonous use of vocabulary and repetition which adds to the aesthetic nature and beauty of the language as well as the richness of the language and the text.
3. Periphrasis is differentiated into metaphorical and metonymical periphrasis based on the style used in the Qur'anic text with the only difference being that metaphorical periphrasis is embedded in two domains while metonymical periphrasis is embedded in a single domain.
4. Metonymy or the interdependent use of linguistic expressions are frequently used in Quranic text and the most common example of this is the use of multiple expressions for the 'Day of Judgement' etc.
5. The English translators Pickthall and Abdullah Yousaf Ali have translated Qur'anic Periphrasis using multiple strategies. The results drawn from the translation styles of Pickthall, and Abdullah Yousaf Ali are tabulated below:

Translators	Aspect	Formal Equivalence	Dynamic Equivalence	Combination	Additional Explanation
Pickthall	In Numbers	19	8	5	4
	Percentage	59.57%	25%	15.62%	12.5%
Yousaf Ali	In Numbers	14	10	8	7
	Percentage	46.88%	28.12%	25%	21.88%

6. Pickthall has used a significant higher percentage of formal style as compared to Yousaf Ali. Pickthall provides a rendition that is closer to the ST and easier in TL in terms of vocabulary even though the writing style uses old English which is significantly different from the modern standard English. Pickthall also provides significantly less additional explanations which makes understanding some aspects of Quranic Periphrasis difficult and some underlying references are lost in translation.
7. Yousaf Ali mostly focuses on the meaning of the verses and provides as close meaning as possible with a verity of strategies especially additional explanations. However, his translation sometimes bends towards the TL idioms and culture for the creation of similar reference and emotive response(as much as possible) among the audience as intended in the original text.
8. In sum, the translations are source oriented, informative and formally equivalent; however, some good dynamic equivalents are also used by the translators in the TT. The percentages

of both are approximately similar as the translators often use additive techniques to supplement the formal renditions.

9. Moreover, in most cases the choices made by both translators are similar (with very slight differences visible occasionally) and consistent within their respective translations which signifies the meticulous and detailed nature of the English renditions. There is also a slight resemblance among the writing style of the translators due to the use of semantico-syntactic choices of old English.
10. The translation produced by Pickthall and Yousaf Ali (examined in the 32 examples mentioned in Chapter III) depict that the English versions produced mostly maintain the lexical, semantic and grammatical equivalences but they do not convey the metonymic function completely and this partial loss is due to the uniqueness of the Arabic expression and the linguistic and cultural limitations of the TL i.e. English.
11. Quranic periphrasis is highly significant in the English translations as the translation of the religious texts requires a faithful rendition of the original. Moreover, a faithful translation requires that the translator attempts to produce the "precise contextual meaning of the original with the TL grammatical structure constraints while being as close as possible to the intentions of the original"⁽¹⁾. Thus, the translator needs to be mindful of unpleasant words, sensitive nature of the topic and the reader while maintain the original style used as the style also hold meaning and sometimes without the use of similar style the whole context falls apart.
12. Quranic periphrasis is used to communicate certain allegorical or symbolic messages, evoke a specific meaning in the mind of the readers or convey an aspect which cannot be mentioned directly due to sensitive nature or displeasure etc. Therefore, it is imperative to maintain these aspects in the TT (English translation in this case) while making them as comprehensible as possible for the audience who little or no knowledge about the references due to religious, cultural and linguistic differences etc.
13. The findings also highlight the concept of untranslatability especially in Quranic text as an exegesis like additive translation style might solve the issue of comprehension partially, but this will be detrimental to the periphrasis effect and the eloquence of the original Qur'anic Text in Arabic.
14. Yousaf Ali and Pickthall were able to convey the intended meaning of Quranic Periphrasis with some untranslatable aspects being borrowed and slight loss of meaning due to lack of additions being made in the TT as Quranic periphrasis cannot be translated literary into English and requires a meticulous use of translation strategies as well as additive explanations for proper understanding of the context and the reference due to the varied linguistic and cultural background of the audience.

¹ Newmark. 1988. p.46

Recommendations

Recommendations

In light of the conclusions stated in the previous chapter, the researcher recommends:

1. Studying the numerous other examples of Qur'anic Periphrasis by combining translation theory and practice and analyzing the Qur'anic translations in light of the distinct theories of 'religious translation'.
2. Extensive study of Pickthall and Yousaf Ali's Quranic translation to determine their individual style in rendering the Quranic features such as 'periphrasis' etc. into English Language, especially the various other forms of periphrasis such as grammatical and lexico-grammatical periphrasis etc.
3. Similar research on various other translators of the Holy Quran belonging to different eras and with distinct linguistic background to establish the impact of time and linguistic background on the renditions of the features of the Quranic text and its translatability.
4. Comprehensive study of Qur'anic translation in order to investigate and determine the challenging aspects of religious texts and their translation.
5. It is also highly recommended to analyze the translation of Quranic features across various languages to establish how the translators tackle these features using appropriate translation strategies in order to determine the best strategy for the rendition of specific features without any loss.
6. Moreover, the copious amount of data produced can further help the students specializing in the field of 'religious text translation' at Bachelor's level to understand the principles being taught and the sensitive nature of the religious texts.
7. An online workshop on "Religious Translation: Theory & Practice" can be arranged for the students where the previous researchers can present their work alongside the faculty members to promote the field and increase interest in the department and its work.
8. It is also recommended to guide the researchers to write an article using the data presented in their respective research which will not only benefit the researcher academically but also promote the department internationally.
9. Moreover, it is also observed that several versions of the translations produced by the two translators are now available online and these online versions lack the additive notes displayed in the footnote sections of the individual works which also impedes the understanding of the audience. The students studying these aspects should be notified about such differences and how to cross-reference such versions to determine their nature and their differences as compared to the original work available in the Pdf form. This will add to the authenticity of the work produced.

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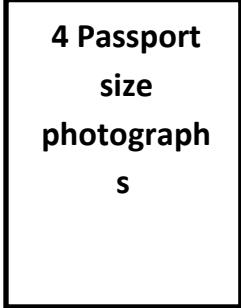
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