EQUIVALENCE IN THE QUR'ĀNIC TRANSLATIONS: LINGUISTIC ANALYSIS OF THE SELECTED TRANSLATIONS OF THE QUR'ĀN

Submitted By

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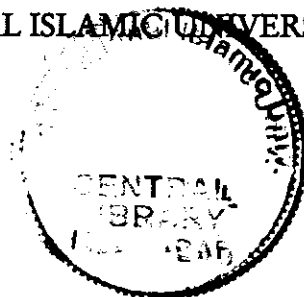Reg. No. 02-FLL/PHD-ENG/F04

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سورة الرحمن

بسم الله الرَحمن الرَحيم

الرَحمن ﴿ علم الفران ﴿ خلق الانسان ﴿ علمه البيان ﴿ الشمس والقمر بحسبان ﴿ والنجم

والشجر يسجدان ﴿ والسماء رفعها ووضع الميزان ﴿ ألا تطغوا فى الميزان ﴿ وأقيموا الوزن

بالقسط ولا تخسروا الميزان ﴿ والارض وضعها للانام ﴿ فيها فاكهة والنخل ذات الاكمام ﴿

والحب ذو العصف والريحان ﴿ فباى آلاء ربكما تكذبن ﴿ خلق الانسان من صلصال كالفخار ﴿

وخلق الجان من مارج من نار ﴿ فباى آلاء ربكما تكذبن ﴿ رب المشرقين ورب المغربين ﴿

فباى الاء ربكما تكذبن ﴿ مرج البحرين يلتقيان ﴿ بينهما برزخ لا يبغيان ﴿ فباى الاء ربكما

تكذبان ﴿ يخرج منهما اللؤلؤ والمرجان ﴿ فباى الاء ربكما تكذبن ﴿ وله الجوار المنشآت فى

البحر كالأعلام ﴿ فباى الاء ربكما تكذبان ﴿ كل من عليها فان ﴿ ويبقى وجه ربك ذو الجلال

والاكرام ﴿ فباى الاء ربكما تكذبان ﴿ يسأله من فى السموات والارض كل يوم هو فى شأن ﴿

فباى الاء ربكما تكذبن ﴿
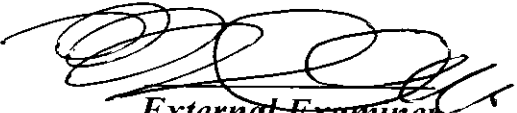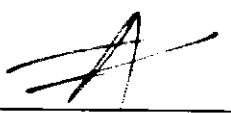
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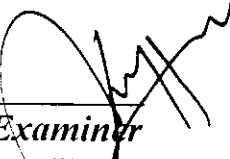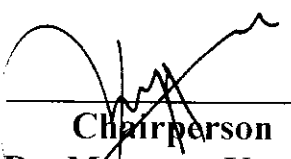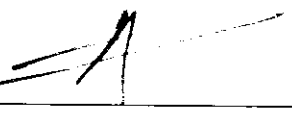
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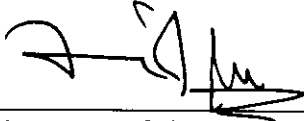
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DECLARATION

I, Farhat Meher, daughter of Syed Meher Ali Shah Reg. No. 02-FLL/PHDENG/F04, Student of PhD, in the Discipline of English Language and Literature, do hereby declare that all the material printed in the thesis *Equivalence in the Qur'ānic Translations: Linguistic Analysis of the Selected Translations of the Qur'ān* submitted by me in partial fulfillment of PhD degree, is my original and substantial work, and has not been published earlier. I also solemnly declare that it shall not in future, be submitted by me for obtaining any other degree from this or any other university or institution. I also understand that if evidence of plagiarism is found in my thesis at any stage, even after the award of the degree, the work may be cancelled and degree revoked.

This work was carried out and completed at the International Islamic University Islamabad, Pakistan.

Signature of the Deponent
Dated: 27 August, 2015

ABSTRACT

This research is a linguistic analysis of the selected English translations of the Qur'ān to explore the nature of the translational equivalence between the Qur'ānic discourse and its English translations by applying the descriptive qualitative research methods involving comparative close textual analysis. The Qur'ān is a revealed and sensitive text consisting of unique linguistic features and is accepted to be untranslatable by its adherents but in order to make its message understandable for the non-Arabs, its translations in other languages is inevitable. Its translations had always been source-language-text oriented but the recent researches in translation studies and the Qur'ān translations consider that adherence to equivalence is impossible and recommend target-language-text oriented translations giving an eas of access to target-language -readers. The study thus sets out with the assumption that the translations of the Qur'ān, which adhered to the translational equivalence at maximum level may preserve the meaning and the form more accurately than the translations done under the proposed target-language-oriented models. The study explored and analysed the syntactic, semantic, stylistic, and textual features of *Sūrat al-Raḥmān* and their translational equivalents in the selected English translations of the *Sūrah*, and the effects of retaining or discarding equivalence on the meaning. The study led to the conclusion that the number of equivalences between the source language text (SLT) and the target language text (TLT) was significantly greater and the instances of the total non-equivalence were very limited. It has also been affirmed that the language specific particles at syntactic, semantic, stylistic, and textual levels, as well as phonological enhancements specific to the Qur'ānic discourse have been more challenging for translators and caused elucidation, omission, or alteration to overcome the linguistic disparities in certain cases. Moreover, it has been substentiated that mostly, non-equivalently translated items communicate the meaning partially or non-equivalently but in a few cases, equivalently translated items communicate non-equivalent meaning. It thus established that the translations with higher level of accuracy represent the accuracy of the message of the Qur'ān up to the extent of human achievability and may be accepted as cognate with the Qur'ānic discourse.

ACKNOWLEDGEMENTS

Note:

The Bibliography in this research has been divided into two sections. Section one consists of general resources and the section two comprises of classical Islamic sources. The original publication date of classical Islamic resources was not available therefore, to avoid the ambiguity authors' date of death according to the Hijrah calander has been incorporated along with the publication date of the edition used in the research which is according to the Common Era (CE). The information items included in the citation are: Author's name, Date of death according to Hijrah Calander and the publication date of the edition used in the research which is according to CE dating system. As for example: (Al-Ṭabarī, d. 310/1997). In this example '310' is the date of death according to Hijrah calander and 1997 is the publication date of the edition according to the Common Era (CE) dating system.

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List of Abbreviations Used in the Research		
1.	Eq	Equivalence
2.	NEq	Non-equivalence
3.	SL	Source language
4.	SLT	Source language text
5.	TL	Target language
6.	TLT	Target language text

CHAPTER 1

INTRODUCTION

The present study aims to examine the challenge of communicating the message of the Qur'ān in English and explore the various dimensions of the linguistic translation theories and the translation equivalence as has been propounded by the translation theorists and then to choose the paradigms specifically valid, workable and consistent for the analysis of the Qur'ān translations. It aspires to explore whether the search for equivalence in the Qur'ān translation can help to capture the sublimity of the Qur'ānic discourse. The Qur'ān is a revealed and sensitive text widely varied, consisting of unique linguistic features, and is accepted to be inimitable, untranslatable, and sacred especially by its Muslim connoisseurs, and tacitly admitted by its early Arab opponents but in order to make its message understandable for the non-Arabs, its translations in other languages were found inevitable during the recent times.

1.1   SIGNIFICANCE OF THE QUR'ĀN TRANSLATIONS

The Qur'ān is untranslatable and immediately ceases to be the word of God as soon as there is an attempt of translating its text into any other language. This fact has repeatedly been emphasized within the Qur'ān itself. Several verses emphasize its Arabic characteristics as Allah (SWT) says in *Sūrat Yūsuf* (Qur'ān 12:2) translated by Maulana Abdul Mājid Daryabadi as: "Verily We! We have sent it down, an Arabic Recitation, that perchance you may reflect" (2007, p. 356). Besides, the Qur'ān challenges in the

Sūrat-al-Baqrah (Qur'ān 2:23) and as translated by Daryabadi: "And if you are in doubt concerning what We have sent down upon Our bondman then bring a chapter like it, and call upon your witnesses, besides Allah, if you are truthful" (2007, p. 15). It is a book revealed in a "clear", "unambiguous" and "eloquent" Arabic surmised at with "enthusiastic admiration" (2007, p. 357). The most acknowledged and competent Arab poets and linguists could not meet the challenge of composing even a single verse or three verses like, the smallest *Sūrah, Sūrat al-Kawthar* (Qur'ān 108). The Qur'ān falls neither within the established sixteen Arabic meters (*al-Buḥūr*), nor within the parameters of rhymed poetry or prose in Arabic but on the contrary, it combines these elements recurrently to designate its discourse with unique linguistic and stylistic combinations unprecedented and unequalled, the very attributes which became one of the reasons to silence even the skilled and erudite Arab contestants.

In addition, Allah SWT emphasizes the Arabic characteristics of the Qur'ān in the verses such as 12:2, 13:37, 20:113, 26:195, 39:28, 4:2-3, 42:7, and 43:3. Thus translating such a transcendent discourse manifested into the Arabic language would not only be the prodigious and toilsome task but may also be with questionable and uncertain products. Thus, in the earliest dawn of Islam when the message of Islam spread rapidly and the Islamic state became the seat of learning, Muslims from all over Persia, Spain, Sub-continent, Africa, and many other areas sought to acquire a linguistic competence to understand the message of the Qur'ān which had been believed to be untranslatable.

Nevertheless, there has always been an earnest need to translate the Qur'ān to make it intelligible for the non-Arabs. The instances of translating some verses from the Qur'ān initiated by the need and situation occurred even in the lifetime of the Prophet Muhammad (SAWS). As for instance, during the second migration to Abyssinia J'afar bin Abi Tālib acted as the "spokesman and translator before Negus" (Al-Bukhārī, d. 256/trans. 1997, p. 3) and translated and interpreted the selected verses from *Sūrat Mariyam*. The said incident occurred during the second migration to Abyssinia. Similarly, to cater the need of spreading the message of Allah, when the Prophet Muhammad (SAWS) sent delegates with letters to the Emperors of Rome, Persia, Egypt, Bahrain, Yemen, Abyssinia, and other states inviting them to accept Islam, the instances of such translations were taken as some of those letters carried the Qur'ānic verses which were translated into the native languages of the addressees. The translation of *Sūrat al-'Imrān* the verse sixty-four by Abu Sufyān in the court of Heraclius is one of the similar cases. Abu Sufyān narrated the whole account to Ibn 'Abbās which was recorded by Al-Bukhārī (d. 256/trans. 1997, pp. 50-55). Analogous to that is Hazrat Salman al-Farisi's translation of *sūrat al-Fātiḥa* into Percian language (Elimam, 2013; Saeed, 2008).

Translation and interpretation are one of the sources of communicating the message of Allah and spreading it among non-Arabs for which the companions of the Prophet Muhammad (SAWS) worked diligently. It can be deduced from the incident when the Prophet of Islam instructed Zaid bin Thābit to learn Syrian language and he

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acquired the required linguistic competence in fifteen days, and enacted as the correspondent between the Jews and the Prophet of Islam (Al-Tirmidhī, d. 279/ trans. 2007). Similarly, Abu Jamra was reported to act as the interpreter between the prophet and the delegates from Rabiʻa tribe (Al-Bukhārī, d. 256/ trans. 1997, Vol. 13:87) for spreading Allah's message.

In this background translation of the Qur'ān seemed to be central but virtually it had never been accepted as the core intellectual activity of any discipline but had been considered a secondary and less significant activity in Islamic scholarship (Saeed, 2008). It has been accepted as untranslatable and committing the entire Qur'ān in any other language was considered unlawful. However, the growing territories propounded the need for translation and thus the explanation and interpretation of the verses related to law and the rest of the aspects of life in vernacular languages were considered lawful. To cater the same need al-Ṭabarī's monumental commentary *Jāmmiʻ al-bayān* was translated into Persian language titled as *Tarjuma-yi tafsīr-i Ṭabarī* (Al-Bāqi, 2009, p.6; Lewis, 2001. Vol. 4. p. 59; Saeed, 2008, p.123), which initiated new channels of translating the untranslatable. In the first Hijrah century the first translation of the Qur'ān appeared in Syriac language by Jews for understanding the secrets of the uprising religion, the second appeared in Berber language in the second century followed by Mūsa ibn Sayyar al-Aswārī's Persian translation in the third century and its Turkish translation appeared in the eighth century (Saleem, 2013, p.80). Similarly, many Qur'ān

exegesis were written in other languages specifically in Persian likewise many interpretations from Arabic were translated into the Persian and other languages. Al-Bāqi (2009) provided a comprehensive account of the Arabic treatises translated into Persian language including the Qur'ān and its interpretations. He thinks that these Persian translations existed in the twelfth Hijrah century when Shah Wali-Allah translated the Qur'ān into Persian language entitled as *Fatih Al-Rahmān bi- Tarjama't Al-Qur'ān'* (2009, p.6-28). Similarly, his two sons contributed two Urdu translations of the Qur'ān; Rafī'uddin in the twelfth Hijrah century who used Arabic metaphrase and Abdul Qadir in the beginning of the thirteenth century who selected idiomatic Urdu and made it accessible to the common masses. Their efforts likewise opened new channels of translating the Qur'ān into Urdu and other vernacular languages.

Besides, translations of the Qur'ān were done in several other languages such as Latin, Malay, German, Dutch and French and English (Saeed, 2008). The translations by the non-Muslim Europeans were done to know the secrets of the sea changes occurring in the life of Muslims and their ever-rising academic, intellectual, economic, social and political status in the world as a whole. It was also done to encounter them in their respective fields. The translations with this stance are briefly stated here.

The first Medieval Latin version of the Qur'ān was translated by Robert of Ketton under the patronage of Abbot of Cluny Peter Venerable to encounter Islam in the twelfth century which served as a source text for its Italian, German and Dutch

translations in sixteenth and the seventeenth centuries. In 1210 Toledo's Latin translation of the Qur'ān appeared in which, he retained for what he had been persuaded for i.e. the Qur'ān contains "sacriligious and impious precepts" (Gazquez & Gray, 2007, p.87). In 1647 Du Ryer produced a French translation of the Qur'ān which became the source language text (SLT) for A. Ross' translation. In 1689 Maracci's Latin version of the Qur'ān appeared with the addition of selected quotes from the exegetes trying to refute the Qur'ān. George Sale translated the Qur'ān into English in 1784 and this translation remained the only available translation for the next one and a half century. In the mid-Nineties, J.M. Rodwell translated the Qur'ān by rearranging the *Sūrahs* in the sequence of the revelation with gross misinterpretation and mistranslation. Several English translations appeared in the following years like E. H. Palmer's translation issued in 1880, Bell's in 1939 and Dawood's in 1956. Arberry's translation was published in 1955 (Arberry, 1955; Bobzin, 2001-2006; Kidwai, 2007; Saeed, 2008).

Many Muslim scholars felt the need to translate the Qur'ān into English which should be cognate with the SL (source language) text and represent the message of Islam as accurately as might be possible within the confines of English language. These translations; however, needed improvement in language (Kidwai, 2007). The translations with this standpoint include Mohammad Abdul Hakim Khan's *The Holy Qur'ān* was published in 1905, Hairat Dehlawi's *The Koran* in 1917, Hafiz Ghulam Sarwar's in 1929. In the following years some classical translations appeared, for

example, *The Meaning of the Glorious Qur'ān* by the famous scholar, a British Muslim convert living in India, namely Muhammad Marmaduke Pickthall published in 1930 followed by Yusuf Ali's *The Holy Qur'ān: Translation and Commentary* published in 1934. Ten years later Abdul Majid Daryabadi's *The Holy Qur'ān* was released in 1944. The *Interpretation of the Meaning of the Noble Qur'ān* by Taqi al-Din al-Hilali and Muhsin Khan appeared in 972 followed by Muhammad Asad's *The Message of the Qur'ān* in 1980.

The Qur'ān translations with this stance were SL-oriented and the writers did not find it important to adopt a target reader-oriented approach since they merely seemed to aim at providing the real message of the Qur'ān, as faithfully as they could, without any omission and additions, a practice contrary to the non-Muslim European mostly, Christian Missionaries, who intend to change the world of Islam into Christendom. However, many other translations especially those done by Muslims had different aims. Pickthall, for example, aimed "to present to English readers what Muslims the world over hold to be the meaning of the words of the Qur'ān" (n.d., p. 3). He thus attempted to "preserve the meaning of the Qur'ān and peradventure something of the charm in English" (n.d., p.3). However, with the passage of time, the scholars of the Qur'ān felt the need to translate it in clear and fluent language which should be easily accessible to the English speaking readers. Abdalhaqq and Bewley, for example, find the meaning of the Qur'ān through translation "came through a glass

darkly" and thus aim "to allow the meaning of the original ... to come straight through with as little linguistic interface as possible so that the English used does not get in the way of the direct transmission of the meaning" (Bewley, 1999, p. iii). They, however, accept the impossibility of conveying the total meaning of the Qur'ān in any other language. Haleem found the strict adherence to the original Arabic form and idiom as "unnatural in English" and diligently tried to avoid it (2004/2005, p. xxxi). This noticeable shift in the objectives of translating the Qur'ān indicate the oncoming target reader-oriented approach. Qarā'ī selects "mirror-paraphrasing" approach to translate the Qur'ān in which each of the TL (target language) phrase "mirrors the semantic import" (2004/2005, p. xvii) of the SL (source language) phrase but to achieve a fluent English style he recommends alterations in "tense, aspect, voice, person and number; substitution of nouns by verbs" and also uses "omissions... additions ... adjustments of idiom and syntactical changes" (2004/2005, pp. xvii -xviii).

The scholars of the Qur'ān worked immensely and produced voluminous literature related to lexical, syntactical, rhetorical, textual and pragmatic properties of the Qur'ānic discourse in Arabic and many other languages. There have been likewise ever growing number of translations of the Qur'ān in multiple languages including English but the literature related to the translations of the Qur'ān is very limited. These researches incorporate bibliographies providing a comprehensive overview of the *Qur'ān* translations like Binark Eren and Ihsanoglu's (1986) *World Bibliography of*

Translations of the Meanings of the Holy Qur'ān and Kidwai's (2007) *Bibliography of the Translations of the Meaning of the Glorious Qur'ān into English* which covers up the translations from 1649-2002 and Fatani's (2002) *Translation and the Qur'ān*. These researches also include articles like Mustapha's (1998/ 2009) *Qur'ān Translation* and Bobzin's (2001) *Translations of the Qur'ān*. Moreover, there are analyses of the text by many researchers as briefly stated here: Rahman (1988) provides a brief analysis of Ahmed Ali's English translation entitled as *Al-Qur'ān: A Contemporary Translation* and discusses only two words of the Qur'ān wrongly rendered. Hatim and Mason (1997) have contributed an analysis of the English translations of selected verses from *Sūrat Yāsīn* which exhibits a high significance as it applies a text linguistic approach in the said analysis.

There is a need in the discipline of the translation studies to carry out such researches focussed on complete *Sūrah* which can be useful equally for the Qur'ān translators, analysts, and the the translation theorists. Stewart (2000) discussed the Qur'ān translation from the perspective of Christian readers who find the rhetorical strategy of the Qur'ān difficult instead of syntax and lexica. Khan's (2008) Ph.D. dissertation presents a detail linguistic analysis of the *Sūrat Yāsīn* his work is based on Nida's concept of dynamic equivalence in which he explored the informational flow and the communicative dimensions of the SL-text in the TL-text constituting a point of departure from the present research. Elimam's (2013) contribution to the field of

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translation analysis is the marked word order which on account of linguistic disparities hinders in course of its translation into English. Alhāj's (2015) work is related to the literature about the Qur'ān translation. He adopts a composite approach for translating the Qur'ān and recommends multiple parameters for the said purpose but his work does not involve any analysis of the Qur'ān translations which is the area of the present research. Raof's two treaties (2001/2010 & 2004) provide a detailed discussion on the translatable and the untranslatable linguistic features of the Qur'ānic discourse. He incorporates a much wider range of syntactic, prosodic, rhetorical, structural, ethical, textual and textural features and explores each of the features individually throughout the Qur'ān on the verses in isolation and did not focus on any complete *Sūrah*.

There has always been an earnest need to translate the Qur'ān to make it intelligible for the non-Arabs which was first realized by the Prophet Muhammad (SAWS), as everyone cannot learn Arabic and to prohibit its translation would diminish the possibility of understanding its meaning for the non-Arab Muslims. Islam is for all human beings speaking any language of the world and therefore, the whole humanity is entitled to know its meaning. Modern scholars of the Qur'ān consider the translation as one of the serious exegetical processes in which a translator interprets its meaning to help its non-Arab readers in comprehending its message and acquiring the paradigms of life postulated in it instead of replacing it by its TL text as had been done by the translators of the Bible. They believe in its untranslatability but consider the task of

translating it into another language as one of the paramount importance. As Ahmad (2006, p. xi) states that its translation is integral for the scholastic studies and Muslim scholars need to carry it. According to Raof it is "a major positive contribution to mankind and a magnificent promotion to cross-cultural understanding" (2001/2010, p.179).

To enhance the comprehension of the Divine message, the Qur'ān has been translated into more than sixty-six languages of the world including English. Binnark and Eren (1986) counted five hundred and fifty-seven complete and eight hundred and eighty-three partial translations of the Qur'ān in sixty-five languages of the world published from 1515 to 1980. Many more translations appeared in the following years. Recently, Kidwai (2013, p. xi) calculated Seventy complete translations of the Qur'ān only in the English language.

1.2   EQUIVALENCE AND ITS SIGNIFICANCE IN THE QUR'ĀN TRANSLATIONS

Two dichotomous issues have been related to the translation since beginning whether it should be SL-text (source language) oriented retaining translational equivalence at multiple levels or TL-text (target language text) oriented that is by ignoring it. The translators of the Qur'ān followed the first category and tried to retain equivalence.

Equivalence is a relational tie and a binding link between the SL-text and TL-text and is of critical significance in translation. In its literal sense it postulates formal linguistic similarities including syntax and lexicon and other categories like stylistics, register, function, genre, discourse etc. when seen in broader perspectives. Catford (1965) and Werner Koller (1989) commenced its query by encompassing both langue and parole as it was used simultaneously to construct the relations between SL and TL language systems and also to allocate the linguistic as well as textual relations (Kenny, 1998/ 2009, p. 98). Langue and parole, according to the French linguist Saussure (1916/1968) are two necessary elements of human language; the first one denotes the system of a language and the later signifies the use of language by individuals according to the context of situation. The paradigm of translation shifted from interlingual to textual phenomenon with Toury (1980; 1995). Measuring the equivalent relations between the SL-text and TL-text by reconceptualizing the norms governing the translation process to facilitate translators and the researchers became central. With the new paradigm, not only the models of descriptive translation studies were forwarded but also the boundaries of translation and the translation equivalence were widened. This also became the main domain of the debate by Koller (1989) and Pym (1992, 2010a; 2010b).

Although the concept of equivalence was propounded in mid-sixties of the twentieth century, as a rule, it has always existed in the course of translation. It has

specifically been sought in the Qur'ān translations. Traditional translators strictly adhered to the SL text. In the Indian Subcontinent, Urdu translations of the Qur'ān normally printed the first line in Arabic language while the second line carried the meaning of each and every word in isolation. Thus Urdu text appeared in the sequence of Arabic text ignoring the Urdu syntax, giving an understanding of the individual Arabic words exclusively ignoring the standard Urdu expression. The third line, however, eventually would render the idiomatic Urdu text interpreting the meaning of the words in context but under strong influence of the SL word order and the frequent use of the Arabic meta-phrase. The study of the various English translations also reveals the fact that equivalence had always existed and the successful translations of the Qur'ān are those which adhered to the equivalence at maximum levels. Mostly, this adherence to the linguistic equivalence includes semantic, syntactic, stylistic and textual aspects and leads them to a better communication of the meaning which suffers when the equivalence at certain other level is sacrificed.

Equivalence can be used as an effective tool to explore the meaning by applying adequate techniques of grammatical and syntactical analysis to examine syntax, word form and their grammatical categories, word order, and word aspects through the exploration of collocations, denotations, connotations, coherence devices and co-textual phenomenon at the lexical and the functional levels, as well as by the exploration of the classical exegesis. It can likewise explore the stylistic and textual properties of the text

required in the translation process. It is thus appropriate to prepare and implement a valid, consistent, practical and workable model to trace equivalences based on the typologies formed by translation theorists like Catford (1965), Nida (1964, 1969 & 2001), Newmark (1982 &1988), Baker (1992), Hatim and Mason (1990 & 1997), (Koller, 1989), Raof (2001/2010, 2005 & 2007), and Alhaj (2015) and several others.

1.3   RESEARCH STATEMENT

This research is a linguistic analysis of the selected English translations of the Qur'ān to explore the nature of the translational equivalence between the source language text (SLT) and the target language text (TLT) by applying the descriptive qualitative research methods involving comparative close textual analysis. It attempts to investigate into the nature and the types of equivalence existent in the Qur'ān translations and the effects of retaining or discarding equivalence on the transference of meaning into the TL-text. It will consequently help to know the extent and the possibility of capturing the sublimity of the Qur'ānic discourse in its English renderings. The research deals with the total signification of the meaning transmitted in the translations whether by preserving translational equivalence at the level of syntax, lexica, style and text or by ignoring it, which differentiates it from the available researches.

1.4   RATIONALE AND THE SIGNIFICANCE OF THE STUDY
The ever-growing number of translations of the Qur'ān in multiple languages initiates the need to carry out in-depth analysis of these translations. The brief view of

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the available literature on the Qur'ān translation reveals that the studies which have previously been conducted as stated above are not enough. Fatani (2006) also realized a paucity of the said literature, as she states:

> What is surprising is the fact that no substantial work has so far been done to critically examine the mass of existing English translations of the Quran; i.e. to analyse the quality of the major translations and to highlight their hallmarks and shortcomings (p. 668).

Besides, the existent researches recommend the application of dynamic equivalence and communicative approach for translating the Qur'ān which also necessitates the present research as these approaches fall into the category of liberal approaches of the translation theory and virtually permit additions, omissions and alteration. Qarā'ī (2004/2005) for example, has adopted "mirror-paraphrasing" approach to translate the Qur'ān as discussed above, Haleem has taken on the fluent language and Bewley has attempted to communicate the meaning directly. All these instances pave the ways for deviation from the SL-text. Raof (2001/2010) expresses his views that "a translator who aspires to achieve total lexical and /or textual equivalence is chasing a mirage: total equivalence at any level of language is impossible, relative equivalence at any level is possible" (2001/2010, p. 7). He thus recommends the communicative approach for transmitting the meaning of the Qur'ān as the literal translations could not win the reader's heart for the target text. Khan (2008) recommends Nida's dynamic equivalence for the translation

of the Qur'ān, as he thinks that the TL-text readers should feel the effects equivalent to the one felt by the SL-text readers.

The present study thus sets out with an assumption that adhering to dynamic equivalence and rejecting it at syntactic, semantic, stylistic and textual level and the preference of communicative approach over semantic approach for translating a sensitive and divine text like the Qur'ān might produce the translations much different from the SL-text. The study also assumes that the achievement of the dynamic equivalence in translations of the Qur'ānic discourse is also impossible as Raof states "Perfect equivalence, ... in the sense that the message evokes identical responses in the speakers of the two languages, is probably impossible to attain except ... in limited pragmatic messages" (Raof, 2004, p. 105) as for example, when Hazrat Omar before embracing Islam, heard about the acceptance of Islam by his sister and her husband, he in an anger went to take their lives. They wer reciting the verses from *Sūrat Ṭāhā* Chapter Twenty which effected Hazrat Omar so deeply and changed him from within and he embraced Islam. In course of translation, the said impact may not be successful carried across. The study also assumes that equivalence already exists in the English translations of the Qur'ān at several levels and that the equivalent renderings may help in communicating the meaning more appropriately than the nonequivalent renderings. Besides, it keeps the SL-text and TL-text in close relational ties.

The present research proposes a model in the light of the contemporary linguistic and translation theories for the analysis of the Qur'ān translation to explore the nature and the types of equivalence and the repercussion of the adherence and deviation from the meaning. It, thus, synthesizes the theory and the practice.

This research is also important as it has analysed the selected translations of the Qur'ān done by the internationally renowned the twentieth century scholars such as Haleem (2004/2005), Abdalhaqq and Bewley (1999), Ali (1975), Pickthall (n.d.) and Arberry (1955). The research on the one hand will develop a better awareness among the readers of the Qur'ān translations, and on the other hand it will make the translators more conscious of their work, provide them a guideline to enhance the quality of the work and reduce the translational loss. Henceforth, this research would pave way for further research in the field of translation of the Qur'ān.

1.5 RESEARCH OBJECTIVES

The objectives of the present study are:

1. To carry out syntactic, semantic, stylistic and textual analysis of the *Sūrat al-Raḥmān* Chapter Fifty-five of the Qur'ān

2. To carry out syntactic, semantic, stylistic and textual analysis of the five translations of the *Sūrat al-Raḥmān* Chapter Fifty-five of the Qur'ān

3. To compare the SL-text and TL-text to trace the levels of equivalence preserved in the selected translations of the *Sūrat al-Raḥmān* Chapter Fifty-five of the Qur'ān

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4. To trace the effects of retaining or discarding equivalence on the meaning in the SL-text

1.6 RESEARCH QUESTIONS

Q.1. How do the key syntactic, semantic, stylistic, and textual features of the *Sūrat al-Raḥmān* help in transmitting the meaning and what are their functions?

Q.2. How far has the equivalence at syntactic, semantic, stylistic, and textual levels been achieved in the selected translations of the *Sūrat al-Raḥmān*?

Q.3. How does retaining or discarding the equivalence in the TL-texts affect the meaning of *Sūrat al-Raḥmān*?

The first two questions provide an epistemological enquiry into the nature, foundations, and scope of the research topic, and thus validate the exploration of the theories of translation, linguistic, stylistic, and textual features of the Qur'ānic discourse and discover their equivalents in the English translations of the Qur'ān. They also provide an insight into the procedural methods that can be employed to discover various levels and the degrees of equivalence or non-equivalence and to decode and encode the meaning of the religious text; especially that of the Qur'ān. The third question investigates the purpose of adherence to the linguistic models of translation and translation equivalence in translating the Qur'ān, and analyzing its translations. It will, thus help to explore the integral question, i.e. whether the search for equivalence in the Qur'ān translation can help to capture the sublimity of the Qur'ānic discourse and

capture the depth of its meaning, as well as to keep the translation impartial and close to the Qur'ānic discourse.

1.7 DELIMITATION OF THE STUDY

The research will be delimited to the study of the Arabic text of *Sūrat al-Raḥmān* Chapter Fifty-five of the Qur'ān translated by five translators; Haleem (2004/2005), Bewley (1999), Ali (1975), Arberry (1955), and Pickthall (n.d.). Only five translations were selected as the selected research design for the study proposed an exhaustive analysis of each linguistic, stylistic, and textual item comparatively. Therefore, the inclusion of more translations would not be possible in the given space. The selected translators have been significantly important and their translations of the Qur'ān have been acknowledged and read all over the world, as presented here briefly.

Muhammad Marmaduke Pickthall was a convert British Muslim, a novelist, and highly esteemed scholar of Islam. His Qur'ānic translation: *The Meaning of the Glorious Koran* first published in 1930, an epitom of the classical English translations, which faithfully followed the original Qur'ānic script and had "enormous success among Muslims" (Bobzin, 2001-2006, p. 343), setting a "standard for English-speaking Muslims" (Fatani, 2006, p. 669). Arthur John Arberry was a British orientalist, a Professor of Arabic at the University of London and Cambridge. He was an academic and a prolific scholar of Arabic, Persian, and Islamic studies. His *The Koran Interpreted* first published in 1955, and has been broadly respected amongst academics. Abdullah Yusuf Ali, a

British-Indian Muslim scholar, whose English translation: *The Glorious Qur'ān: Translation and Commentary* first appeared in 1934, is one of "the most popular translation among Muslims" (Saeed, 2008, p. 124) and has been widely used. Abdalhaqq Bewley and Aisha Bewley are prolific scholar of classical Arabic literature on Islam, Qur'ān, and Hadith, and translated the Qur'ān titled as *The Noble Qur'ān: A New Rendering of its Meaning in English*, published in 1999. Muhammad Abdel-Haleem is a Professor of Islamic Studies at SOAS, University of London, editor of the *Journal of Qur'ānic Studies*, and a Hafiz of the Qur'ān, who contributed a number of books and articles on the Qur'ān and the Islam. He published his translation of the Qur'ān under the title *The Qur'ān: A new Translation* in 2004.

It is also a matter of importance to note that two strains are evident in the selected translations; the first group is from the earlier decades of the twentieth century like Pickthall, Yusuf Ali, and Arberry who aimed to translate by adhering strictly and closely to the linguistic norms of the Qur'ānic discourse and accordingly, observed the translational equivalence. The second group is from the late twentieth and the twenty-first century like Bewley and Haleem who endeavoured to cater the need of the readers of the Qur'ān translations which virtually demands a readjustment through omission, accretion, and alteration. By selecting these two categories of the translators who aimed differently will give a clearer picture of the consequences of adhering to translation equivalence or ignoring it.

The application and research of translation theory are delimited to the linguistic theories of translation, translation equivalence, the available models of the Qur'ān translation, and the SL-text processing techniques and strategies. The conceptual framework and the background will be briefly stated to clarify the scenario of existent thought, against which, the research is being carried out. The study will mainly explore the parameters suitable for the analysis of the selected texts.

The present research incorporates syntactic, semantic, stylistic, and textual levels for the analysis and according to the demarcation of the disciplines the study of style and text comes under discipline of Arabic literature rather than linguistics. As these four levels of investigation provide a wide range of study components which in turn assist in decoding the meaning of the Qur'ānic discourse appropriately. The inclusion of the Arabic stylistics not only helps in investigating the rhythmic combinations of the words and phonemes beautifying the expressions or the unique diction, but also helps in comprehending the speech acts and the functional, and pragmatic aspects of the Qur'ānic text as these fields constitute the integral part of the Arabic stylistics. Without their inclusion, all these aspects cannot be comprehended. A translator of a sensitive text, specially a revealed text such as the Qur'ān, cannot rely exclusively on grammar and syntax for the exploration of the core meaning of a source text. He/she needs a full range of investigation for decoding the core meaning of a text and for committing it to the target text. Thus the need to explore deeply and widely necessitates the

incorporation of the researches of the related disciplines such as stylistic, textual, and literary cannons of interpreting the text along with the linguistics ones. Besides, translation of the Qur'ān has been accepted as a serious genre of interpretation and a translator is obliged to carry out in-depth investigation to know its meaning up to the maximum before committing it to the target language. This fact has been repeatedly emphasized by the scholars, exegetes, and the translators of the Qur'ān and has been reflected in their works, for example, Al-Alūsī, d. 1270/ 2000; Al-Rāzī, d. 606/1962; Al-Ṭabarī, d. 310 / 1997; Al-Zamakhsharī, d. 538/ n.d., and Shah Wali Allah al-Dihlawī (d. 1762) and several others who did not stop their investigation only at the grammatical analysis but also probed into the arena of stylistic and textual studies.

The four levels of investigation stated above were also selected because they belong to the related disciplines as; English stylistics and text-linguistics are the sub-branches of linguistics. Besides, the present research is interdisciplinary as it attempts to trace the nexus between diverse disciplines like translation, the concept of equivalence, linguistic, stylistic, and textual features of the Qur'ān.

1.8   TRANSLITERATION

The Qur'ānic words, phrases and, verses are given in Arabic script as for example: الله in the text. In addition, the Arabic linguistic and stylistic terms are translated and incorporated in the Appendix A. To avoid ambiguity and the translational loss the translated terms and their Arabic script both are incorporated in

the text. The transliteration of the Arabic terms, phrases, and titles is carried out according to the *Islamic Studies* fonts of the journal *of Islamic Studies, International Islamic University Islamabad.*

1.9 STRUCTURE OF THE STUDY

The research is divided into six chapters. The first Chapter introduces the research by providing significance of the Qur'ān translation, objective of the study, the research questions, and the significance of the study. The second Chapter collates the literature review related to translation theory and equivalence, the specific linguistic features of the Qur'ān, the text processing techniques of decoding the meaning of the SL text, the review of the related researches, and the conceptual framework for the analysis of the SL text. Chapter Three provides details about the research methods and procedures applied in the exploration of equivalence in the Qur'ān translations. Chapter Four presents the data obtained from the *Sūrat al-Raḥmān* and its five selected translations; it presents and analyzes the data related to the linguistic features of the Qur'ān and its selected translations. Chapter Five presents and analyzes the data related to the stylistic and textual properties of the Qur'ānic discourse and its five selected English translations. Chapter Six provides conclusion, implications, and recommendations based on the analysis of the findings of the study.

CHAPTER 2

LITERATURE REVIEW

The present research is interdisciplinary as it incorporates translation, linguistics, and the sub branches of linguistics such as stylistics and text linguistics. Likewise, it encompasses Qur'ānic studies especially the study of different types of Qur'ānic exegesis and cannons to comprehend the Qur'ān. Translation is an interdisciplinary and multilingual activity involving comparative literature and cultural studies, linguistics, and its branches. Besides, contemporary linguistics is not confined merely to the investigations of vocabulary and grammar but it embraces a number of other fields and thus incorporates a wide range of its sub-disciplines such as contrastive and critical linguistics, functional linguistics, text linguistics, discourse analysis, and critical discourse analysis.

The research attempts to trace the nexus between diverse disciplines like translation, the concept of equivalence, linguistic, stylistic and textual features of the Qur'ānin discourse, and the issues of translating a text which is generally accepted as inimitable and untranslatable. Despite this, translation is accepted as the most important method for understanding the meaning and the message of the Qur'ān for those who do not understand the Arabic language. Thus to achieve the intended objectives as stated above; it is pertinent to provide a substantial literature review to ascertain a conceptual framework for the analysis of the translations of the Qur'ān. This chapter, therefore,

seeks to probe into the specific linguistic features of the Qur'ān, difficulties in translating it, the theoretical framework of translation, the development and the conceptual framework of translational equivalence and its various levels. It also probes into the text processing techniques and strategies of the Qur'ān including linguistic, stylistic, and textual exegesis to understand its linguistic phenomenon. It likewise encompasses the review of the related researches and the translation techniques used in them. It also aspires to discuss the parameters for the translation analysis and finally the chapter is concluded at the summary of the present chapter.

The present research thus endeavours to explore the features of the Qur'ān, difficulties of translating its discourse, and exploring the modern translation theories to assess the extent of help its translator might obtain from them. It also investigates into the extent of assistance modern translation theories provide to the Qur'ān translators in capturing the various cadence of its meaning and in supporting their complex and strenuous task. In order to arrive at this integral point it becomes inevitable to explore translation theories and the related researches, and the debates to form some workable paradigms for translating and analyzing the Qur'ān translations.

2.1   THE SPECIFICITY OF THE LANGUAGE OF THE QUR'ĀN

Allah (SWT) the sole creator of man, jinn and their universe established a system of perpetual guidance through revelation so that His creations, could accomplish a successful life in both worlds. He, therefore, sent Prophets among the people who were

from them and who guided them to the righteous path. In order to ordain them with sublimation and a superseding status so that people would listen to them, he bestowed an unsurpassable miraculous skill to prophets which challenged "the prevalent skill" (Raof, 2004, p.91) of the time leaving people ineffective, impotent, and helpless (عَجْز), like the Rod of Moses which tricked the pharaoh's magician. Similarly, the Prophet Muhammad (SAWS) is bestowed with the linguistic miracle of the Qur'ān, in which Allah (SWT) Himself challenged the great orators, poets and linguists in the Qur'ān:

فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللهِ إِن كُنْتُمْ صَادِقِينَ (Qur'ān 2:23), but the Arab linguists, poets and orators with all their excellence failed to provide anything, "the prevalent" linguistic skills surrendered in front of the Divine Discourse. However, translating this linguistic miracle into any other language is not only impossible but also essential and needed (Raof, 2004, p.91).

2.1.1 Key features of the Qur'ānic discourse

The Qurān is a book of wisdom and Divine guidance originally revealed in Arabic and read by people belonging to different linguistic backgrounds and cultures. It embodies, as Arberry says, a "unique fusion" of poetry and prose, "the music", "rhapsody" and "the analogy reinforced by ... rhythmical flow of the discourse" (1955, p. x). It comprises an infinite variety of stylistic, linguistic, and literary features enhancing its exquisiteness, splendour, and force. Haleem (1999/2011, pp. 211-213) traces the use of affective and indicative sentences (الجملة الانشا ئية و الجملة الخبرية) which

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emit a variety of the speech acts triggered by the context of situations and engage the discourse participants individually, emotionally as well as intellectually. The use of dialogues, apostrophe *(Iltifāt)* (الإلتفات), and great frequency of adjectives, direct addresses, speedy narrations, comments, emphatic tone, oaths, and imagery make the discourse vibrant, vital, dynamic, and highly effective. Its narratives are unique and exemplify all quintessential structure, texture, symbolic significance, and functions, containing plot with a complete whole, unforgettable characters, grand and elevated thought, spectacle, melody, and diction whose sublimity and depth of the message is arrived at only by true believers. They are symbolic and functional (Afsar, 2005, pp. 483-492).

The unique Qur'ānic discourse is harmonious with semantic coherence, conceptual relatedness, textual allusions, inter-textual references, and phonological enhancements (Raof, 2005). Its exquisite ritual poetry is not simply ornamental but loaded with various functions (Hoffmann, 2004). Its structurally parallel sentences become dissimilar when penetrated at the deeper level, its syntactic factors range from word order, case ending, persons, tenses, and morphemes to stylistic and grammatical ellipsis (Raof, 2007, p. 79-110). Its semantic appropriateness and far reaching depth, its phonological enhancements and their profound contribution to meaning, its textual, contextual and pragmatic factors as well as repetitions of lexica, of leitmotifs, and parables are all appropriate, irreplaceable, and unprecedented. Its style is exceptional and matchless, embodying innumerable variations which are being directly influenced

by the surrounding grammatical, lexical and phonetic environment of the sentence (2007, p.79).

The syntactic features of the Qur'ān are unique and exhibit intimate relation between structure, sound, and meaning. Its discourse comprises of numerous types of structures occurring throughout the text giving it exquisite beauty such as parallelistic structures as in Qur'ān 1: 5, 55:2-4, 86: 11-12 recur in the text greatly, multi-tiered structures with correlated contents as in Q 1, 91, long argumentative structure with conclusion as in Q 2: 164, and information listing structure as in Q 2: 136, 5:13 and 20: 5-6. Its *Sūrahs* include numerous candelabrums with a number of clauses and phrases modifying the noun clause as in Q 47: 15 exhibit stunning beauty. Its literary characters such as the unique use of hysteron and proteron, cryptic letters, final epithets, oaths, numerical symmetries, figurative devices imbibe its discourse with dynamic impact, matchless beauty, and magnificence. Lexical repetitions, ellipsis, pronominal non-correspondence, recursive and phrasal ties, and zero cohesive ties set a strong web of relations between the clauses, verses, and the subsections, and *Sūrahs*. The recursive modification, homonymy, hyponyms, cohyponyms and superordinate, syntactic chunking, syntactico-rhetorical infertilization, and past tense with future meaning accord impressive variations, inter-relatedness, and the depth of meaning to the Qur'ānic discourse (Raof, 2001, pp. 68-93).

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The Verbal idioms of the Qūr'ān originate from the verbal compounds signifying meaning greatly remote from their customary denotative and connotative significations. They stem from the specific use of verbal prepositions accorded with idiomatic force in a specific co-text, from the use of "non-regular prepositions with verbs" (Mir, 1989, p.6). They embrace implicature, bestow brevity, and terseness of expressions which may even originate from single words occurring in a specific linguistic context acquire idiomatic force. They fully embrace the "religio-ethical spirit of the Qur'ān" by emitting striking changes uncustomary to the idioms in Arabic language (Mir, 1989, p.12).

Apostrophe *Iltifāt* (الالتفات) is one of the key features of the Qur'ānic discourse which means paying attention by being thoughtful and courteous signifying dauntless courage expressed in Arabic (Suyūṭī, d. 911 /1968; Zarkashī, d. 794 / 1988). It is translated as "turn one's face to" (Haleem, 1999/2011, p.189; Raof 2011, p.189) to address the recipients individually, to add variety, and to avoid monotony reflected in the word choice of the speaker. As soon as he/ she turns the face from addressee to another addressee; the changes in the pronouns, nouns, and other grammatical categories occur according to the context of situation and the role relations between the discourse participants. As for example; the first chapter of the Qur'ān (الفاتحة) addresses *Allah* the Almighty as the third person singular and the shift occurs with (إياك) which is the second person pronoun.

Iltifāt, according to Haleem results from a "departure from the normal expected usage", which gives a more than usual "weight" to the grammatical structure. He traced six types of *Iltifāt* consisting of unexpected change in person, number, addressee, tense, case marker, and transition from a pronoun to a noun (1999/2011, pp. 191-202). He traced one hundred and forty instances of transition from the third person to first person, one hundred instances of first to third person, sixty instances of third to second person, thirty of second to third person, and one occurrence of transition from second to third person in the holy Qur'ān. He reckoned fifty occurrences of change in number, and twenty occurrences of change of addressee. Similarly, twenty-seven instances of change in verb, tense and mood, and the transition of case markers such as the verse Q 2:177 illustrating the shift from a nominative case to accusative case denoting the emphasis on a particular social group of those who endured with patience (الصَّابِرِينَ). He also recorded over hundred instances of shift from a pronoun to a noun as in Q 2:115 where instead of an expected pronoun "His face" the noun (وَجْهُ اللهِ) is used (pp. 206-7).

2.1.2   The difficulties in translating the Qur'ān

The above stated linguistic features of the Qur'ān, which are specific to the Qur'ānic discourse, make the translation task toilsome hard and in many cases unachievable. Daryabadi (2007) affirms that producing "even partially its exotic beauty, wonderful grandeur, and magical vivacity without sacrificing the requirements of the English idiom and usage are the despair of the translator and an ideal impossible of

attainment" (p. iii). A translator at first has to arrive at the true meaning of the Qur'ān and then transfer it to any other language, specifically in English, a language which is linguistically and culturally incongruous to Arabic. According to Daryabadi (2007) the differences between the Arabic and English language systems are the sole obstacles in translating the Qur'ān in English. He accounted for the existence of certain untranslatable Arabic verbs, absence of Arabic (مضارع) dual pronoun, absence of English pronoun exclusively for the second and third person. He thinks that, Arabic feminine plural, scarcity of active participle (اسم الفاعل) in English the occurrence of repetitions for emphasis, ellipsis, and *Iltifāt* in the Qur'ānic discourse all trigger the "impediments" (Daryabadi, 2007, iii-vi). The close study of the differences between Arabic and English language as stated by Daryabadi are based on longue instead of parole which is a term given by linguist Saussere as stated above in 1.2 and discussed below in 2.2.4. Ahmed, K. (2006, p.xi.) states: "even the best translations can never transport the Qur'ān, its vast universe of meaning, or its astounding beauty and grandeur to their reader." Ahmed, H. (2005) thinks that the true meaning of the Qur'ān can be grasped through comprehending its style with all the variety and force of its deeply embedded figurative devices, technical terms, idioms, aphorism, captivating verses recorded repetition, rhyme. He (2005) goes on to say that the narrative devices, iltifāt, brevity, giving details after precise statements, syntactical symmetries, parenthesis, and oaths are stunningly beautiful and integral to meaning and their knowledge leads to the true understanding

of its message. Various shades of meaning, linguistic subtleties, and antonyms derived from same roots bestow the meaning with depth. Words with multilayers and condensed meaning would need some passages in TL-texts to depict the actual meaning of the Qur'ānic words (Nassimi, 2008, p.40-3). Raof (2001) traced syntactic, phonetic/prosodic, rhetorical, structural and ethical features of the Qur'ān as discussed above in 2.1.1 and realized that these features and the meaning they communicate are so much complex and multi-layered that all at once the entirety of the communicated meaning cannot be penetrated and captured by the individual translators. Moreover, these are unique properties of the Arabic language and of the Qur'ānic discourse and most of them are not available in other languages and cannot be transferred across languages thus in course of translation there must be translational loss. He discussed the categories of the Qur'ānic discourse in detail and demarcated both, the translatable and the untranslatable aspects in it. He thinks that the rhetorical structures such as simile, synecdoche, chiasmus, and paronomasia are translatable but alliteration, assonance, euphemism, isocolon, metaphor, and polyptoton as occurred in the Qur'ān cannot be transferred in any other language without a significant loss of form and meaning. He believed that the rhetorical texture of the Qur'ānic discourse is language specific its key elements alliteration, cadence, isocolon, metaphor, metonymy, onomatopoeia, and pun are untranslatable categories and can be either paraphrased or changed to TL-culture.

The disparities between English and Arabic word order is another key source of hindrance in translating the Qur'ān in English. Arabic provides a wider range of choices in word order because of its inflection system. The default linear order can be utilized to form new information structures and foreground the desired information through the techniques of fronting the predicate and postponing the subject (التقديم والتأخير) whereas, in English it is relatively fixed (Elimam, 2013, p.2-3).

It becomes clear that translation of the Qur'ānic discourse is a tedious task, which can be performed only by those who not only have linguistic competence in both languages, but also are highly skilled in translating as well as have acquired knowledge of the meaning of the Qur'ān through linguistic and other interpretations and commentaries. Ahmed, K. (2006) while expressing his views about the translators of the Qur'ān says that the translators of the Qur'ān should be "immersed in the universe of the Qur'ānic meaning and have ability to express it with clarity, elegance and force" (Ahmed, 2006, p.xi).

As one of the key aims of the present research is to explore the features of the Qur'ān, the difficulties involves in its translation, and to search for suitable translation theories to help the Qur'ān translators and the translation analysts for transferring its meaning up to the maximum, it is thus pertinent to explore translation theories, the related researches and the debates to form some workable paradigms for translating and analysing the Qur'ān.

2.2 THEORY OF TRANSLATION AND TRANSLATION EQUIVALENCE

2.2.1 What is translation?

Translation is an exploratory, recursive, reiterative, angular, and generative process. The English word "translation" is derived from the Latin word "translatus", the past participle of the verb "transferre", which refers to "carry over or across" (Pym, 2010, p.16). It can thus be inferred that it means to transmit the message from some unknown language to the known one without much loss of meaning, a task which is difficult, tedious and according to Goethe "impossible", but "essential" (as cited in Newmark, 1982, p.18). Catford perceives it as "an operation performed on languages" (1965, p.3), Newmark espies it as "a craft" whose essence lies in the very "attempt to replace a ... message... by the same message ... in another language" (1982, p.7). For Raof it is "an act of interpretation and rephrasing" (2001, p.183) and for Eugene Nida and Charles Taber, it is the reproduction of "the closest natural equivalent", to the "meaning" and "style" of the SL-text "message" in the TL-text. Since, the simultaneous sustenance of equivalence of these is inconceivable, the translator therefore, needs to prefer content and meaning over form and style and likewise "naturalness" over "formal correspondence" (1969/1982, pp.12-14). Hatim and Masson viewed it as an "act of communication through words" (1997, p. VI). Reiss penetrates it in terms of intercession and a negotiation performed by the translator between two texts in two different languages, "a bilingual mediated process of communication" to ensure the equivalent

functions (2000, p.160). In Pym's term, it is a "way of developing conceptual geometry" (2010, p.15).

All definitions stated above indicate that it is a complex phenomenon virtually relying on the professional competence of the translators and their belief systems which monitor their choices. The very act of translating highlights the translators' privileged status of making the final selection concerning any linguistic item whether it be a singular word, phrase, expression, a sentence pattern, or even a metaphoric expression. What should ultimately go in the text is eventually at the translators' own discretion. Translation theories entrust liberties of making personal choices and adding voices to their own interests. Nida's (1969/1982) recommendation of sacrificing style for meaning and concept of dynamic equivalence, Catfords' (1965) two term options of formal correspondence and textual equivalence, Newmark's (1981) communicative approach to translation, functional approaches to translation by Nord (1997), Reiss (1989 & 2000), Snell-Hornby (2006), Skopos by Vermeer (1989/2000), and discourse and register analysis approaches by House (1997), Baker (1992) and Hatim (1990 & 1997) motivate and license translators for making personal choices in course of translating a text. Theorists like Venuti (1995) and Robinson (1991 & 1997) worked to entrust liberties to translators. Weissbort and Eysteinsson (2006, p.534) think that Robinson's book: *The translator's turn* (1991) postulates that translation is to be a "matter of creative, personal and physical reaction and expression" even under the rigrous institutional monitoring.

Venuti's support of "translator's activism" and "domestication" according to Weissbort, and Eysteinsson he furnished the ground for "violence perpetrated on source cultures" (2006, p.546). In the light of the above review it can be deduced that translation is not a simple skill but is potent to subvert and destabilize the text through omissions, addition, and alteration at various levels.

The stated definitions accord translators with the authority to provide rules guided by personal motivations instead of certain systematic paradigms elicited from accumulative knowledge of a discipline. It was because the translation has long been the object of study of poetics, literary studies, theology, and hermeneutics. However, the need was felt to incorporate the researches in the discipline of Linguistics to develop systematic translation theory. It was first Nida (1964), who utilized the researches in field of sociolinguistics and Chomsky's Transformational Generative Grammar to draw his models of dynamic equivalence. Catford (1965) based his book *A Linguistic Theory of Translation* upon the Systemic Functional Linguistics (SFL) by M. A. K. Hallidy. Later, Bell (1991) acclaimed that translation heavily draws upon linguistics for processing SL-texts and its translation which necessitates the development of an adequate translation theory based upon the researches in discipline and the sub-disciplines of linguistics. Bell (1991) expressed his opinion that Linguistics will provide translator an access to the accumulative knowledge of the linguistic enquiry concerning the nature and function of language. He believed that only by drawing on linguistic

theories, translators can achieve "systematic and objective descriptions of the process of translation" (p. xv) as it is one of the sole aim of the linguistic theory of translation. There, thus, rose the impetus for the Linguistic translation theories and a number of theorists developed Linguistic theories of translation such as Koller (1989) House (1997), Hatim and Mason (1990 & 1997), Baker (1992) and many others who heavily drew upon these theories. Although, there had been a reservation at the part of the translation theorists that linguistics provides limited data which can be useful for translation (Fawcett, 1997). In this regard it has been observed that linguistics itself expanded and embraced a number of other disciplines which widened its fields of investigation and the data it submits.

Translation is a branch of applied linguistics, as in the process of translation a translator consistently attempts to compare and contrast different aspects of two languages to find the equivalents, it is likewise a multidisciplinary activity mainly relying on linguistics and its sub-branches like comparative linguistics, functional linguistics, text-linguistics, discourse analysis, stylistics, socio-linguistics, and psycholinguistics. With the extended models of linguistic theories of translation, the fields of enquiry of a text were also enlarged and extended the exploration of the micro and macro structures help explore the development of thematic contents giving text coherent structures and cohesive ties. Equivalent typologies ere developed. It had been expected as espied by Bell (1991, p.xv),

that the translations would be liberated from the subjective and normative evaluation of the texts by the translators.

2.2.2 The continual debate in translation theory

Two dichotomous types of translation sense for sense and word for word, or formal and free has caused debate among translation theorists, translators and related people ever since St. Jerome (CE 395/1997) used them, and remains pivotal till today. Yūhanna Ibn-al- Batrīq and al-Himsi during ninth century used the literal method of translation in Arab whereas, Hunayn Ibn-e Ishāq propounded a sense for sense method of translation but simultaneously retained accuracy of meaning, fluency of the target text and strong relational ties between SL-text and TL-text (Baker & Hanna, 1998/2009, P.333). It became a recurring debate in the field of translation theory and criticism from time to time under different banners like alienating and naturalizing by Schleiermacher (1813/ 1992) which became foreignization and domestication with Vanuti (1995 & 2000), formal correspondence and dynamic equivalence with Nida (1964) semantic or communicative with Newmark (1981), observational or participative with Pym (2010) and overt and covert with House (1997). The two concepts, sense for sense and word for word remained integral in translation theory and became the base for the development of the concept of translation equivalence. Vinay and Darbelnet elicited it from the concept of free translation in 1958.

Consequently, the conclusion that adherence to grammatical, syntactic, semantic, functional or textual properties of SL-text, or a certain degree of retraction and a slight move away from them would promise a successful translation remained the pivotal impetus of translation theory. Thus, a translator invests his/her critical insight, creativity and linguistic competence by remaining faithful and true to the SL text, either mediates between the author and the TL-readers, or searches and creates appropriate equivalence to communicate the meaning to the TL-readers. In the first case, accuracy suffers and in the second one, fluency. In the translation of the text which is of graver import, especially the religious and revealed texts, retention of accuracy and closeness to the source text has always been emphasized. St. Jerome was the first (CE 395/1997) Bible translator who adopted this paradigm in his translation of *Vulgate*. Ryken, an authority on Bible translation, states that 'fidelity to original' and accuracy are the key parameters which have to be followed (2002, p.287). In order to further emphasize accuracy, he says, "A translation has to measure up to this criterion" (Ryken, 2002, p.287). He criticised Nida's concept of dynamic equivalence because it allows room for inaccuracy and misinterpretation. Saeed (2008, p.129) emphasizes accuracy and criticises the inclusions of words and phrases in the translations of the Qur'ān as such inclusion manifests their own perception of the world. Afsar and Azmat (2012, p. 209) traced the "underlying ideologies" in the English translations of the Qur'ān depicted by the

translators through the selections of lexical items, syntax and punctuation marks. Their said statement also bears the conformity of the SL text and its accurate rendering.

Newmark (1981) recommended the careful application of the semantic translation for serious literature. It has therefore, been considered a matter of graver import to seek near and equal relations between the elements of SL text and TL text without any addition, omission or alteration. Reiss (1971/ 2000) also stressed on the careful selection of translation methods and the communicative strategies for the "content-focused' and expressive texts" and supported semantic equivalence and the retention of metaphor (as cited in Munday, 2001/2008, p. 74).

2.2.3   Translation and translation equivalence

In translation theory, equivalence had long been at work before the invention of the term. According to Venuti (2000, p.5) equivalence means "accuracy", "adequacy", "correctness", "correspondence", "fidelity", or "identity". The concept of equivalence grew gradually and its span widened with the ever widening span of linguistics and interdisciplinary research. New researches in the field of linguistics were incorporated in translation theories which catered to expand its boundaries. It remained integral and also disputable among the translation theorists. Different translators espied its types differently, some of them viewed it as vital for the translation, some used the terms for convenience, and some of them even rejected it altogether finding it as a stumbling

block. In its present form it is observed and comprehended at several lexical, syntactic, stylistic, functional, pragmatic and textual levels and is triggered by the text types.

According to Venuti (2000) equivalence is "submitted to lexical, grammatical, and stylistic analysis" and is "established on the basis of text type and social function" (p.121). However, while tracing the history of translation studies, he opined that equivalence created a deadlock of thought during 1960s which was ensued by the functional approaches during 1980s and 90s and the concept of equivalence went under modification (2000, p.5). He thus referred to its broadening edges although in a critical accent. Venuti very briefly pointed out its key aspects i.e. its range, levels, and base of its establishment laying restriction on translators' authority but ensuring the supremacy of the SL text; a practice which may be criticized by the theorists and the translators with liberal thought and may not be fruitful for translating certain text types but may be proved to be otherwise for translating a religious and sensitive text. The conceptual frame work of the concept is discussed below:

2.2.4 Equivalence: the progression and the conceptual framework

The concept of equivalence has been perceived in multiple ways and a little effort has been made to theorize the concept exclusively. On the one hand, it grew from the theoretical acts of tracing the relations between two language systems based on the langue as it can be viewed in the treatise by Michael Hann (1992). Hann adopted a quantitative, lexical approach to translation equivalence based on the language systems

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aimed at providing a systematic method of acquiring the skills of technical translation and emphasized on the provision of one to one equivalence. On the other hand, it is thought to be originated from the investigations related to the practical aspect of the language occurring in context including all the observable linguistic elements of a text based on parole. It is interlingual, because it deals with the discipline of contrastive linguistics as well as intertextual because it is closely connected with the study of the text (Kenny, 1998/2009, p. 98). Traditionally, it has been surmised as a semantic category (Baker, 2004); it has also been penetrated in terms of producing equivalent effect on the receptor's mind by Nida (1958 & 1964) and Nida and Taber (1969), it has also been viewed in terms of retaining equivalent function i.e. informative, expressive and imperative, the approach germinating under the skopos theory (Baker, 2004). The concept progressed and from a narrow term gradually grew out into theory and its boundaries widened and it was likewise criticised. The emergence of the term "equivalence", its development and progression, its key features, its typologies and the related debates are discussed in the sections that follows.

In translation studies, the term equivalence emerged in 1958 with its use by Vinay and Darbelnet, who perceived it as a procedure used for transferring situation from the SL-text to the TL-text without locating it in lexica and syntax. They mapped seven procedures of translation and equivalence was one of the four procedures developed from the customary concept of free translation. These procedures are

transposition, modulation, equivalence and adaptation. The rest of the three are borrowing, calque and literal, emerging from the old term "literal" and they termed it as "direct" (Vinay & Darbelnet, 1958/2000, pp. 84-93). Their concept of equivalence caters for accommodation of the TL norms as for transferring the proverbs, cliché and idioms they recommend the transference of sense and meaning rather than the image. Such alterations may be welcomed in translating literacy texts but may cause significant alteration if applied on a religious and divine text.

Jakobson perceived equivalence as "cardinal" to translation which exists "in difference" (1959/2000, p.114). He believed that languages differ in gender, aspects and semantic fields causing impediment in the achievement of equivalence between the words in course of translation. A text can only be translated into another language by translating "its signs into ... signs of another system". A translator thus strives to present the equivalent message by applying two different "code-units" (p.114) constituting semiotic equivalence, which lays emphasis on the use of an available equivalent word depicting the same notion and sign in the target language ignoring the cultural and geographical specificities of the source language. His concept of equivalence can be more successfully applied on the translation of a work of art and literature specifically poetry accommodating the creative transposition of the translation rather than texts which are sensitive, graver, revealed and religious like that of the Bible and the Qur'ān. However,

his suggestion of retaining equivalence by using the existent words also indicated the possibility of the existence of translational equivalence between the SL-text and TL-text.

Nida's treatises (1949/1952 & 1969/1982) which illustrate his theory of translation and translation equivalence are based on Chomsky's linguistic theory of universal grammar in which he emphasized the achievement of the dynamic equivalence in the translation of Bible. He postulated a two-term dichotomous concept as formal and dynamic equivalence. Formal equivalence is "source-oriented" aiming to "reveal as much as possible ... the form and content of the original message" involving "grammatical units", "consistency in word usage", "meaning" and "context" (Nida, 1964, P. 166) and the second is dynamic equivalence which he considered of the key importance. By incorporating the text processing techniques acquired through research in the field of linguistics like hierarchical structuring, componential analysis and semantic structure analysis, he extended the boundaries of translational processing of the SL-text and their equivalents in the TL-texts. The techniques helped translators disengage the referential and emotive meanings by applying the techniques of "chain analysis", "hierarchical analysis" and "componential analysis" (Nida, 1964, pp. 70-87). He also postulates "derivational, componential and distributional techniques" to describe referential meaning by using "structural contrast" and "exploration of the context" for "analyzing meaning" (1964, pp. 87-102). He necessitates the translators to explore the dynamic dimension of the message and to communicate it successfully.

Nida's contribution to translation theory, theory of equivalence and to the practice of translating the Bible has been essential and influential over the last half of the century. His theory of dynamic equivalence provided the conceptual framework for the translation of the Bible which is one of the revealed books and is closer to the Qur'ān. His efforts made the Bible easily accessible and comprehendible under the notion of dynamic equivalence.

Dynamic equivalence by Nida has a substantial impact on translation theory and practices. The extensive study of the theory and its application on the Bible translation revealed the fact that it emphasizes and prefers the equivalence of the impact over accuracy and thus permits additions and omissions and consequent alteration in syntax, word choice and style of communication in TL-text. The same view has also been expressed by Zogbo (1998/ 2009, p. 25). The theory has been criticized by translation theorists as well as by translators of the Bible equally, although its merits have been equally accepted. Translation theorists Chesterman (2002) criticized it as a mirage which cannot be achieved or measured. The approach accords many liberties which can be misapplied and the text can be uprooted from its cultural and historic context and ideas can be changed as the meaning can be sacrificed for the sake of impact. The fact becomes obvious when Nida says while explaining dynamic equivalence: "in such a translation one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship" (1964, p. 159). Translation

theorist Gentzler criticized Nida's concept of dynamic equivalence as he says that it

"provides an excellent model for translation that involves a manipulation of a text to

serve the interests of a religious belief" (2001, p. 59). Ryken (2002) has equally criticised

the theory for changing the Bible into an ordinary book although it has been made more

accessible and comprehendible for the common reader in common day to day language.

The translation theorist Newmark also criticized the use of the term equivalent effect

by Nida and considered it 'intuitive' (1982, pp.10-12). Besides, many Bible translating

agencies have also rejected it. The discussion on Nida's model proves the fact that in

order to translate any religious text by ignoring accuracy will not yield positive ends.

Catford's (1965) theory of translation equivalence is based on Saussure's concept

of langue as he lays emphasis on the relations between language systems and considers

translation to be a branch of comparative linguistics (1965, p. 20). As Shreve espied

translation "as a formal system comprised of inter-systemic correspondences between

two linguistic systems manifested in a text" (1997, p. 56). Catford's model of translation

is based on Firth and Halliday's systemic functional linguistic models and recommends

textual equivalence; which is based on transferable substance excluding graphology and

phonology. He postulated three types of translation, the first two are: "full vs. partial"

(Catford, 1965, p. 21) exhibiting the extent of translation and "total vs. restricted" (p.

22) demonstrating the levels of translation. The third type exhibits ranks "in the

hierarchy of grammatical units" (p. 24) and is categorised as rank bound and rank

unbound translation. The TL-text equivalents in the first type are bound to certain ranks like "word-to-word or morpheme-to-morpheme equivalence" (Catford, 1965, p. 25) as in total or literal translation where as in rank unbound "equivalences shift freely up and down the rank scale" (p. 25). According to him, discovering a TL equivalent is of paramount importance but the achievement of "total equivalence" is "misleading" (1965, pp. 2-122).

Meaning is considered key to translation, which acquires new form in TL-texts. Catford recommended two measuring scales: one is level shift which is grammatical and textual, and second is category shift involving "a departure from formal correspondence" involving "structure-shifts", "class-shifts"', "unit-shifts" and "intra-system-shifts" (Catford, 1965, p. 76). His theory of translation and translation equivalence and shift is foundational and opened new venues of research in the field of linguistic translation and translation equivalence. His concept of shift has been highly appreciated by the translation theorists. Translation shifts are inevitable and occur because of translators' endeavour for the equivalence. The theory of translation shifts maps the difficulty appropriately and helps translators to work in a particular direction to sort out the problem. The occurrence of translation shifts in a translated text initiates pragmatic, communicative and functional translation and have been positively accepted by the translation theorists such as Levy (1967) and Popovic (1970). Catford has been criticised for providing examples consisted of isolated sentences rather than

contextualised but his theory became the subject of criticism by the succeeding theorists like Snell-Hornby (1988) and House (1997).

Gentzler (2001) assessed Nida's concept of dynamic equivalence under the parameters of deconstructionism and viewed it as a notion irreverent for translating God's word as it recommends alterations of the SL-text expressions.

Newmark (1982 & 1988) did not directly theorize or define the term equivalence but frequently used it in his discussions and recommended translators to discern between equivalence and nonequivalence in various problematic translations. He based his theory of translation and translation criticism on linguistic textual approach and applied linguistic models of componential analysis and case grammar to the translation analysis. In order to comprehend concepts, purpose of the text and use of linguistic devices, to locate and define the translation problem, procedures of solution and methods of operating these procedures he proposed a top-down approach. He gave the concept of communicative and semantic translation, in the first one the translator endeavours to preserve, as closely as possible, "the effect" of the text on the mind of the SL-text reader in the TL-text. In the semantic translation; a translator "attempts to render, as closely as the semantic and the syntactic structures of the second language allow, the exact contextual meaning of the original" (p.39). It synthesises the form and the content, differs from the literal translation and focusses the "exact contextual meaning of the original (p. 63), addresses all readers contrary to the communicative

translation. It differs from the literal translation because the literal one caters for the linguistic norm of the SL but the semantic one focusses the authors" authority. It espies unity between form and content, incorporates connotations, contextual meaning and context and likewise remains close to socio-linguistic, cultural and textual norms of SL text and may be applied more suitably for the complex, sensitive and religious texts. Newmark (1982) recommends it for translating serious literature. Nabokov stated that "only this is true translation" (as cited in Newmark, 1988, p.63).

Koller's vision of forming a scientific base for translation theory and criticism and the attempt to improve translation quality grounded the concept of equivalence deeper in translation theory. Equivalence, thus, becomes integral in specifying the links between various elements of the SL-text and TL-text (Koller, 1989). Accordingly he modeled the concept on Saussure's (1916/1968) concept of parole signifying the notion of language use rather than that of the language systems, for which, he used the term formal correspondence which is modeled on the concept of longue which is a category of contrastive linguistics. In order to make the said relations more specific, Koller postulated five types of equivalences which are to be penetrated in translating any texts by the translators and translation analyst.

Baker (1992) synthesizes speech acts, discourse analysis, text linguistics, sociolinguistics, and pragmatics to form it. For text processing, she considers a bottom up approach and demarcates equivalence at word level, above word level, grammatical,

textual and finally the pragmatic level. She thinks that equivalence at word level is a complex phenomenon as words attain meaning, value and potency in a particular linguistic system. A simple word bears several elements, even a morpheme is potent to affect or change the meaning, and its perseverance mars the message. She postulates four categories of meaning: propositional, expressive, presupposed lexical meaning and evoked lexical meaning, the first one can be right or wrong whereas the other three submit negotiable meaning (Baker, 1992). Her investigation of the factors leading to nonequivalence, strategies to overcome them, her discussion on collocations, idioms and fixed expressions provide insight to the translator as they gain help to search in a particular direction. Her emphasis on the careful investigation of the grammatical diversities such as numbers, gender, person, tense system, modality, mood, direct and indirect speech, causality provides practical insight into the issue. Information about the nature the word order in the languages involved in the translation action can be a practical help in sorting out the difficulty. As for example the knowledge that Arabic language has more inflictions and lesser restriction on word order whereas English has lesser inflections and almost fixed word order may lead to certain valid decisions. Her recommendations of substituting active for passive or vice versa, reconfiguration of syntax to make the utterance contextually acceptable, alteration of grammatical categories when inevitable, using "cleft and pseudo-cleft structure" are critical for preservation of the thematic organization to make the text coherent.

Similarly, the cohesive devices such as references, substitution, ellipsis and conjunctions may be dealt to achieve translation purpose. A translator's purpose and freedom are the ultimate factor to decide whether a translation should conform to SL-text or TL-text cohesive norms (Baker, 1992, p.201). Many recommendations of her model lead to a rather liberal translation which may not be adopted as it is for translating a sensitive and divine discourse. These recommendations may be synthesized with the ones that adhere to the SL-textual norms. There are however, spaces where she provides liberties to the translator which can be operationalized in the present research.

House's (1997) methods of analysis involved the comparison of SL-text and TL-text instead of focussing the target language readers which gave equal importance to both of the texts. She prepared a composite model by applying the tools drawn from the latest research in the field of linguistics and translation theories and sought equivalence in terms of field, tenor and mode sought equivalence in terms of field, tenor and mode. Hatim and Mason (1997) based their text based linguistic models of translation and translation analysis on Halliday's Systemic Functional Linguistic models, and the sub fields of linguistics like register, discourse, pragmatics, semiotics and text-linguistics, specially textuality. They applied their models on a variety of texts including the translation of the sacred texts like the Qur'ān and the Bible. Their model recommends a bottom-up approach for processing the forms, schemes and formats of text organization and the potential meaning of the text egressing gradually and slowly.

They fully utilized the text linguistic approach which gave a new dimension to translation. The approach caters for the appliance of language use instead of systems and thus serves the main purpose that is to widen the horizon of the equivalence and liberate it from the language systems. It, however, relies on the communication strategies of the text may operate successfully upon various text types but its exclusive application on a sacred text to accommodate the text according to the linguistic maxims of TL-text community may transform the message. It thus seems pertinent to apply these paradigms carefully and to synthesize them with the approaches catering for the transference of the atomistic items successfully.

Reis' (1971/ 2000) approaches equivalence from a holistic perspective where text types and the functions are determining factors for a number of constitutional parts of the text ranging from syntactic and semantic choices to the preservation of functions and the target text type. Her approach further widens the borders of equivalence. Pym (2010) supports the concept of equivalence and considers it an intellectual riposte to the prevalent structural approaches of linguistics which indicated the impossibility of translation. His notion of the term is based on the absence of total equivalence. He espied two types of equivalence, the "natural" and the "directional" to classify the two antipodes formal and free translation, contentious and pivotal in translation theory. The first one results from the existence of the relations between the various levels of SL-text and TL-text which is based on "equal value" (2010, pp. 6-7). It is the necessary outcome

of the natural operation and effects of the languages upon each other and must be searched as it is operational in the society and is symmetrical and equipollent (Balanced) and is potent to generate multiple translational strategies and procedures. The second one, on the other hand, has to be created while translating out of distinctive translational strategies which the theorist economized by concentrating them into SL oriented and TL oriented strategies which may not be surmised at the level of linguistic form. It is based on "asymmetrical relation" (Pym, 2010, p. 26) which are disproportionate and are potentially at opposing ends.

For any translational activity meaning is integral and in course of written text, it is communicated through words, phrases, clauses, sentences, co-text and context, operating upon the minds of the discourse participants. Language is performative, operative and a functional tool and in TL-text these tools needs to operate in an equivalent way. In order to achieve the desired end the translation theorists working with the linguistic models of translation recommended a number of typologies of translational equivalence. It is not possible to achieve a hundred percent equivalence at all these levels. There will always be variations, move aways and translational shifts and losses but translation typologies under linguistic theories will minimize the loss. By following these models translators mostly seek; as far as possible to preserve the SL content, form, style, function and textual properties. The following section illustrates the key typologies of translation equivalence.

2.2.4.1 Syntactic equivalence

Grammar is the central component of language constituting "rules governing form and meaning of words, phrases, clauses and sentences" (Huddleston & Pullum, 2002, p. 3) and mediating between phonology, graphology and semantics comprising of syntax and morphology configuring set of rules and systems under which words enter in certain relations to form the meaning infinitely, consistently and validly. The grammatical categories and the systems under which they enter into certain relation to form the meaning vary across the languages. In course of word for word translation, any attempt to seek formal grammatical equivalence would lead to the formation of meaningless and disorganize utterances. Catford's (1965) concept of equivalence is based upon Ferdinand de Saussure's (1916/1968) concept of langue which seeks the equivalence between language systems instead of parole which leads him to retrieve translation shifts. For the translational processing of the text according to Newmark (1988, p. 125) case grammar as more conducive as it forms the frame work of sentence pattern, itemizes case relations, verb types, sentence types, noun types and so on. He thinks that the elliptical verb in the translational processing is the key aspect and can be arrived at through the processing of the co-textual features and the available semantic options, the syntactic and stylistic aspects of the text.

Baker is of the opinion that "grammatical category, system or sequence" conform to the text types and become more translation resistant (2011, p. 94). As far as

grammatical equivalence is concerned, she thinks that number, gender, person, tense system, change of voice, word order, and text organizational features cause serious translation problems as they vary across languages. Likewise, a translator has to investigate mood, modality, direct and indirect speech and causality in context to analyse their functions in both languages. These discussions indicate that in translation the words enter in to grammatical relations according to the TL systems otherwise the meaning will be lost.

In course of the Qur'ān translations a translator has to face multiple difficulties as the meaning does not rely only on lexica but also on the word order and its alteration can cause serious damage to the meaning. A translator needs to be specifically conscious of it and seek grammatical equivalence without creating syntactic ambiguity. In order to achieve the said purpose, a translator needs to explore the systems of both languages and if systematically one to one equivalence is unavailable, the TL structure at the word level may be chosen. However, a move away from the SL structure at the phrase and the clause level can cause serious damage.

2.2.4.2   Semantic equivalence

Preserving semantic equivalence has always been the key effort of a translator and in Baker's opinion, "lexical choices are largely optional" (2011, p. 94). According to Newmark a translator deconstructs the meaning of a sentence into "sense components" (1988, p.114) or semantic features by applying componential analysis. The semantic

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features of TL words are matched with that of the SL words and missing elements are added to approximate the meaning. Newmark (1988) gives a long list of the semantic features which can be common or specific, diagnostic, technical and components with binary oppositions, can be grouped in several ways and can be incorporated in translational componential analysis and equivalent word can be arrived at. However; untranslatable properties may not have a perfect equivalent. In order to achieve semantic equivalence the meaning of the lexical items are explored to arrive at its connotative and denotative meaning. According to Koller (1989) the connotative equivalence caters for word choices by considering various dimensions of register, style, and geographical aspects. Baker's (1992) model of word processing is based on Cruse (1986), Halliday (1978), Zgusta (1971), and Leech (1974). She (1992, pp. 49-78) espies equivalence at above the word level, by decoding and interpreting the recurring patterns like collocations, idioms and fixed expressions with varying patterns across languages, cultures and conveying opposing and even conflicting meaning in SL-texts and TL-texts. A translator needs to recognize, interpret and disengage the new, unique and contextual meaning by using an equivalent counterpart in TL through phraseology, paraphrasing and omission.

2.2.4.3   Textual equivalence

A text comprises of "extended structure of syntactic units" (Werlich, 1976, p. 23) words, phrases, clauses, paragraphs and units and sections which are interconnected in

a cohesive way forming a coherent whole to communicate meaning. For De Beaugrande and Dressler (1981) a text contains seven standards of textuality: intentionality, acceptability, informativity, situationality and intertextuality including the two stated above. Linguistic based translation theories specially emphasize the textual equivalence as it ensures a number of other equivalent levels as formal correspondence according to Catford (1965) rely on it. His concept of textual equivalence, formal correspondence and the close relations between SL-text and TL-text measured with the help of translational shifts makes the SL-text of cardinal importance. In order to process text types, Newmark (1988) relies on Nida's model comprising of narrative, descriptive, argumentative etc. He thinks that the omission, alteration or provision of the discourse marker, and other cohesive tie is some time needed and relies on the translator's linguistic competence and skill in translation. He likewise recommends simplification, rearrangement and the classification of the text. Koller (1989) emphasizes the text-normative equivalence, which demands the equivalence between SL-text and TL-text concerning the norms of the text or the text types.

Concerning textual equivalence, Baker (1992) applies a combination of functional sentence perspective (FSP) of the Prague school and Hallidayan systemic functional grammar (SFG) to process and analyse the information and thematic structure of the clause. She emphasises clause processing strategies for the translators to know the strategies forming the thematic structure of the marked and unmarked themes

and demarcate the existent variations across the language and thus accommodate the thematic pattern of the TL-text rather than that of the SL-text. Substituting voice, reconfiguration of syntactic pattern which has similar meaning and is contextually acceptable, substituting grammatical categories to suit the TL-text norms and to achieve the fluency etc. are the key compensation strategies recommended by Baker (1992, pp.167-172).

Baker also recommended a number of techniques for preserving a marked and unmarked theme. Her model for textual equivalence and cohesion is based on Halliday and Hassan's model who considered text as "a unified whole" (1976, p.1). They traced five linguistic devices as prerequisite for textual cohesion. These are: references, substitution, ellipsis, conjunction, and lexical cohesion. They all constitute a network of grammatical relation. According to Baker, a translator with his linguistic, professional and bilingual competence will first retrieve these devices in the SL-text and then will discover the textual norms in the TL-text to transfer them instead of abiding by the SL- textual norms in TL-text (1992, pp.189-190).

Hatim and Mason (990 &1997) recommended the exploration of the paradigms of textuality and intertextuality constituting the base of semiotics and system of signification which applies the receivers' preconceived notions, belief system and knowledge and thus, makes the text coherent and continuant and attributes pragmatic and semiotic meaning to it. Processing intentionality is likewise to be arrived at by

textual elements like coherence, cohesion, symbols, deictic, referents, and specific sequence of all these elements, selection of genre, discourse properties and text types etc. help achieving text purpose (Hatim & Mason, 1997, p.16). Situationality is to be carefully handled by penetrating the register parameter: field, tenor and mode. It is the regulating principle of communicative aspects of the text and is equally important for the translator.

2.2.4.4   Functional equivalence

Measuring the text functions is integral for all translation theorists who based their translation theories on linguistic models of translation. Nida's contributions in this regard are remarkable. His treatises (1969/1982; 1964 & 2001) illustrate his theory of dynamic equivalence which was later altered as "functional equivalence" (de Waard & Nida, 1986: pp. 36-40). He thinks that dynamic equivalence can be arrived at by alteration of lexica, syntax, images and figures of speech to make it comprehendible for the modern readers. Accordingly, a translation acquires the merits of dynamic equivalence when "the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors" (Nida, 1969/1982, p. 200). The sameness of the impact on the mind of the SL-text and TL-text readers ensure its achievement. He recommends the exploration of the "transmission of a message in terms of a dynamic dimension" (Nida, 964, P. 120).

Newmark (1988, p. 42) recommends Jakobson's models comprising of aesthetic, phatic and meta-lingual functions; to measure the level of formality, Martin Joos and Strevens' models are recommended. A translator ought to investigate into the nature and function of each sentence and explore whether it operates as an addition, detail, example, contrast, opposition, or a reservation as revealed through discourse markers and then transfer it appropriately. He even permits minor alterations if inevitable (1988, P. 135).

House (1997) mapped four levels of investigation "function of the individual text, genre, register and language/ text" (1997, pp. 107-8) along with the analytic categories and espied genre as super-ordinate to register (1997, p. 105). At first level, the individual textual functions consisting of ideational and interpersonal functions elicited from register analysis are investigated, at the second level; genre and its textual functions are to be processed. Next; register which includes field, tenor; including province and stance, social role relationship, social attitude etc. is examined, and finally mode is processed which includes medium based on linguistic choices, language and text, lexical, syntactic, textual, iconic linkage, and theme dynamics.

Reiss (1971/ 2000) endorses discovering and penetrating the informative, expressive and operative functions of the SL-text and transmitting them in TL-text. She adopts a top-down approach to process the text and SL-text functions before transmitting them into TL-texts. She thinks that, "the text type determines the general

method of translating; the text variety ... language and text structure conventions" (2000, p.166). The discovery of the text type is then a primary effort of the translator as it determines functions, text types, styles, and other related factors.

2.2.4.5   Pragmatic equivalence

The pragmatic equivalence demands an equivalent impact between the SL-text and TL-text receivers quite like that of Nida's dynamic equivalence. It is also termed as communicative equivalence by Koller (1989). In order to preserve the pragmatic conditions of the TL-text, Newmark recommends translators to widen the framework of the "case partners" (1988, p. 132) like Brinkman, Fillmore, Tesniere and Halliday. He also recommends considering "case forming or combination potential" (1988, P. 136) in course of translating case partners of the adjectives or nouns. The adjectives derived from verbs need a case partner; they may operate as connecter, posit reason, quality, posit case or even as verb relation.

Baker postulates that pragmatic equivalence chisels the meaning rather than studying the methods of generating meaning in a specific language system. Accordingly, a text is made up of linguistic elements, and the analysis of these elements provides it a sense along with the help of a reader's own comprehending abilities, training, knowledge, and belief system (1992, pp. 217-222). She thinks that pragmatic aspects of the text such as implicature, coherence, and cohesion are to be realized and explored in the SL-text and are to be rendered according to the context and situation.

2.2.4.6   Stylistic equivalence

Stylistic devices are quintessential in decoding, encoding and re-encoding the meaning in a text. They not only bestow beauty of form and expression and make a text easily memorisable but also make it forceful, effective and give it brevity. These devices define writer's mind set, point of view, influences, likes and dislikes, social, cultural, academic, and economic background and tell readers about the age he/she belong to and help as an important strategy to communicate the intended meaning in ironic or paradoxical way. It is, thus important to decode the communicated message through them very carefully and transcode it with equal care. According to Newmark (1982) these devises can be the major source of translational loss. Koller (1989) used the term formal equivalence to denote the notion of identical stylistic beauties, aesthetic values and artistic aspects of both the SL-text and TL-text and mendates them to be equivalent. While talking about the causes of translational loss Newmark proposed a rule that "corresponding words, collocations, idioms, metaphors, proverbs, sayings, syntactic units, and word must be equally frequent" (1982, p. 8), but espies it impractical because of inevitable disparities between languages. He devoted one full chapter to discuss the translation of metaphor which according to him can be universal or culture specific, but it is also pragmatic as it carries the "core ... message" (Newmark, 1988, p. 112) and is to be rendered literally but to be interpreted in footnotes to assist TL readers when it

occurs in an "authoritative and expressive text" (1988, p.106). He recommends practice

and skill as a stepping stone in translation theory and criticism.

2.3 TECHNIQUES AND STRATEGIES FOR COMPREHENDING THE QUR'ĀNIC DISCOURSE

The study focuses analysis of the Qur'ān translations, and before carrying out

this task, it is highly befitting to arrive at the meaning of the SL-text from every aspect.

Processing the SL-text is the necessary part of every translation theory. Nida (1964, p.45)

thinks that decoding the mystery and exploring the authorial intent in the Divine

discourse are essential and tedious; for it can be imperative, prescriptive, suggestive,

stimulating, or even expressive. He recommends the combination of domain and

context, componential analysis, referential meanings of semantic units, connotative

values of the grammatical structures, and semantic units, and exploration of the

grammatical relations (Nida, 1964; 1969). Halliday (1970) and Bell (1991, pp.121-122)

provided detailed techniques of processing ideational, interpersonal and textual

functions of the text in order to arrive at the exact meaning. Bell (1991) recommended

clause as the focal unit to be decomposed for the translational analysis. Hatim and

Mason (1997 p.14) recommended a bottom-up-approach for text processing. Readers'

text processing commences generally from the text and moves to the context which

involves processing of the forms, the schemes, the formats, of text organization, and

the potential meaning which egresses gradually and slowly (1997). Steiner's (1998)

hermeneutic study of the SL-text and Stolze's (2002) emphasis on the translators' text attacking skills are the key procedures in their theories.

In fact, the procedures of the translational analysis are key recommendations by the translation theorists. Thus decoding the linguistic phenomenon and the meaning of the Qur'ān with the help of linguistic, stylistic, textual exegesis along with the mainstream exegesis of the Qur'ān are of paramount importance. It is therefore pertinent to be aware of scholarly investigations of the said techniques before commencing the linguistic analysis of the selected *Sūrah* and its five selected English translations to explore the translational equivalence in them and its repercussion. The following section depicts a brief review of the important exegetical texts and interpretative techniques which are pivotal in developing a complete understanding of the linguistic phenomenon of the Divine discourse.

2.3.1 Processing linguistic devices to understand the linguistic properties and phenomenon of the Qur'ān

Linguistic hermeneutics spans from the first century AH and continues till today, embracing debates about the inimitability of the Qur'ān, even though it is considered as the non-main stream exegesis because the Muslim scholars of the Qur'ān believe that linguistic interpretations could lead to subjectivity and partial conclusions (Raof, 2012, pp. 83-4). Arab linguists however, developed the discipline remarkably and consequently, a compendium of literature was produced and its importance developed

in the field of the Qur'ānic hermeneutic. The works can be divided into a number of subcategories.

The first category of the linguistic exegesis focuses the study of the Qur'ānic syntax. Arab linguists and grammarians compiled the exegesis based on the syntactic descriptions of the language of the Qur'ān called *I'rāb*, which has provided substantial grounds for translational analysis and other researches related to the Qur'ānic linguistics. Al-Anbāri's (d. 577) work *Al-Bayān fi Ghrā'ib I'rāb al-Qur'ān*, Al-Ukari, (d. 616/n.d.) *Al-Tibbiyān fi 'Irāb al-Qur'ān*, Abu-Hayyan (d. 745/2001) *Al-I'rāb al-Muḥīṭ min Tafsīr- al- Beḥr al- Muḥīṭ*, Al-Ṣāleh's (1993) *Al I'rāb al-Mufaṣal li Kitābi Allah al-Muratal*, Alvi's (2006) *Tadrīs al-Lughat al-Qur'ān*, Yāqūt's (1995) *I'rāb al-Qur'ānil Karīm* are some of the instances of syntactic analysis and application of Arabic grammar on the Qur'ānic text. The second category of linguistic exegesis focused on uncommon words and expressions, collocations which are strange and inexplicable for the readers and cause semantic ambiguity; called *ghrā'ib al-Qur'ān*. A compendium of literature has been produced to interpret and disambiguate the said linguistic ambiguities Zaid bin 'Ali (d. 120), Ibn Qutaibah (d. 276) Al-Zajjājī (d. 311), Al-Athīr (d. 637), Al-Anbārī (d. 577), and Zain al-Din bin Al-Razi (666) are some of the erudite intellectuals whose works illuminated the minds of the learners and the scholars of the Qur'ān. Similarly, a number of scholars delved on polysemy, ambiguous and uncommon semantic collocations occurring in the Qur'ān and their works have been termed as '*Wujūh*' *wa*

'al-Nazā'ir' wa 'al-Ashbāh' (Raof, 2012, pp. 87-90). A number of exegetes like Ibn

Qutaibah (d. 276), Al-Tirmidhi (d. 279), Al- Jawzi (d. 751) and many others contributed

their endeavours to develop the said discipline.

Other authentic sources for carrying out a semantic analysis of the Qur'ān are

the Arabic dictionaries which help to arrive at the particle meaning as they focus the

context and situation both. There is a long list of such dictionaries in the Arabic

language. In the nineteenth century, Lane (1863) compiled a concordance of *Arabic*

English Lexicon by basing his material on the investigations of the treaties *Taj al-'Arūs*

by Zabidi (1732-1790) and *Lisan al-Arab* by Ibn Manzur (1233-1311). Lane provided

etymological and grammatical information along with the context in which the words

are used. Al-Nadwi's (1999) *Qamūs 'Alfāz al-Qur'ān al-Karīm* is a unique contribution

to Qur'ānic studies depicting the required explanation of the Qur'ānic vocabulary such

as the information of grammatical categories, etymology of Arabic lexicon by

incorporating the index of the roots which has been a great source of inspiration and

comprehension for the scholars, intellectuals, and the young learners alike.

The scholars of the Qur'ān in the modern world have been aspiring to contribute

to the Qur'ānic scholarism by incorporating the researches carried out in other fields.

As for example, Izutsu, is a famous scholar of the Qur'ān in the twentieth century, who

developed the theory of semantics to trace the inner structures of the Qur'ānic

vocabulary based on Leo Weisgerber's semantic theory which is termed as "sprachliche

Weltanschauungslehre" (Izutsu, 2002, p.7) which has defined languages in terms of representation of the structures of reality constituted by culture and society (2002). He approached the semantic structures of the Qur'ānic Weltanschauung by exploring the connotative vitality of the vocabulary. Under the ethno-linguistic paradigms, he explored the semantic structures of the religious and Qur'ānic terms and maintained that each of the terms is part of a system which can be further subcategorized in multiple ways and is to be conceptualized in its specific system and subsystems which is to be incorporated in the form of glossaries. According to him, these terms exhibit triadic codes i.e. "Divine ethic", "human ethic" and "system of social ethics" (2002, p. 17). He laid emphasis on the exploration of their inner structure, components of the meaning, and connotative vitality rather than the dictionary meaning. At the stage of transferring these terms into TL-text, the semantic void can be overcome by bringing about a comparison between the same or different semantic field if SL-text has been processed in a prescribed way (Izutsu, 2002).

Muslim scholars Rahman (1966), Al-Faruqi (1962), Solihu (2010), Al Bayrak (2012), and many others expressed their doubts on Izutsu's approach to the semantic structures of the Qur'anic Weltanschauung as they do not match with the teaching of the Qur'ān. However, his methods of exploring the meaning of the Qur'ānic vocabulary and its various aspects can be applied and the components of the meaning can be demarcated with certain modification i.e. the application of the said method in the light

of the available *Tafsīr* literature to explore the inner structures, components of the meaning and the connotative vitality of the Qur'ānic vocabulary.

2.3.2 Processing the Qur'ānic stylistics to understand the style of the Qur'ānic discourse

The Qur'ānic discourse is emanated with unique linguistic, stylistic, and textual mechanism to create deep and emotive effects on the minds and souls of the readers and commits them to certain action which may be of physical or spiritual nature. It therefore becomes inevitable for its readers, translators, and exegetes to be well equipped with those unique linguistic, stylistic and textual devices, and mechanism so that they could not only realize them, but also decode the message emitted in them. For the said purpose, Arab scholars of the Qur'ān developed the discipline of Arabic rhetoric which equips the readers with the tool to understand and explore the meaning in a more skilful and appropriate way.

The importance of the study of the Arabic rhetoric has been justly realized by the Arab linguists and theologians as Al-Jurjāni (d. 471 or 474/1984) in his seminal book *Dalā'il-al-I'jāz* says that the linguistic miracle can be interpreted adequately by the one who knows the science of rhetoric and ignorance to it would lead to the inadequate interpretation and thus the attainment of the Qur'ānic knowledge would become hard. The acquisition of the said knowledge is thus mandatory for the readers, exegetes as well

as for the translators of the Qur'ān. Therefore a brief review of the said discipline is incorporated in the following section.

Arabic rhetoric depicts two key features. The first one is eloquence (فصاحة), which consists of fluency, purity of language and abundance of meaning (Raof; 2006). In order to explicate it further Gangohi (n. d., p.70) used the metaphor of day break and milk without foam to signify clarity of idea and thought. Besides, phonological exquisiteness, absence of cacophonous sounds or inaneness of words and phrases, and beauty of expression and harmony of words and thought are the key features of the said discipline. Al-Ghazali defines it as "clarity of word and its effective function is to convey the meaning lucidly" (2014, p. 166).

The second feature of Arabic rhetoric is grandiloquence (البلاغة) which Al-Ghazali has defined as "the science of effective communication" (2014, p. 232). It means arriving at the reality of the desired end that endorses the speech with words and phrases in an exquisite relation which not only denotes the relation between the addresser and addressee according to the context and situation but also ensures the success of the discourse. Gangohi (n. d., P. 74) and Raof (2006, pp. 91-94) have also conformed to the said thought. Al-Ghazali opines it as an ability to comprehend the "qualities of language in the scale of eloquence, conformity to situation and embellishments of articulation" (2014, p. 175). Arabic rhetoric attained its zenith in the pre-Islamic period but the theoretical treatises are the product of the centuries during the Omayyad (661-750) and

Abbasid (750-1258) periods in history. It took its roots from studies and investigations in the field of grammar and Arabic lexica. For example, one of the key disciplines of the Arabic rhetoric *al-Ma'ānī*, which in the present research has been translated as the functional and pragmatic features or speech acts was originated from the discipline of grammar.

In the second Hijrah century, Sibawaihia's (d. 180) *Al-Kitāb* became a stepping stone for *Ma'ānī* which incorporated "foregrounding, back grounding, ellipsis, conditional, interrogative, and negative syntactic structures" (Raof, 2006, p.34) in the second Hijrah century. Al-aṣma'ī's (d. 211) *Kitābul-Jinnās* depicted *Iltifāt* (الالتفات). Al-Jāhiz (d. 255) contributed significant rhetoric features to the discipline of Arabic rhetoric and is known as the propounder of the discipline during the Abbasid period, in the third Hijrah century. His seminal work *al- Bāyān wa al-Tibbiyān*, laid the foundation of the theoretical framework for the advancement of Arabic rhetoric. The work encompassed all three disciplines: *'Ilm al-Ma'ānī*, *'Ilm al-Bayān* and *'Ilm al-Badī'* (Raof 2006, p.36). In his seminal treatise *al-Nukāt fī I'jāz al- Qur'ān*, 'Īsā al- Rūmmānī (d. 386) theorized ten rhetorical categories (Al-Ghazali, 2014). Raof thinks that al-Rūmmānī mainly focussed on "succinctness" (2006, p.42). His contemporary theorist Al-Khaṭṭībī (388) contributed *al-Bayān fī I'jāz al-Qur'ān* in which he exhibited the rhetoric structure of the *Qur'ān* and also maintained its inimitability. In the fifth Hijrah century Al-Bāqillāni highlighted the miraculous nature of the Qur'ānic discourse in his

scholarly contribution titled as *I'jāz al-Qur'ān*. The reason for the inimitability lies in the Nazm and the grand diction of the Qur'ān. Abdul Qāhir Jurjāni (d. 471 or 474), in the same century, contributed his two scholarly treatises *Dalā'il al-I'jāz* and *Israr al-Balāghah* and propounded the theories of exploring the meaning in the Qur'ān which, according to him, lies not in the words alone but in the word order, the very constructions in which words enter into. His *Dalā'il al-I'jāz* became the stepping stone for Al-Zamakhshari's (d. 538) exegesis of the Qur'ān *Al- Kashāf* as recorded by Al-Ghazali (2014) and Raof (2012). Three key disciplines of the Arabic rhetoric: *'Ilm al-Ma'āni, 'Ilm al-Bayān,* and *'Ilm al-Badi'* have briefly been discussed below.

2.3.2.1 Exploring functional and pragmatic features: Speech Acts ('Ilm-ul-Ma'āni)

'Ilm-ul-Ma'āni, is the first branch of knowledge of systems and word arrangements to carry the core meaning in accordance with the contextual, situational, physical, and mental conditions of the addressees with implied or explicit meaning, emitting pragmatic effects and committing speaker and listener to further actions like commands, prohibitions, suggestions, declarations, assertions, claims, promises, threats etc. That is the total significance of the speech acts propounded by Al-Jurjāni in fifth Hijrah century and Al-Sakkāki in sventh Hijrah century (Al-Jurjāni, d. 471 or 474/1984; Al-Sakkāki, d. 626/1987). Centuries later Austen's research related to locutionary, illocutionary, and perlocutionary acts in 1930s and Searle's classification of illocutionary

speech acts as assertive, directives, commissive, expressive, and declaratives speech acts in 1969 opened a venue of research in the field of pragmatics as well as in comparative linguistics as the theory of the Speech Acts carries the conceptual frame work propounded by the Arab classical scholars during the fifth Hijrah century by Al-Jurjāni and in seventh Hijrah century by Al-Sakkākī. A comparative study of English and Arabic Speech Acts reveals the fact that they are significantly similar although there are a few minor differences between them. Al-Hindawi, Al-Masuʻdi and Fuaʼd Mirza (2014) conducted a comparative study of English and Arabic Speech Acts and found them same except a few differences related to number of classes, classifications and focus, and used the term "Speech Act theory" to denote *Maʻāni*. Al-Ghazali translated it as "the science of rhetoric" (2014, p. 232), Raof used an umbrella term "word order" (2006, p. 100) to define *Maʻāni* but he likewise used the term Speech Acts in the succeeding discussion. He also incorporated a note reckoning the fact that many modern European linguists were influenced by the "aesthetic effect of word order change" like Firbas, J. (1966), Chafe, W.L. (1974 & 1976), Hopper, P.J. (1979) etc. (Raof, 2006, p. 296).

ʻIlm al-Maʻāni, has generally been discussed under two categories: *al-khabar w al-Inshāʼ* (الخبر والإنشاء). The first term has been translated as "constative" and the later as "performative" (Al-Masʼūdī, 2012, p. 266; Al-Hindawi et al., 2014, p. 31) which cover up the various aspects of the meaning attributed to these terms.

The constative (الخبر) is subject to true or false and is divided into two types. The first type is based on the initial element of the sentence i.e. nominal sentence and verbal sentence whereas; the second division is based on the condition of addressees. Al-Ghazali (2014) and Raof (2006) reckoned three types: first when the addressee is "neutral", second "unsure... reluctant" (2014, p. 186) and "skeptic" (2006, p.104), to eliminate the doubt a particle is required, and lastly when the addressee denies and contradicts and where the addresser needs to emphasize fervently by using more than one strategy. The Arabic rhetoricians agreed that a number of implicature can be elicited when the above stated constatives occur in a certain context, they are: to impart definite information, stimulate listener to act in certain way to plea for mercy and to elicit sympathy, to vent guilt and to acclaim and applaud, to rebuke, to threaten, to warn, to instruct, to reprove (Al-As'adi, n.d. pp.108-110; Al-Ghazali, 2014, pp. 183-186; Al-Jārim & Amīn, n. d., p. 147; Raof, pp. 107-105).

The performatives (انشاء) are exempted from being true or false and are of two types: the first type does not commit the listener to do anything like: astonishment (تعجب), admiration (مدح), invective (ذم), swearing (قسم), hope or expectation, (افعال رجاء) and last but not least, contract (عقود). But the second type commits the listener to perform something and is divided into following five categories. The first is imperative (الأمر) which is a real command/ order from a senior to a junior. Al-As'adi, recorded twelve types of imperatives used in metaphoric sense functioning to pray, to request, to

state, to wish, to express authority, to compensate, to thwart and frustrate, to threat, to permit, to rejoice and to offend (n.d. pp. 126-129). Another category of the performatives is prohibition or interdiction (النهي) used to prohibit in the real sense as well as in a metaphoric sense. Al-As'adi, recorded eight types of interdictions used in metaphoric sense functioning to pray (دعاء), to request (التماس), to wish (تمني), to threat (تهديد), to reprove or rebuke (توبيخ), to make hopeless (تأييس), and to contempt (تحقير) and to advise (إرشاد) (n.d. pp. 131- 132). Added to that is interrogative (استفهام) which also functions in literal as well as in metaphoric sense. In metaphoric sense it is used for negation, refusal, address, tongue-lashing, respect, insult, finding inertness, surprized, settlement, allurement, desire (Al-As'adi, n.d. pp. 134-140). In addition, optative (تمني) is another category of the performatives expressing unattainable wish through particles like: (هل), (لو), (ليت) but the achievable wish (ترجّي) explicated through a particles to express desires (عسى) and (لعلّ) la'alla. Likewise, direct address, called vocative (نداء), is explicated through the vocative particles (أي), (ه) etc. and is used to indicate different functions as to express grief and instigation etc. (n.d. p 143- 144). Similarly, limitation or restriction (القصر) and conjunction and disjunction (الوصل والفصل) are also important instances of performatives (إنشاء) in Arabic.

2.3.2.2   Exploring figurative devices ('Ilm al-Bayān)

The word *Bayān* is originated from the word *Bāna* which means "to appear", "manifest itself", "distinct", "clear", and "evident" (Baalbaki, 2010, p.223). It is a system

of clarifying and revealing the innermost feelings, emotions, thought and ebbs and recesses of the soul. While discussing rhetorical description of Arabic, Raof used the term figures of speech and tropes. He states that "the Greek word for figures of speech is trope which means turn, twist" (2006, p.196). He espies them as "stylistically decorative building elements that can be employed to achieve an effective and sublime style" (Raof , 2001, p. 138). Al-Ghazali (2014) used the term "stylistics" in his seminal treatise for the said discipline. As the close study reveals that the discipline of *'Ilm al-Bayān* deals with simile (التشبيه), metaphor, (استعاره), allegory (مجاز) and metonymy (كناية) which are stylistic devices generally called figures of speech in English and tropes in Greek language, although the existence of a total equivalence will be a distortion as both of the languages are culturally and linguistically incongruous.

In the present study, the term figures of speech has been used to represent *'Ilm al-Bayān*. A competence in in this field enables the addressers to apply the words with suggestive, multilayered, and exaggerated and even reduced meaning based on logic establishing contents and forming diction like similes, metaphors, symbols etc. (Al Tayyibi, d. 743/1987, pp.179-80). It guides the speaker to enhance the beauty of expression, attribute aesthetic values, and convey a message in a multiple way so that the listeners or readers could infer the meaning which is peculiar and is precisely desired by the addresser. To achieve the said purpose the addresser uses similes, metaphors, allegories and metonymy. The symbolic associations and representations in *Bayān*,

according to Al-As'adī, are based on logic where the comparisons drawn between the different entities are intellectual, mental, and rational as certain specific elements are identical and correspond to the other (Al-As'adī, n.d. pp. 30-31). However, they are used not only to enhance the aesthetic aspects but also used to help the discourse participants to create and perceive vivid and concrete image of the unperceivable phenomenon. Gangohi (n.d., p. 126) on the authority of Sakkākī states that *'Ilm al-Bayān* is more specific and personal whereas *'Ilm al-Ma'āni* is more universal and sweeping in essence.

'Ilm al-Bayān has been divided in to three principle categories comprising of a number of sub categories: simile (التشبيه), allegory (مجاز) which is further divided as (مجاز لغوي) comprising of metaphor (استعارة) and hypallage (مجاز مرسل) and the third category is metonymy (كناية) which is also subject to a number of subcategories. These major divisions have been obtained from a number of sources like Tayyibi (d. 743/ 1987), Raof (2006), Gangohi (n.d.), (Al-As'adī (n.d.), Al-Jārim and Amīn (n.d.).

Simile (التشبيه) accordingly comprises of four elements: likened-to (مشبه), likened (مشبه به), ground of similitude (وجه شبه) and the particle of similitude (أداة الشبه). Its objects can be fanciful, illusory, imaginary or intuitional and its cause can be exploratory, imaginary, intrinsic, external or additional. It can be divided into several sub categories, some key categories are: the first one is unrestricted simile (تشبيه مرسل) in which all elements are stated, the second is confirmed simile (تشبيه مؤكد) with omitted particle of similitude, the next is synopsis simile (تشبيه مجمل) in which ground of similitude is

omitted, another is meticulous simile (تشبيه مفصل) in which ground of similitude is stated and last but not least, is the effective simile (التشبية البليغ) with omitted particle of similitude and ground of similitude. A number of other types of similes have also been recorded by the theorists of Arabic rhetoric. However, some of them can also be obtained by synthesizing these categories like unrestricted synopsis simile (تشبيه مرسل مجمل).

The next important branch of *'Ilm al-Bayān* is allegory (مجاز) which is further divided into linguistic allegory (مجاز لغوي) and hypallage (مجاز مرسل). Metaphor is an instance of linguistic allegory (استعارة) which shares certain aspects with simile but is more eloquent than it. Al-Jārim and Amīn (n. d.) lay emphasis on the existence of eloquence in metaphor which loads the speech with deeper meaning. The elements of metaphor are similar to that of a simile and are adopted with a little modification, the first one is (مستعار) the entity or quality which is borrowed, the next is 'borrowed-from' (مستعار منه) and 'borrowed-to' (مستعار له) and finally a common and comprehensive reason of the comparison (Al-As'adī, n.d. pp.67-68; Raof, 2006, p. 219). Some of the key categories of metaphor are here briefly stated.

The first two types of metaphor are based on the omission or inclusion of likened (مشبه به) element or its essentials. Its first instance is (استعارة تصريحية) translated by Raof as "explicit metaphor" (2006, p.219). It is explicit as its borrowed-from elements are explicated but the borrowed-to elements are omitted. The second type is "implicit

metaphor" (استعارة مكنية) as translated by Raof (p.220), in which instead of the likened (مشبه به) elements, the essentials of the said elements are added. However, its significance can be deduced with the help of the context (Al-As'adī, n.d.; Al-Jārim & Amīn, n.d.; Raof, 2006). The next two types are based on the use of the borrowed (مستعار) word. The first one is (استعارة أصلية) which is triggered from a fixed noun (اسم جامد) or root (مصدر) and the consequential metaphor (استعارة تبعية) is triggered from a derived noun (اسم مشتق) or a verb, besides, the context of all consequential is that of implicit metaphors (Al-As'adī, n.d.; Al-Jārim & Amīn, n. d.). The third division of the metaphors is based on the omission or inclusion of the words semantically adequate (مناسبة) to the likened-to (مشبه) or likened (مشبه به) elements. In absolute metaphor (استعارة مطلقة) for example the entities semantically adequate to the likened-to or likened elements are omitted (Al-Jārim & Amīn, n.d.; Raof, 2006). However in a naked metaphor (استعاره مجرّده) the entities related to likened-to elements are explicated whereas in enhanced metaphor (استعارة مرشحة) the entities related to likened elements are explicated (Al-Jārim & Amīn, n.d.; Raof, 2006). Proverbial metaphor (استعاره تمثيلية) can be arrived cognitively and operates without any assistance of linguistic particles. However, a number of more types can also be obtained by synthesizing these categories as for example; explicit and consequential metaphor (استعارة تصريحية تبعية).

The sub category of allegory is (مجاز مرسل) which has been translated as "hypallage" by Raof (p.29) Wahabah (1974, p. 229) and which is accordingly known as

transferred epithet in English stylistics in which an epithet is ascribed to a semantically unrelated entity and the objective is achieved through penetration, co-text and context (Cuddon, 1998). In the absence of any semantic relation a number of accords help the addressees to infer the intended meaning, besides, certain linguistic elements are embedded in the co-text to prevent from taking the denotative meaning. Some of the key accords are causality, consequentiality, relatedness of part to whole and whole to part, spatio-temporal relatedness, preceding, and impending relations, antonomasia, mixing up the words and intention as using restricted words but aiming at the unrestricted one or using specific and aiming at the general and vice versa, omitting the governed genitive noun, using proper noun for the common, using propinquity, and using redundancy (Al-As'adī, n.d.; Al-Jārim & Amīn, n.d.; Raof, 2006).

Raof translated مجاز عقلي as "cognitive allegory" (2006, p. 212), and defines it as "attributing the meaning of the verb to someone or something other than what is referred to by the verb itself as it appears in the proposition" (p. 212). The intended meaning is achieved through co-text. Metonymy (كناية) is an allusive reference to the certain event, thing, and people without any explicit indicator; it also creates associations with the existing literature, art, history, idioms and other forms of existent knowledge. Al-Jārim and Amīn (n.d.) opine that on the basis of the intended meaning (مكنى عنه) metonymy operates as a modifier, a modified or a relational. Al-As'adī (n.d.)

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reckoned symbol (رمز), challenging, beckoning or signalling (تلويح), sign (إشارة) and innuendo (تعريض) as its key categories.

2.3.2.3 Schemes and embellishments ('Ilm al-Badī')

'Ilm al-Badī 'is also an independent discipline related to the creativity and beauty of the expression and speech whether originated from artistic arrangement of the words and their schematic stratagem or from the beauty of the brilliancy and virtue of the words themselves. Skillful appliance of these embellishments gives perfectibility to the speech. *Al-Badī'* has been translated as "embellishments" by Raof (2006, p. 239) and as "stylistic embellishments" by Al-Ghazali (2014, p. 232). Its systems are near equivalent to the schemes of Greek rhetoric and result directly from the creativity of the mind and thought of the user poets and rhetoricians created these embellishments from their imaginative thought. Abn-al-Mu'tazz (d. 296) the founder of the discipline created seventy forms, Al-Qudāma (d. 337) contributed thirteen more, Saffiyy-al-Dīn Halli (d. 750) contributed and used in his ode one hundred and forty or forty-five (Gangohi, n. d.; Raof, 2006). Raof listed twenty-six types of semantic embellishments and nine lexical embellishments including eight sub-categories of paronomasia (جناس) (pp. 244- 270).

'Ilm al-Badī' enables the addresser to add and synthesize the embellishments to the speech appropriate to the context of situation they thus accordingly divided into two categories lexical and semantic. The first one are the lexica schemes comprising of three types, i.e. perfect paronomasia (جناس كامل) which consists of a pair of homophones

resembling each other in nature, form or shape, quantity and sequence, whereas the second is the imperfect paronomasia (الجناس الناقص) they differ in at least one of these four aspects. Adaptation (اقتباس) is the third type commonly used in poetry and finally, Isocolon (السجع المتوازي) which according to Al-As'adi (n.d. p.177) can commonly be traced in the verses of the Qur'ān. The consecutive isocolons with certain intervals give more strength to the discourse. Antithesis (طباق، مطابقة، تضاد), chiasmus (المقابلة العكسية), oxymoron (الإرداف الخلفي), spontaneous ornate rhyming prose (السجع المرصع غير متكلف), apostrophe (الالتفات), parallelism (الموازنة), semantic embellishment and distich مراعاة) (التصريع/السجع في, isocolon (السجع المتوازي), systems of internal rhyme schemes في (الشعر), antithetical representations of the elements of identity and contrast and couplet embellishments are some of the key categories of the semantic embellishments (Al-As'adī, n.d.; Al-Jārim & Amīn, n. d.).

The close study of the Arabic rhetoric and its constitutional elements revealed that its apparatus and devices are exclusively organized and systematised and form a constant network of relation with each other. Any message encoded through this system can only be decoded by applying the same apparatus. For this sole reason Al-Jurjāni (d. 471 or 474 /1984) emphasised on the study of poetry considering it an instrumental knowledge because it helps acquiring the laws of rhetoric without which understanding the Divine message is not possible. The knowledge of Arabic rhetoric thus serves as key

to unlock the treasures of the Qur'ānic knowledge pre-requisites for the readers and the translators alike.

2.3.3 Processing the textual strategies to understand the Qur'ānic coherence and cohesion

In order to study equivalence in the Qur'ān translation, the study of the textual strategies, coherence and cohesion in the Qur'ānic text is of paramount importance. Text according to M. A. K. Halliday and Hasan (1976, p.1) "refers to any passage, spoken or written, of whatever length, that does form a unified whole". Accordingly it is "encoded in sentences" (1976, p.2). It is formed of the strong relational ties between its constitutional elements. A text consists of both micro and macrostructures ranging from lexica, syntax, techniques of information flow, coherent and cohesive devices, ellipsis, repetitions, speech acts and figurative devices synthesized as a complete whole manifesting a text to communicate a message. De Beaugrande and Dressler (1981) think that all levels of language focus on use and utility. In order to demonstrate textual symmetries the scholars of the Qur'ān used the terms (مناسبة) i.e. appropriacy and (نظم) i.e. organization or textual symmetries. Al-Jurjāni (1984) explained that (نظم الكلام) exists in the harmony which constitutes meaning required by a human mind. El-Awa used the term "organic unity" and "textual relatedness" (2006, p.1). Both traditional and the modern scholars of (مناسبة), provided a firm ground for it and for a productive discussion concerning the translational equivalence at the textual and the pragmatic level

it is necessary to take into account the gains of the modern scholars without ignoring

the gains of the traditional ones. A comprehensive view of the said scholastic study is

stated below.

Scholars from the Muslim world contributed a number of treatises to testify the

various aspects of inimitability of the Qur'ān. Discovering (مناسبة), in the Qur'ān bears

the same stance. The scholars penetrated Qur'ānic words in term of their intended

meaning with an atomistic approach and concluded that they are closely knitted in

constituting unique textual symmetries (نظم).

Khatabi (d. 388) considered (مناسبة), as more important than the words and the

meaning as recorded by Mir (1986). Al-Bāqillānī (d. 403 /1930) however, perceived it in

terms of *Badīʿ* which is one of the integral proofs of *Iʿjāz-al- Qur'ān*. For Al-Jurjāni (d.

471 or 474/1984), it laid in the underlying causal relations occurring between noun to

noun, noun to verb, participle to noun and verb etc. word order and the arrangement

occurring according to the speaker's intended meaning. Thus grammatical aspects like

hysteron proteron, ellipsis, and repetition form meaning in context. Al-Zamakhsharī

(d. 538/n.d.) espied it in the sentence structure, interrelatedness of the verses, and the

grammatical rhetoric and enunciated the Qur'ānic eloquence as superseding. Zarkashī

(d. 794 /1988), Rāzī (d. 606) and his four devotees: Abi-Hayyān (d.745) and Muhammad

Al-Alūsī (d. 1270), endeavored to discover textual symmetries of the Qur'ān by

exploring the nexus between the verses in the linear order as recorded by Mir (1986,

p.17). These scholars assimilated the concept of (مناسبة), founded by their antecedents and developed it to maturity, the very field which was further ventured by the modern scholars. Three of the scholars Mawdudi, Hijāzī and Fazal-ur-Rahman contemplated (مناسبة), in terms of thematic unity. For Mawdudi (2006) the subject matter, the purpose and the main proposition operate to constitute the (نظم). For Farāhī (1968) and Islāhī (1999) (مناسبة) is integral for the communication of the meaning rather than a mere source of subtleties and beauty of expression. It provides context for the verses and thus provides a base for the validity of interpretation as it consists of order, proportion and the concept of unity. Islāhī (1999) working upon the same framework discovered the (نظم) of the Qur'ān and divided *Sūrahs* into seven groups. Each of the *Sūrah* was further divided into several subdivisions based on the content of the verses.

By the end of the twentieth century, Neal Robinson, the professor of Islamic Studies contributed his research related to the discipline of discovering the coherence in the Qur'ān by basing his research on the models provided by Angelika Neuwirth. He focused on both the micro and macro level textual features. He commenced his investigation from the openings, the oaths, various sections of the *Sūrahs* based on the six principle registers such as "eschatological", "narrative", "sign", "revelation", "polemical", and the "messenger" sections (Robinson, 1996/2003, P.199-100) of the *Sūrahs*. He marked and labelled each and every verse of the *Sūrah* by its respective

register stated above and thus established a strong and meaningful organization between them.

Last but not least, El-Awa (2006) made a profound contribution concerning the textual unity in the Qur'ān. She based her model of textual relations on the pragmatic linguistic, and partially on the text linguistic approaches to arrive at the textual properties the Qur'ānic discourse. She also emphasized the vitality of the contextual contribution of the verses which may not even have thematic unity. Accordingly, an individual *Sūrah* may or may not have link with the preceding or the following one as it is a revealed text. She also emphasized the vitality of the contextual contribution of the verses which may not even have thematic unity. Accordingly, an individual *Sūrah* may or not have link with the preceding or the following one as it is a revealed text. She traced a consistency in the sections and the subsections of *Sūrahs* and found discourse markers which partake not only in the subdivisions but also establish constant links to the subsections. These discoursers help to enhance readers' understanding as they define their cognitive situation and help in finding explanations for the problematic aspects of the meaning (El-Awa, 2006). She posited that the discourse markers map the "information structure", determine the role relationship and cast context specific affects upon the receivers causing contextual relations. She espied the discourse markers are referents and not the carriers of the meaning itself. Her study of the discourse markers

provides a base for processing the network of the textual ties and connections formed by these linguistic devices in the present research.

2.4 THE REVIEW OF THE RELATED RESEARCHES AND THE TRANSLATION TECHNIQUES USED IN THEM

The scholars of the Qur'ān have produced prolific commentaries appreciating the linguistic phenomenon of the Qur'ān but as translatability of the Qur'ān remained a debatable phenomenon and Muslims in general endeavored to acquire Arabic language and gain knowledge directly from the Arabic text instead of relying on translations. But in twentieth century a number of Qur'ān translations appeared as the need to translate it in different languages of the world grew as discussed above in 1.1. Likewise the literature related to the analysis of the Qur'ān translations also appeared. Some of the key works related to this field are briefly discussed in this section.

Rahman analyzed the English rendering of Ahmed Ali's *Al- Qur'ān* (1984) in which he analyzed the English rendering of the two Qur'ānic words '*nafs*' and '*rūh*' (1988, p. 29) which he thinks were inappropriately translated and gave general remarks about the rest of the treaty.

Hatim and Mason (1997) as discussed above dedicated chapter seven titled *Form and Function in the Translation of the Sacred and Sensitive Text* in their book *Translator as a Communicator* to analyze the English translations of selected verses from the *Sūrat*

Yāsīn. He emphasized the exploration of the paradigms of textuality like intentionality, intertextuality, informativity and situationality along with the text register, structure and texture to explore its ideational, interpersonal and textual properties which are of paramount importance in communicative situations and are to be catered for in the translation. The study is foundational and opened up a number of venues for the further research but many aspects related to the discipline of translation and linguistics remained untouched.

Stewart, D. (2000) explored the prophetic typology in the English translations of Qur'ān which is one of the "crucial rhetorical strategy" (2000, P.31) in the Qur'ān. He states that the core issue which hinders the understanding of the Qur'ān in English springs from the "form, genre and rhetoric" (Stewart, 2000, P. 31) rather than that of syntax and lexica. He states that the translators use archaic English considering it high and sacred which removes it away from the contemporary language. The literal rendering of the Arabic words like *'Inna, wa* and *qāla* cause to diminish the functional aspects of these linguistic particles. He lays emphasis on the provision of the context of situation and the use of English Biblical terms for some of the Qur'ānic terms to facilitate the English readers who mostly approach the Qur'ān with the background knowledge of Bible and creating the substantial link between the substance which is similar in the Qur'ān and the Bible to enhance the understanding of the English translations of the Qur'ān by the English.

James Winston Morris (2000) an Islamic theologian, in his article: *Qur'ān Translation and the Challenges of Communication: Towards a 'Literal' Study-version of the Qur'ān* investigated two key issues existent in the translation of the Qur'ān for the English speakers. The first issue is related to the impossibility of transporting some of the "fundamental dimensions of the Qur'ān" (Morris, 2000, p. 55) across languages. The other issue is related to the translated part which becomes misleading as the translators used Biblical English expressions occurring in King James' Bible which are rooted in Protestant ideas consequently the English readers of the Qur'ān can hardly understand the potential meaning. "Faith" for example, means opposite to "reason" and knowledge, similarly the words like "slave" do not communicate the Qur'ānic world view (2000, p. 54). He summarized all problems and imparted workable strategies to be used in translation without referring to any specific translation.

Raof contributed three seminal works related to the translations of the Qur'ān. His model of the Qur'ān translation is based on the study of its commentaries in Arabic language and on the contemporary translation theories and debates. He considers it of paramount importance to transmit the "meaning" of the Qur'ān to the audience communicatively "rather than providing an archaic diction, that can alienate the target reader" (Raof, 2001, p.182). He thus recommends the communicative approach for Qur'ān translation. In order to overcome the translational loss and to facilitate the TL reader in comprehending the "linguistic, rhetorical and socio-cultural background of the

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Qur'ānic discourse" he recommends the inclusion of the explanatory footnote (2001, p.182).

Raof (2005) in his article *Pragmalinguistic Forms in Cross-cultural Communication: Contributions from Qur'ān Translation*, states that "pragmalinguistic and cross-cultural" hindrances (2005, p. 116) are substantial as a number of shifts like grammatical shift (*Iltifāt*), and shifts of category, intra-system, class, structure, unit, and style necessarily occur in course of translating the Qur'ān and the consequent voids become unbridgeable and the intended illocutionary equivalence unattainable. Qarā'ī (2004/2005, p. xvii) selects "mirror-paraphrasing" approach to translate the Qur'ān in which each of the TL- text phrase "mirrors the semantic import" of the SL phrase but likewise he recommends alterations in "tense, aspect, voice, person... number; substitution of nouns by verbs and vice versa...omissions...additions... making explicit what is implicit...adjustments of idiom and syntactical changes" (2004/2005, p. xviii) in order to achieve "clarity and naturalness of expression" (p. xviii).

Khan (2008) analyzed the English translations of *Sūrat Yasīn* linguistically. His Ph.D. thesis is based on Nida's concept of dynamic equivalence which has been modeled on Chomsky's linguistic theory of universal grammar discussed above. It thus endeavoured to trace the informational flow and the communicative dimension of the selected translation and their impact on the mind of the readers. He recommended explanatory notes, use of contemporary English, and its relevant variety, addition of

shān-e-Nazūl explanation of grammatical and lexical ambiguities. He recommended the application of dynamic equivalence based on a communicative approach, componential analysis, of grammatical and lexical items to trace and encode their connotative and referential values.

Elimam (2013) contributed his seminal work to the discipline of the analysis of Qur'ān translations titled as *Marked Word Order in the Qur'ān and its English Translations: Patterns and Motivations*. He explored the problem of translating the Qur'ān which, according to him, lay in the marked word order occurring on account of linguistic disparities related to the syntactic aspects of English and Arabic. The wide variety of choices offered by Arabic and the consequent depth of meaning emitted through them cannot be depicted in the English language.

2.4.1 Translation typologies for translating the Qur'ān

Through centuries the translators of the Qur'ān are endeavoring to contribute the fruits of their efforts for the further researches in the said field. Although treatise exclusively giving guideline on topic of translating of the Qur'ān are very rare yet the translators incorporated their experiences in the introduction of their scholarly contributions. The following seminal works provide practical guideline for preparing typologies for translating the Qur'ān.

Al-Imām Shah Wali Allah al-Dihlawī who lived in eighteenth century (1703-1762) desired to make the Qur'ān accessible to the less educated Muslims, artisans and

workers in the Indian subcontinent who could speak Persian language. His translation methods triggered from the same objective that was to make the message of Allah (SWT) comprehendible for the common people and wrote in easily comprehendible idiom, syntax and style of expression. He stated four methods of translation which can be adopted for translating the Qur'ān. The first on is the literal translation of the Qur'ān in which the minutest meaningful linguistic units (morpheme) and their sequence in the utterance along with all linguistic oddities occurring in the target text and the actual metaphoric expressions are adopted generally because of the symmetries and the miraculous essence of the Qur'ān. The second type is the interpretative translation in which a translator decodes the quintessential meaning of the text and re-encodes it in the target expression. The third type falls between the previous two types in which a unit of utterance which may be a word or a phrase or an expression is penetrated and submitted to the translation instead of the morpheme or a sentence (Al-Bāqi, 2009, p. 22-6). The fourth method of translation is the synthesis of the previous three methods. Under this method the unit of the text which at a time undergoes the translational processing is multiple; it can be a morpheme under literal translation, a sentence or a clause under interpretative method or it can be a unit of utterance or a word submitted to the translation.

Al-Imām Shah Wali Allah al-Dihlawī (d. 1762) adopted an eclectic approach and chose the fourth method for translating his seminal work *Fatih al-Rahmān bi- Tarjama*ʿ

t- al Qur'ān (Al-Bāqi, 2009, p. 27-8). Following the said selected eclectic method was a tedious task which he recorded in one of his article المقد مه في فن الترجمه. Under this method he not only focussed the textual symmetries and the interrelatedness of the Qur'ānic discourse but also focused the grammatical categories, provided the grammatical logic, he explored the syntactic base and logic to explain the ellipses and ambiguities which may be caused by an annexed governing noun (مضاف), a verb, an object, an inchoative (مبتدأ), predicate (خبر), modified, the elliptical pronouns, deictic and other discourse categories and their referents and resources. He explained the Qur'ānic diction with reference to the context of situation. He specifically catered for the hysteron proteron (التقديم والتأخير), selected logically emotive and deeply and widely effective lexicon, incorporated more appropriate interpretations in the translation and included the rest in the notes for the understanding of the reader. He explained at length the verses with difficulties and controversies to remove and solve them (Al-Bāqi, 2009, p. 28-49). He dug out semantic logic, explored the co-text and the related linguistic phenomenon to interpreted the Qur'ānic diction and communicated the meaning in a language which could be easily comprehendible. The introduction to the seminal work provided pivotal, practical and inspirational guideline to the translators of the said Divine Book.

Daryabadi's seminal contribution *The Holy Qur'ān* first published in 1944 provides workable and valid typologies for translating the Qur'ān which he

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incorporated in the introduction of the first volume. He adopted "literal and faithful" translation and preferred accuracy over stylistic embellishments and selected the "authorized version of English Bible" for "the style and phraseology" (Daryabadi, 2007, p. iv). He provided ellipsis occurring in SL-text in italics for differentiation, explanations for clarification in parentheses and exegetical comments in foot note which are to be read along with the text.

Alhāj (2015, p. 15-38) stated his model of translating the Qur'ān and traced cultural and linguistic difficulties involved in translating the text. He recommended the application of certain composite procedures like 'borrowing and definition, borrowing and substitution, lexical creation and definition' (Alhāj, 2015, p. 15) and rejected the notion of applying the technique of omission and alteration for achieving fluency or overcoming the translation difficulties. He emphasized patience, objectivity and balanced approach for the Qur'ān translators. He recommended the preservation of the communicative values of the original, acquisition of the exegetical interpretations to make necessary decisions, using cultural equivalence culture bound figurative devices, provision of detailed introduction, and adherence to the task of translation alone rather than assuming the role of exegetes and interpreter (Alhāj, 2015, p. 75-76).

2.5 ESTIMATION AND SELECTION OF THE PARAMETERS FOR THE TRANSLATION ANALYSIS MODEL

The study proposed a composite model for translation analysis for which careful selection of the parameters is of paramount importance and for the said purpose comprehensive critique of the translation theory and translation equivalence has been conducted and the observations have been concluded below:

In the very outset it is important to document that in order to translate and analyze a text which is considered revealed, inimitable and untranslatable by its adherents, translators have to reckon and measure up to the parameter of accuracy and faithfulness to the SL-text as has been discussed above in 2.1.2. The appliance of this parameter automatically erases the possibility of omission, addition and alteration. Similarly the concept of equivalence sustains the concept of accuracy and loyalty to the SL-text.

It has been observed that the concept of equivalence had been operating in translation since beginning although the term was first applied in 1958 by Vinay and Darbelnet. In the following decade Catford (1965) based it on Saussure's concept of langue but later Koller included parole as its base and its edges grew wider. Its researches are a direct response to the structuralists' notion of impossibility of translation and serves as an effective tool to measure the relation between the SL-text and the TL-texts. It is automatically observed in course of translation although its levels and ranks weaver

between total and restricted or between rank bound or rank unbound translations, specifically in the translation of serious or religious text where accuracy and faithfulness to the SL-text is believed to be of paramount importance. Nida and Taber (1969) Toury (1980), Pym, (1992 and 1995), Koller (1995), see it in terms of equivalent relation. Pym (1992, 1995) and Neubert (1994) believe in a "more restricted view of equivalence" to keep translation close to SL-text as well as different from adaptations and other presentations of the same type (Kenny 1998/2009, p.80). The debates concerning the rise and the decline of the concept cannot eliminate it, as it is integral in the translation, measures the relations between the SL-text and TL-text, it empowers translators and caters for the need of the TL-text readers when moderately applied but ensures the author's authority when adhered strictly. It has always been sought by the Qur'ān translators as has been discussed above.

In the present scenario it is crucial to demarcate the parameters critically which may produce positive valid, consistent and reliable results as well as retain the sacredness of the SL-text when applied in translating or analyzing the text which is sensitive, serious, and is considered revealed and inimitable by its adherents. In this context the critical review of the translation theory and equivalence revealed that Jakobson's (1959/2000) concept of semiotic equivalence, Nida's (1964) dynamic equivalence, Newmark's (1982) communicative translation and Koller's pragmatic equivalence necessitating equivalent impact between the SL-text and TL-text as discussed above are

virtually TL-norm oriented and motivate omission, addition and restructuring of the sentences, clauses and use of TL oriented idiom to affect the target readers' mind. This type of approach can successfully be applied for translating creative treatises on literature art and culture as Newmark (1982) also recommends them for translating vocative texts.

Dynamic equivalence by Nida as has been discussed above may not likewise be adopted as it is either for translating the Qur'ān or for analyzing its translations because it caters for the TLreaders, accommodates the TL linguistic axioms and norms and uplifts it from the TL spatial and temporal specifications for securing equivalent emotive impact which may move the text far away from the SL text. The said approach may work more effectively for translating poetic text but may not render the desired results if applied on a religious text specially the Qur'ān. For, the said text, demands accuracy and closeness to the source text (St. Jerome, CE 395/1997; Ryken, 2002; Saeed, 2008) an approach closer to word for word may produce more effective result as such an approach deters from additions, omission and alteration. Nevertheless, Nida's (1964) concept of formal equivalence with certain modification seems more appropriate method of translating the said text type.

Similarly, equivalence, borrowing and calque by Vinay and Darbelnet, (1958) correspond to the present study. Newmark (1982) presented a modified concept of semantic translation which is objective, universal, espies unity between form and

content, incorporates connotations, contextual meaning and context and likewise remains close to socio-linguistic, cultural and textual norms of SL- text. Newmark (1982) recommends it for translating serious literature. However, his models of translations cannot be just as adopted for translating or analysing the translations of the Qur'ān as he too permits omission, alteration or provision of the discourse markers and other cohesive ties when needed. Along with the parameters of semantic translation as recommended by Newmark, latest researches in the field of linguistics are also needed so that the total signification of the meaning of the text could be arrived at. Equivalence, borrowing and calque by Vinay and Darbelnet, (1958) correspond to the present study. Newmark's (1988) techniques of translational processing of elliptical verbs, grammatical investigation to know the meaning and measuring the text functions are integral in the present research.

Koller's (1989) model of denotative and connotative equivalence and Baker's (1992) models of equivalence at the word level, above the word level, grammatical and textual equivalence furnished the ground for applying semantic, syntactic, and textual equivalence. His (1989) model of formal equivalence which denotes identical stylistic beauty provided the terrain to experiment stylistic equivalence. Hatim and Mason's (1997) models of processing textual elements like coherence, cohesion, symbols, deictic, referents, intertextuality, intentionality and situationality and El-Awa's (2006) models of processing discourse markers establishing constant links to the subsections of the

Qur'ānic discourse correspond to the present study and are incorporated in the model. Pym's model of equivalence provides a critical insight in weighing the exchange values between the SL-text and TL-text but could not be adopted in the present research as these two concepts do not fall into the category of the research in which accuracy and faithfulness to the SL- text is prerequisite.

2.5.1 The selected parameters for the research

The selected parameters for the research and their resources are tabulated below.

Table 2; Selected Parameters for the Research and their Resources		
	Parameters for conducting analysis	**Resources**
Syntactic Equivalence	<u>Grammatical categories:</u> Complete verses: phrases, clauses, prepositional phrases, construct noun phrases, conjunctional compound, modifier and modified Sentence types: nominal and verbal, **Verbs:** form, tense and moods	<u>Syntactic demarcation & interpretation (اعراب)of the Ch. 55 were obtained by using researches by:</u> Alvi (2006), Chishti (2002 & 2006), Al-Şāleh (1993) and *Qur'ānic Arabic Corpus* based on Al-Şāleh's syntactic analysis by Dukes (2013) <u>Translation Theorists:</u> Catford's (1965) , Newmark (1982, 1988), Baker (1992)
Lexical Equivalence	Atomistic semantic components and categories <u>Exploring denotative & connotative meaning</u> <u>Exploring</u> inner structures of the Qur'ānic vocabulary based on the interpretations from exegesis	<u>Exploration of denotative & connotative meaning of the vocabulary of the Ch. 55 carried out by using researches by:</u> Baalbaki (2010), Lane (1968), Al-Nadwi (1999). And discussions and interpretations of Al-Alūsī (d. 1270/2000), Duke (2009), Ibn-Kathīr (d. 774/2000), Al-Şābūnī (2009), Al-Ţabarī (d. 310 /1997), Al-Zamakhsharī (d. 538/ n.d.) <u>Translation theorists:</u> Vinay and Darbelnet (1958), Nida (1964), Newmark (1982 & 1988), Koller's (1989), Baker

Stylistic Equivalence	Exploring functional and pragmatic features ('Ilm al-Ma'ani) Exploring figurative devices (Ilm al-Bayan) Exploring schemes and embellishments (Ilm al-Badi')	**Exploration of stylistics features in the Ch. 55 carried out by using researches by:** Al-Alūsī (d. 1270/2000), Ibn-'Āshūr (1984), Ibn-Kathīr (d. 774 /2000), Al-Jurjānī (d. 471 or 474 / 1984), Al-Shaikheli (2001), Al-Ṣābūnī (2009) Al-Tabarī (d. 310 /1997), Wahabah (1974), and Al-Zamakhsharī (d. 538 / n.d.) **Translation theorists:** Newmark (1982, 1988), Koller's (1989), Baker (1992)
Textual Equivalence	Contextual and situational features Discovering coherence and the thematic contents of the Sūrah Recurring prepositional phrases and other particles of cohesion	**Exploration of stylistics features in the Ch. 55 carried out by using researches by:** Same as above **Translation theorists:** Newmark (1982 & 1988), Koller's (1989), Baker (1992), Hatim and Mason (1997)

Bottom up approach Baker (1992), Hatim and Mason (1997)
Text processing strategies:
Processing grammatical relationships, Processing referential meanings of the semantic units, referential and emotive meanings of the words , connotative values of the grammatical structures and the semantic units

2.6   SUMMARY OF THE CHAPTER

The selected text for the present research is the Chapter Fifty-Five of the Qur'ān

entitled as *Sūrat al-Raḥmān*, as stated above, which has miraculous linguist beauty

imbibed with a number of stylistic and textual techniques to present a web of meaning.

In order to select parameters of translation equivalence for the analysis of a text which

is of such graver import dexterity and precision is needed. Thus, in the present chapter,

theoretical framework of translation, the evolvement and the theoretical framework of

translational equivalence, the specific linguistic features of the SL text and its processing

techniques to understand linguistic phenomenon of the Qur'ān and the review of the

related researches were explored. The review formed the base for the conceptual framework of the research.

It has been observed that a translator's loyalty to the SL text has always remained the impetus of translation theory, especially in course of the religious text. A translator invests his/her critical insight, creativity and linguistic competence by remaining faithful and true to the SL-text and creates appropriate equivalences to communicate the meaning to the TL-readers. The study takes into account the initial as well as the developed phase of the translational equivalence and its parameters to constitute the model for the translational analysis. It not only determines the framework for the present research but also maintains that the rise and the decline in the equivalent concept cannot eliminate it as it is integral in the translation and without it there is no translation but creation. Similarly, both classical and the modern techniques of processing the SL-text have been incorporated to explore syntactic, semantic, stylistic and textual aspects of the SL-text. As the selection of an appropriate theoretical frame work has been the major concern in the study so the chapter closes at the tabulation of the parameters drawn from the various sources. The experience and scholarship of the translators and the theorists of the Qur'ān translators always remained a guideline in the selection of the parameter and their application.

CHAPTER 3

METHODOLOGY

The present chapter aims at exploring the research designs selected to operationalize the present research. It incorporates the description of research design, research procedures, and the frame work of the textual analysis. It also explicates the model of analyzing the Qu'ān translations applied in the research.

3.1   THE RESEARCH DESIGN

The present study is a descriptive qualitative research which involves comparative close textual analysis of the selected translations of the Qur'ān. It conducts close textual analysis of Chapter Fifty-Five of the Qur'ān titled *Sūrat al-Raḥmān* and its five English translations, applied to explore the syntactic, semantic, stylistic, and textual features of the the Qur'ānic discourse and to compare it with its five selected English translations by Haleem (2004/2005), Bewley (1999), Ali (1975), Pickthall (n.d.) and Arberry (1955). This analysis will suggest answers for the research questions i.e. to find out the specific linguistic, stylistic, and textual features of the Qur'ān and to explore the modern translation theories to know the extent of help the modern translation theories can provide in communicating the meaning more clearly, to know the existent equivalent types in the selected translations of the Qur'ān, and to trace the effect of adherence to equivalence on the communication of meaning.

For this research, a bilingual glossary of specific linguistic and literary terms occurring in the Qur'ānic discourse was contrived to give an ease of access to the Arabic

terms to those who do not understand Arabic language. The glossary comprises of the English equivalents for the Arabic grammatical, rhetorical, stylistic, and textual categories. However, a complete concordance between the terms of the two languages which are culturally and linguistically different from each other is not possible. The data drawn from the Arabic texts was tabulated and the English terms parallel to their Arabic corresponding terms were used for parsing the source text (see Appendix A and B of this thesis).

For this research a composite model based on the parameters drawn from the translation theorists, the linguistic exegesis and the theorists of the Qur'ān translations was developed to explore four broader categories of the Qur'ān specific features i.e. syntactic, semantic, stylistic and textual features with a number of sub categories.

The researches of the linguistic, stylistic, and textual exegetes and scholars such as by Abi-Hayyān, A.D.M.Y. (d. 754/2001), Al-Alūsī (d. 1270/ 2000) Alvi (2006), Baalbaki (2010), Chishti (2002), Daryabadi (2007), Duke (2009), Islāhī (1999), Ibn-'Āshūr (1984), Ibn-Kathīr (d. 774 /2000), Al-Jurjāni (d. 471 or 474/1984), Lane (1863/1968), Muhammad (2005), Al-Nadwi (1999), Rāzī's (d. 606) , Al-Shaikheli (2001), Al-Ṣābūnī (2009) Al-Ṣāleh (1993), Al-Ṭabarī (d.310/1997), Al-'Ukbarī, A. B. A.B H. (d. 616/n.d.) and Al-Zamakhsharī (d. 538/n.d.) were employed to obtain the data related to the Chapter Fifty-five of the Qur'ān. Similarly, the books of Arabic grammar, rhetoric and dictionaries were also explored for the said purpose. The data was related to the syntactic

demarcation and interpretation (اعراب), denotative and connotative interpretation of the meaning, and the inner structures of the vocabulary occurring in the selected chapter of the Qur'ān. Likewise it was related to functional and pragmatic aspects, figurative devices and schemes and embellishments. Last but not least, the textual properties of the selected *Sūrah* comprising of situationality, coherence and cohesion were studied by applying the researches of the said scholars. The selected five target texts were analyzed by applying the parameters drawn from the theorists namely Baker (1992), Catford (1965), Hatim and Mason (1997), Koller's (1989), Newmark (1982, 1988), Nida (1964) and Raof (2001).

Two factors conditioned the formation of the composite model: Firstly, the specificity of the selected text Chapter Fifty-Five of the Qur'ān, which provides rich data for linguistic, stylistic, and textual variety and complexity. Secondly, the specificity of the purpose: that of exploring equivalence in the Qur'ān translations, determines the components of the model. The linguistic models of the translation theory which furnishes the components for the composite model constructed for the analysis have been designed for the multiple text types and have purposed different than the one in the present research. These two factors conditioned the selection of suitable parameters in the light of translation theory, translation equivalence and in the light of the suggested models for translating the Qur'ān. The selected parameters provided the base for constituting the model for analyzing and translating the Qur'ān.

The model was applied by synthesizing the top-down and bottom-up approach. Four major categories comprising of multiple sub categories stated above have been re-sequenced. Although translation theorists like Baker (1992) and Bell (1991) placed their models theoretically in the linear order and followed the bottom-up approach, they however, recommended the synthesis of these two approaches for practical considerations. The close study of the models by House (1997), Hatim and Mason (1997), and Raof (2001) revealed the fact that they have used an eclectic approach and sequenced the components differently. The present study, in order to derive the data and to analyze it, will combine the top-down and bottom-up approaches.

3.1.1 Four Levels of analysis

The application of the model involves four levels of study as stated below.

3.1.1.1 Analyzing syntactic equivalence

This level, at first, the analysis of the major segments of each verse of the *Sūrat al-Raḥmān* and its selected English translations was incorporated. The components of each verse were analyzed to find out whether all segments were translated or whether any item was omitted, whether the sequence was retained or disturbed totally or partially. Several components of each verse such as phrases, clauses, prepositional phrases, construct noun phrases, conjunctional compound, and modifier and modified, sentence types including nominal and verbal, Verbs: form, tense, and moods (indicative, subjunctive and jussive) were demarcated and were comparatively studied.

Secondly, the atomistic grammatical categories namely inchoatives, predicates along with the components of prepositional phrases, construct noun phrases, conjunctional compound, and the modifier and modified of the SL-text were explored through parsing which is done with the help of books on syntactic analysis, linguistic interpretations and the commentaries of the holy Qur'ān as stated above in 3.1. In order to ensure a greater level of validity, reliability and consistency of the report of the parsed text, an online parser *Statistical Parsing by Machine Learning from a Classical Arabic Tree Bank* developed by Qur'ānic Arabic Corpus, the University of Leeds based on the syntactic analysis by Al-Ṣāleh (2007) and Duke (2013) was used. This parser was preferred because it encompasses the key properties of the then available parsers like *Penn*, *Prague*, *Columbia*, and the *Qur'ānic Treebank*.

In order to explore the syntactic properties of the TL-texts *ENGCG*, an online parser was applied. The parser was selected after investigating a number of other softwares, and was preferred because the components of *ENGCG* comprised of the morphological features and parts of speech as well as syntactic features and their functional aspects. Besides, it offers a comparatively wider range of choices in interpretation of the results. An example of the parsed data is shown in the figure below providing morphological, syntactic tags and the related notations as obtained through the *ENGCG* parser. The key of the tags used in the parser along with notations is included at the end of Appendix B.

Figure 1. The Sample Results Obtained through the *ENGCG* Parser
Haleem's translation and the obtained data:

It is the Lord of Mercy who taught the Qur'an.
" <*it> "
      "it" <*> <NonMod> PRON NOM SG3 SUBJ @SUBJ
" <is> "
      "be" <SV> <SVC/N> <SVC/A> V PRES SG3 VFIN @+FMAINV
" <the> "
      "the" <Def> DET CENTRAL ART SG/PL @DN>
" <*lord> "
      "lord" <*> <Title> N NOM SG @PCOMPL-S
" <of> "
      "of" PREP @<NOM-OF
" <*mercy> "
      "mercy" <*> N NOM SG @<P
" <who> "
      "who" <NonMod> <**CLB> <Rel> PRON WH NOM SG/PL @SUBJ
" <taught> "
      "teach" <SVO> <SVOO> <SV> V PAST VFIN @+FMAINV
" <the> "
      "the" <Def> DET CENTRAL ART SG/PL @DN>
" <*qur_an> "
      "*qur_an" <*> <?> N NOM SG @OBJ

Bewley's translation and the obtained data:

The All-Merciful taught the Qur'an.
" <*the> "
      "the" <*> <Def> DET CENTRAL ART SG/PL @DN>
" <*all-*merciful> "
      "*all-*merciful" <*> <?> N NOM SG @SUBJ @<P
" <taught> "
      "teach" <SVO> <SVOO> <SV> V PAST VFIN @+FMAINV
" <the> "
      "the" <Def> DET CENTRAL ART SG/PL @DN>
" <*qur'an> "
      "*qur'an" <*> <?> N NOM SG @OBJ

Yusuf Ali's translation and the obtained data:
(Allah) Most Gracious! It is He Who has taught the Qur'an.

```
" < *allah > "
        "allah" < * > < Proper > N NOM SG @NPHR
" < *most > "
        "much" < * > ADV SUP @AD-A >
" < *gracious > "
        "gracious" < * > A ABS @OBJ
" < *it > "
        "it" < * > < NonMod > PRON NOM SG3 SUBJ @SUBJ
" < is > "
        "be" < SV > < SVC/N > < SVC/A > V PRES SG3 VFIN @+FMAINV
" < *he > "
        "he" < * > < NonMod > PRON PERS MASC NOM SG3 SUBJ @SUBJ
" < *who > "
        "who" < * > < NonMod > < **CLB > < Rel > PRON WH NOM SG/PL
@SUBJ
" < has > "
        "have" < SVO > < SVOC/A > V PRES SG3 VFIN @+FAUXV
" < taught > "
        "teach" < SVO > < SVOO > < SV > PCP2 @-FMAINV
" < the > "
        "the" < Def > DET CENTRAL ART SG/PL @DN >
" < *qurán > "
        "*qur" < * > < ? > N NOM SG @NN >
```

Pickthall's translation and the obtained data:
The Beneficient hath made known the Qur'an

```
" < The > "
        "the" < * > < Def > DET CENTRAL ART SG/PL @DN
" < *Beneficient > "
        "Beneficient" " < * > A ABS SUBJ @SUBJ

" < *hath > "
        "have" < * > < Arch > < SVO > V PRES SG3 VFIN @+FAUXV
" < made > "
        "make" < SVC/A > < SVOC/N > < SVOC/A > < into/SVOC/A > < SVO >
< SV > < InfComp > < P/of > < P/for > PCP2 @-FMAINV
" < known > "
        "know" < SVO > < SV > < InfComp > < P/of > PCP2 @PCOMPL-S @-FMAINV
" < the > "
        "the" < Def > DET CENTRAL ART SG/PL @DN >
" < *qur'an > "
```

```
              "*qur'an" <*> <?> N NOM SG @OBJ
Arberry's translation and the obtained data:
The All-merciful has taught the Kor'an.

" <*the> "
          "the" <*> <Def> DET CENTRAL ART SG/PL @DN>
" <*all-merciful> "
          "*all-merciful" <*> <?> N NOM SG @SUBJ
" <has> "
          "have" <SVO> <SVOC/A> V PRES SG3 VFIN @+FAUXV
" <taught> "
          "teach" <SVO> <SVOO> <SV> PCP2 @-FMAINV
" <the> "
          "the" <Def> DET CENTRAL ART SG/PL @DN>
" <*koran> "
          "koran" <*> <Proper> N NOM SG @OBJ
```

The results obtained through the said tool were modified and retagged partially

under *the Cambridge Grammar of English Language* (2002) and partially under *Constraint*

Grammar with a special focus on syntactic functions of the sentence which

automatically caused the omission of some initial information. Besides, the abbrivations

and symbols used in the parser were replaced by the complete titles of the grammatical

categories to make them easily understandable (see Appendix B). The grammatical

properties of the SL-text and its selected five translations were traced, compared and the

status of equivalences was arrived at. The exploration of the syntactic equivalence was

deduced by confirming whether the different grammatical categories used in SL-text

were intact in TL-text or had been shifted.

In order to measure the equivalent relations between the SL-text and TL-text,

the parameters were drawn from various theories of translation and translation

equivalence; hence to measure the nonequivalences between them, the formation of parameters of a similar nature was the logical solution. Thus by drawing upon the theory of equivalence by Catford (1965), Nida's (1964) formal correspondence, Newmark's (1981) semantic approach to translation and Baker's (1998/2008) grammatical equivalence, the parameters were drawn to measure translational equivalence or non-equivalence. The results of the finding were categorized and measured according to the scales as stated in 3.4 below.

3.1.1.2   Analyzing semantic equivalence

At this level of analysis, denotative and connotative meaning, referential and emotive meaning, and the inner structures and the connotative vitality of the vocabulary of the *Sūrat al-Raḥmān* and its five selected English translations were comparatively studied. The data related to the lexical properties of the source text was obtained through encyclopedias, dictionaries, and the glossaries of the Qur'ān along with the Arabic lexicon dictionaries, and the commentaries of the holy Qur'ān exploring the lexical and semantic interpretations, namely Al-Nadwi (1999), Lane (1863/2003), Muhammad (2005), Duke (2009), and Baalbaki, (2010) as discussed above (see 3.1, the present chapter of this thesis). Similarly, to measure the equivalence, partial equivalence or nonequivalences between the vocabulary items occurring in the SL-text and TL-text, Vinay and Darbelnet's (1958) borrowing, calque and literal, Nida's (1964) recommended techniques of exploring meaning, Newmark's (1982, 1988) semantic approach, Koller's

(1989) connotative equivalence, Baker's (1992) word processing techniques, and Alhāj's (2015) composite procedures were incorporated.

3.1.1.3 Analyzing stylistic equivalence

The third level of analysis in the light of the model was the exploration of the stylistic equivalence, first in the SL-text and then in the TL-texts. Therefore, at first, the three aspects of the Arabic rhetoric (*Blāghah*) as have been discussed by Arab linguists were explored. Arabic rhetoric which comprises of the three categories i.e. *'Ilm al-Ma'āni*, which has been operated to trace the functional and pragmatic equivalence and the speech acts, *'Ilm al-Bayān* which has been applied to trace the figurative devices and *'Ilm al-Badī'* which has been used to investigate schemes and embellishments in the present research. The SL-text was explored by applying the tools comprising of the interpretations of the Qur'ān and the encyclopedias and books of traditional Arabic rhetoric as stated above (see 3.1, the present chapter of this thesis). Then the five selected TL-texts along with the SL-texts were analyzed comparatively, translators' strategies to accommodate these devices in the selected target texts were applied and the status of the equivalence was stated. Since the phonological aspects come under the untranslatable substance and form the basis of separate research, these are therefore, not incorporated in the discussion

3.1.1.4 Analyzing textual equivalence

The fourth level of analysis in the light of the model was the exploration and processing of both micro and macro level properties of both the SL-text and TL-text.

The textual properties comprising of situationality as revealed through the contextual and situational features, coherence as revealed through the logical development of the contents forming registrical and thematic unity and the lucid use of cohesive devices were explored and analyzed. At the first stage, the SL processing involved the collection of data concerning the said textual features by applying the Arabic interpretations of the Qur'ān just stated above served as tools for data collection. Then, the same properties were traced in the five selected target texts and the statuses of equivalence were stated. The obtained data concerning the sustenance of equivalence, or non-equivalence helped to interpret the meaning and decide whether the translation texts carry the meaning close to the meaning of the source text or not.

Each of the above stated levels of the research comprised of four steps i.e. discovering SLT features, discovering TLT features, exploring and stating the nature of equivalence in the specific verse, analyzing its effects on the meaning.

3.2 RESEARCH PROCEDURES: FRAME WORK OF THE TEXTUAL ANALYSIS

Data is the information gathered to resolve the key issues stated in the research questions. The first two questions necessitate the exploration of the theories of translation, linguistic, stylistic, and textual features of the *Sūrat al-Raḥmān* and to compare these features with its five English translations in order to trace whether the Qur'ān specific features found equivalence in the selected English translations or not,

thus providing the base for the next research question. The purpose of carrying out this comparative study is to trace the effects of the sustenance of the equivalence or of the shift on the meaning of the source text. It demanded close textual analyses of the SL-text and the application of translation parameters based on syntactic, semantic, stylistic, and textual properties of the Divine text and an analysis of the five TL-texts in order to discover whether these four levels of equivalence have been preserved or missed by the translators.

For the said purpose, first an in-depth study of the linguistic interpretations of the Qur'ān was conducted to understand and explore these four levels of the SL-text by applying the books of Arabic grammar and rhetoric, dictionaries, and encyclopedias. An online parser (as stated above) based on the syntactic analysis by Al-Ṣāleh (2007) and by Dukes (2009) was also applied to reconfirm the obtained data on the syntactic properties of the SL-text. Similarly, to explore these four levels in the TL-text, an in-depth study was conducted. In order to explore the syntactic properties of the TL-texts *ENGCG*, an online parser, was applied. The results obtained with the help of the parser were decoded and retagged by replacing the abbreviations and symbols with the complete English tags to make the said categories easily comprehendible. The status of the syntactic equivalence was stated after making explicit comparisons between the source text and the five English translations. In the same way, the semantic and lexical equivalence was traced by exploring the word aspects like collocations, denotations,

connotations, coherence devices, co-textual phenomenon specifically as has been stated in the books of Qur'ān exegesis and the dictionaries. The stylistic properties of the Qur'ān discourse are the key devices to communicate the meaning and the translator's strategies to accommodate these devices in the selected target texts were examined. The cultural constraints concerning the translation of the figurative devices were marked, and schemes and tropes in the SL-text and TL-texts were comparatively analyzed. Textual equivalence was traced by probing into the standards of textuality like coherence, cohesion and situationality. The communicative values of the text with reference to the speech acts and their communicative functions and the issues related to the addresser and the addressee, and their role relations were dealt in 5.1.1 as the part of *'Ilm al-Ma'ānī*. Similarly the issues related to deictic, context and situation were incorporated in the textual feature as they are dealt in the Arabic rhetoric.

The study is based on qualitative research methods conducting a close textual analysis of the *Sūrat al-Rahmān* to trace its syntactic, semantic, stylistic, and textual features and to compare them with its five English translations as well as to determine whether these features have translational equivalence or not. In addition, it also aims to trace to what extent the message is affected by preserving or ignoring the translation equivalence at all these four levels.

In course of nonequivalence, the causative category was stated which included a close level of equivalence to the extent of transferable substance of TL-text, partial

alteration of syntactic pattern, of subcategories, of word order, partial omissions caused by linguistic disparities, partial additions caused by absence of one-stem equivalence, borrowing of SL words, and explanation added in parenthesis to explain the meaning. Semantic and lexical equivalence was traced through exploring the word aspects like collocations, denotations, connotations. Detailed discussion on semantic analysis of the first section of the *Sūrah* was carried because of the limited space. The stylistic properties of the Qur'ānic discourse which are the key devices to communicate the meaning were penetrated in SL-text under three wider categories stated above. Cultural constraints concerning the translation of the figurative devices were observed, the translational loss was surmised and the strategies to overcome were stated.

3.3 EXPLANATION OF THE TERMS USED IN THE RESEARCH AND THE REVIEW OF THE RELATED LITERATURE

Some of the key terms have been specifically defined and explained in the literature review in order to make the research unambiguous and explain the key term used which have been defined through an eclectic approach.

Moreover, as the study proceeds, most of the terms become self-explanatory, yet to provide guidance in making the linguistic terms understandable and clear. Further, Arabic terms are incorporated in parenthesis which avoids ambiguities. A glossary of Arabic English terms has also been incorporated in the appendix A.

The review of the related literature was conducted in the previous chapter to summarize the literature concerning the theories of translation and translational equivalence, the linguistic features of the Qur'ānic discourse, the available methods of translating the Qur'ān, the review of the exegesis based on linguistic, stylistic and textual models which can be used for understanding the linguistic phenomenon of the Qur'ān and help decoding the key linguistic, and the stylistic, and textual features for the present research.

A more direct, focal and specific review constituting the base for the study was reported in the previous chapter. In order to operationalize the review of the related literature, general references, primary and secondary resources available were incorporated which include book lists and reviews by the publishers, research journals, books, introductions, analysis, online books and articles, and other sources.

3.4   THE MODEL OPERATIONALIZED IN THE RESEARCH

The model operationalized in the research is given below:

The model involves the following four steps:

<u>Step 1</u>: Comprehending the nature of the text type and selection of the parameters for the analysis.

<u>Step 2</u>: Exploring the features of the *Sūrat al-Raḥmān* and TL- texts

<u>Step 3</u>: Exploring and stating the nature of equivalence in the specific verse

<u>Step 4</u>: Analyzing its effects on the meaning

Figure 1. The Proposed Model Operationalized in the Research

SL TEXT   TL TEXT

FOUR LEVELS
OF ANALYSIS

L1: SYNTACTIC FEATURES

ANALYZING AND
INTERPRETING SYNTACTIC
EQUIVALENCE

Measuring the equivalent
grammatical categories and
syntactic features

Tracing the non-equivalent features

Measuring the relations between
SL-text and TL-text

SYNTACTIC FEATURES Equivalents
non-equivalent

L.2. SEMANTIC FEATURES

ANALYZING AND
INTERPRETING SEMANTIC
EQUIVALENCE
Aspects of words, denotative,
connotative, referential & emotive
meaning & co-textual phenomenon

SEMANTIC FEATURES
Equivalents non-equivalent

L.3. STYLISTIC FEATURES

ANALYZING AND
INTERPRETING STYLISTIC
EQUIVALENCE

'Ilm al-Ma'āni: Functional and
pragmatic equivalence: Speech Acts
'Ilm al-Bayān: figurative devices
'Ilm al-Badi': Schemes and
Embellishments

STYLISTIC FEATURES
Equivalents non-equivalent

L.4. TEXTUAL FEATURES

ANALYZING AND INTERPRETING
TEXTUAL EQUIVALENCE

Coherence, Cohesion

TEXTUAL FEATURES
Equivalents non-equivalent

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The model clearly maps the steps involved in the research which helps explore the syntactic features of *Sūrat al-Raḥmān* involving grammatical categories of the individual words and the grouping of phrases and clauses and then sentences. It also helps to understand the functional aspects of the words. The exploration of the lexica of *Sūrat al-Raḥmān* involves the discovery of the word etymology, the Arabic roots, the occurrences of the words in different contexts, connotations, entries in the various dictionaries and finally its comparison with the TL equivalents and an analysis of its appropriateness. Similarly, the exploration of the stylistic and textual aspects is very vast and one of the most difficult but fruitful phenomenon. The application of the model aids a deeper understanding of the *Sūrah* and its selected English translations.

The parameters incorporated in the model are governed by the SL-text norms and may appear peculiar in a few cases which are stated here: the model included the study of pragmatic aspects under *'Ilm al-Ma'āni*, which deals with the discourse situations and the speech acts according to SL-text norms.

The measuring scales are: Two point measuring scales are applied:

Equivalent and non-equivalent

3.5 SUMMARY OF THE CHAPTER

The present chapter maps the research designs which demarcated the analysis at micro and macro levels by following eclectic approach to translation equivalence. The present research is descriptive and qualitative involving comparative close textual

analysis of the *Sūrat al-Raḥmān* and its five selected English translations, aiming to trace

the syntactic, semantic, stylistic, and textual features of the source text and to trace their

equivalence in the target text which necessitates a composite model for translation

analysis which was applied by synthesizing the top-down and bottom-up approach. The

four levels of analysis were operated and each level involved four steps which include

the study of syntactic, semantic, stylistic, and textual features of the SL-text and the TL-

texts, exploring the nature of equivalence and finally tracing and analyzing its effects on

the meaning. The tools drawn from the various sources contributed to the analysis and

to obtaining the answer to the research questions.

CHAPTER 4

ANALYZING AND INTERPRETING SYNTACTIC AND SEMANTIC FEATURES

The present chapter aims at presenting and analyzing the data obtained through intensive study of *Sūrat al-Raḥmān* the Chapter Fifty-five of the holy Qur'ān and its five selected English translations. The present chapter has been divided into two sections: section one deals with the presentation and analysis of the data related to the syntactic features of the SL-text and its five selected English translations which is the first level of analysis in the light of the model. Section two deals with the presentation and analysis of the data related to the semantic features of the SL text and its five selected English translations which is the second level of analysis in the light of the model. The present chapter thus highlights the comparison between the SL text and its five English translations. The section one also incorporates the investigation of the major categories of the SL-text and TL-text in which each of the individual verse of the *Sūrat al-Raḥmān* was first split into segments such as words, phrases and clauses to find out whether each of the segment was translated or any of the entity or its any part was omitted and the sequence of these segments was retained or disturbed totally or partially in the selected TL-texts.

At this level of analysis, each of the verse was first divided into its substantial components to obtain the grammatical categories and syntax (الإعراب) by using the previous researches by Alvi (2006), Chishti (2002 & 2006), Al-Ṣāleh (1993), Al-Shaikheli

(2001), and books of Arabic grammar. In addition, an online parser developed by *Qur'ānic Arabic Corpus* at the University of Leeds based on the syntactic analysis by Al-Saleh (2007) and Dukes (2013) was also applied to recheck and validate the obtained results.

Similarly, the data from the five selected translations of the Qur'ān i.e. by Haleem (2004/2005), Bewley (1999), Ali (1975), Pickthall (nd.) and Arberry (1955) was obtained on the grammatical categories through the online parser ENGCG. The obtained data was retagged by replacing the symbols with the complete grammatical terms (Appendix B) to make it easily interpretable and was tabulated along with the SL text i.e. Chapter Fifty-five in parallel columns and is appended as Appendix B. The Data (Appendix B) is described in the present chapter highlighting the comparison between the SL text and its five TL texts on the syntactic elements tagging the grammatical categories ranging from the parts of the speech and syntactic functions. There are two types of tables in the Appendix B. The first type carries syntactic, semantic, stylistic, and textual information of each and every word occurring in *Sūrat al-Rahmān*. The tables of this category are lightly shaded to make them easily accessable and to avoid the confusion. The second type of the tables comprises six columns each. The first states the key sub sections of each verse of the *Sūrat al-Rahmān* and the rest of the five columns depict the five TL-texts along with their grammatical categories parsed and obtained through the ENGCG parser and retagged. The Data (Appendix B) is described,

compared and analyzed and the conditions of equivalences and nonequivalences between the SL-text and TL-text were obtained.

The detailed study of Arabic particles (اداة - حرف) and conjunctional compounds have been incorporated below in 5.2.4 to explore the textual cohesion.

The second section pursues to decode the semantic properties of the selected *Sūrah* by penetrating on the semantic items containing the key concepts and analyzing them semantically by applying an eclectic approach. The data concerning the lexical properties of the source text was obtained through encyclopedias, dictionaries and the glossaries of the Qur'ān along with the Arabic lexicon dictionaries, and the commentaries of the holy Qur'ān to explore the lexical and semantic interpretations, such as Al-Alūsī (d. 1270/2000), Baalbaki (2010), Duke (2009), Ibn-Kathīr (d. 774 /2000), Lane (1968), Al-Nadwi (1999), Al-Ṣābūnī (2009), Al-Ṭabarī (d. 310/1997), Al-Zamakhsharī (d. 538/ n.d.), and other commentaries of the Qur'ān of similar nature were also incorporated. Because of the limited space the semantic analysis of first thirty verses has been incorporated.

4.1 ANALYZING AND INTERPRETING SYNTACTIC EQUIVALENCE

In the following two sections the data concerning the comparative study of the syntactic and semantic features has been presented and analyzed.

4.1.1 Analyzing and interpreting equivalence at the level of phrases and clauses

In order to carry out the data related to the syntactic features at the level of phrases and clauses seventy eight verses of the selected *Sūrah* were split into two hundred and four segments (Appendix B) ranging from the one word utterance of a significant independent linguistic entity to the phrases and clauses precisely the particles of negation, resumption, similitude and coordination, inchoatives (المبتدأ), predicates (خبر), prepositional phrases (الجار والمجرور), construct noun phrases (المضاف والمضاف إليه), conjunctional compounds (العطف والمعطوف), modifiers and modified (الصفة والموصوف), sentence types such as nominal and verbal sentence (جملة اسمية والفعلية) and verb forms etc. This division provided the main base for exploring a number of aspects of equivalence as discussed below.

4.1.1.1 Sequence of the phrases

At this stage of the study, it was investigated whether the two hundred and four demarcated segments (words and phrases) have been rendered in the same sequence in the selected five translations or not. The study revealed the fact that all of the translators retained the sequence of phrases equivalent to the source text as accurately as possible. It has been retained according to the SL-text in the Q 55: 1-8, 10, 13-19, 21-28, 30-34, 36-38, 40-42, 44, 46-49, 51, 53-55, 57-61, 63-73 and 75-78 by all selected translators. The study revealed the fact that in the verse number seven, twenty, forty-three, forty-five and sixty-two only Haleem inversed the phrase order partially and secured only partial equivalence but the rest of four selected translators retained the SL-text sequence which

gives an ease to locate the equivalent expressions and phrases in the TL-text. The verses fifty-six and seventy-four had complicated pattern and consequently all translators disturbed the sequence in some of the segments to some extent. Likewise, in the verse twelve Haleem and Pickthall missed the equivalent sequence in some of the segments but the rest of translators followed the sequence of SL-text entirely. Haleem inverse the structure while translating the verse thirty-five Arberry on the other hand retained equivalence in phrase sequence. With the rest of the three translators the degree of equivalence at the level of phrase sequence is partial. The results of the study are tabulated below.

Table 2; The level of Equivalence Concerning the Phrase Sequence					
Total verses 78	Haleem	Bewley	Ali	Pickthal	Arberry
Phrase sequence Partially disturbed in TL texts	10	8	8	6	3
Phrase sequence retained in TL texts	68	70	70	72	75
Equivalence	87 %	89 %	89 %	92 %	96 %

With Arberry this adherence is ninety-six percent which is of a greater signification and with Pickthall it is ninety-two percent which is also greatly significant. Ali and Bewley changed the sequence of eight verses and even sometimes merged them, which makes the English phrase sequence eighty-nine percent equivalent to the phrase sequence of SL text. Haleem altered it in ten verses and also sometimes merged phrases making the percentage of the equivalence eighty-seven percent. The results indicate that generally all translators retained the sequence of SL phrases.

4.1.1.2   Omissions of words and phrases in the TL texts

Seventy-eight verses of the *Sūrah* have been split into two hundred and four

segments as stated above in 4.1.1.1 (also see Appendix B). The comparative analysis of

the source and it five selected translations revealed omission at the level of particles,

words and phrases. The results are tabulated below.

Table 3; The level of Equivalence Concerning the omissions of words and phrases in the TL texts					
Total segments: 204	Haleem	Bewley	Ali	Pickthal	Arberry
Omitted words and phrases	13	08	02	09	02
The level of Equivalence: Eq	191/204 = 93.6 %	196/24 = 96 %	202/204 = 99 %	195/204 =95.5 %	202/204 = 99 %

Omission of the SL text items weather smaller or bigger, is the matter of

greater concern as it provides space for the development of certain discourses with

minor alterations done through the technique of omission and addition especially in the

translation of religious text.

4.1.2   Analyzing and interpreting syntactic equivalence from verse 01-to-30

The title of the *Sūrah*: The title of the *Sūrah* الرَّحمٰن is the combination of a definite

determiner and a descriptive adjective in nominative case. It is the descriptive epithet

without any distinction of gender or of degree, is specific for the nouns of exuberance

(Chashti, 2006. p.325 v.1) and is specifically used for Allah (SWT). In the selected

translations Haleem used "the Lord of Mercy" which is an *of-genitive* construction and

is different from the SL syntax. Ali translated as "The Most Gracious" consisting of a

definite determiner and the superlative form of a pre modifying adjective. The selected the superlative form causes nonequivalence as the Arabic word الرَّحْمَنُ is free of any degree. Bewley and Arberry translated it as "The All-Merciful" consisting of a definite determiner followed by a hyphenated construction with initial capitalization, comprising of an explicit quantifier and a descriptive adjective and Pickthall rendered it as "the beneficent" comprising of a definite determiner and pre-modifying adjective. In these renderings the structure and meaning are as closely retained as humanly possible.

Q 55: 1-2:   The first verse الرَّحْمَنُ is a combination of a determiner and an adjective in nominative case as stated above. There are three essential interpretations generally accorded to the verse. According to the first interpretation الرَّحْمَنُ is a complete and independent sentence in which the inchoative (المبتدأ) "Allah" is elliptical and الرَّحْمَنُ is its predicate (خبر). According to the second interpretation الرَّحْمَنُ is the inchoative for the elliptical predicate (ربنا). Al-Nasafi thinks that the following verbs are the predicates of this inchoative (d. 710/2012-2013, p. 289). Similarly, the verse is also interpreted as the inchoative of the predicate عَلَّمَ (Al-Alūsī, d. 1270/2000, p.140; Al-Shaikheli, 2001, p. 631). The second verse عَلَّمَ is a transitive verb in past form in active voice, with a latent pronoun HE and الْقُرْآنَ is the object for the verb عَلَّمَ. The verse عَلَّمَ الْقُرْآنَ is the first verbal sentence operating as the first predicate for الرَّحْمَنُ consists of a transitive verb in past

form, with a latent pronoun HE followed by a definite determiner and a proper noun in accusative case.

The comparative study of the SL-text and its five English translations revealed that only Ali followed the first interpretation and rendered الرَّحْمَنُ as a complete verse, and accordingly the elliptical inchoative of the verse is "Allah" and الرَّحْمَنُ is its predicate. The translation thus commenced with the subject "Allah" in parenthesis followed by a predicate consisting of a pre modifying superlative adjective "Most" instead of the definite determiner "the" for the absolute form "Gracious!" the central adjective ending at an exclamation mark. The need for "Most" occurred because of the absence of one stem equivalence; yet the syntactic patterns in both SL-text and TL-text continued to be close to each other forming syntactic equivalence which leads to the positive communication of the meaning. In order to translate the second verse Ali used *it cleft clause* with the verb "be" followed by a third person singular pronoun "He" used as a subject followed by a relative pronoun "who" operated as the subject of the nominal relative clause. The central verb of the verse عَلَّمَ was rendered in present perfect form in active voice consisting of a finite auxiliary predicator "has" and a past participle "Taught". The selected syntax emphasizes the fact that only "He" and no one else taught it but the syntax was substantially changed. Likewise, the alteration from past form to present perfect form in the TL-text indicates the completion of the task of teaching just now instead of an event occurring in the past.

The rest of the four texts followed the third linguistic interpretation of the classical period interpreting the first verse as inchoative of the predicate علّم, as stated above. The fact was revealed by the detailed study of the syntactic pattern used by these translators. Bewley and Arberry joined two verses by rendering الرَّحْمَن as the inchoative of the predicate علّم. They chose a hyphenated construction "All-Merciful", which helped them to resolve the potential constituent structural ambiguities as Huddleston and Pullum (2002, p.1762) state about the use of hyphenated construction. The predicate علّم was adequately translated as "taught", a past participle in active voice by four translators except Pickthall who altered the sole structure. These renderings, however, communicated the meaning as clearly as possible. The object of the sentence الْقُرآنَ was translated as "The Qur'ān" consisting of a definite determiner "the" and the singular noun in nominative form which became a shift form accusative form to nominative form; an instance of partial equivalence on account of a shift in the subcategory of grammar.

In the translation of the core words, all translators maintained consistency. Similarly, Haleem and Pickthall translated الرَّحْمَن as the subject of the predicate علّم and numbered it as two verses, but used only one sentence in translation which confirmed the third interpretation. Haleem chose to transmit the SL-text in a complex sentence by using *it cleft* clause with two predicators, the first one was the verb "be" followed by the subject of the clause "the Lord of Mercy" and a relative pronoun "who" to translate the

2009; Al-Ṣāleh, 1993) followed by an objective الإنسان consisting of a definite determiner and a common noun in accusative form. The Arabic verbal sentence in all selected translations was rendered in SVO (subject, verb, and object) structure explicating the latent pronoun "He" of the SL-text as English subject. All selected translators endeavored to preserve the SL-text pattern but the clause elements were differently used by the selected translators. Haleem, Bewley and Arberry chose to achieve equivalent balanced structure by using a coordinating clause. They explicated the latent pronoun operating as the inchoative (مبتدأ) of the predicate of the predicate (خبر) خَلَقَ, as "He" and translated the predicate as "created" a past participle, active voice in simple past form, which became an instance of syntactic equivalence. The explication of the latent pronoun occurred because of disparities between the language systems. Since, the bounderies of equivalence have been extanded with the inclusion of Saussure's (1916/1968) concept of langue and parole; such linguistic disperities do not hinder the translational equivalence (Koller, 1989; Pym; 1992, 2010a; 2010b; Newmark, 1982 & 1988).

The object for the verb إِنسَان was a common noun in the accusative form and was made proper by adding ال. All translators translated it as "Man" with initial capitalization which makes the rendering TL oriented. The overall syntactic pattern of the clause remained equivalent to the SL-text up to the possible extent. These three translators joined the two verses by adding a coordinating conjunction "and" which

formed an instance of addition which helped retaining the balanced structure. Haleem and Bewley chose a past participle "taught" to render the main predicator علّم which became an instance of syntactic equivalence elucidating the meaning clearly. Ali also used a pattern similar to the three translators discussed above but he did not coordinate the two clauses. Both of the verses remained an individual entity forming equivalence at the sentence level helping the translators to preserve the meaning up to the achievable extent. Pickthall's selection of the syntax was almost similar to Ali with an exception that he used a present perfect form comprising of an archaic form of the third person singular "Hath" a finite auxiliary predicator followed by a mono-transitive past participle "created", which became an appropriate rendering of the SL-text predicator خَلَقَ which made the meaning evident.

The verse 4 is the third predicate opening with a transitive verb علّم necessitating two objects i.e. who is taught and what is taught. It is followed by a third person singular and connected pronoun which is the first object of the verbal sentence followed by the object الْبَيَان a proper noun preceded by a determiner. Both of the verses form a balanced structure (Alvi, 2006, p.771; Al-Ṣāleh, 1993 p.323). Ali, Pickthall and Arberry explicated the latent pronoun "He" in TL-text which is on account of disparities between the language systems but becomes equivalent under Koller's (1989) frame work of equivalence based on Saussure's parole instead of language systemsas discussed above. Thus "He taught", the English rendering of the predicator علّم qualified as equivalent.

The first object of the verse ه was translated as "him" a third person singular and an indirect object by all five selected translators forming syntactic equivalence. The second object البَيَان was rendered differently by the translators. Arberry used a definite determiner and a noun "The Explanation", which appeared syntactically equivalent. Haleem and Bewley translated the predicator عَلَّم by selecting a past participle in active form "taught" followed by the first object 'Him' which was a third person pronoun in singular form, Bewley added an adjective "clear" but Ali and Pickthall omitted the definite determiner making the syntax according to the TL-norms. Ali used a singular noun "speech" in nominative case explaining the additional meaning in a parenthetical note to avoid the translational loss at the semantic level caused by the absence of one-stem equivalence. Ali and Pickthall used the same construction except one word "speech" by Ali, "utterance" by Pickthall and to-infinitive construction by Haleem. The equivalent syntactic renderings of the the selected translators helped them to achieve the lucidity of the expression and communicate the message up to the maximum possibility.

Q 55: 5:   The verse five is a declarative sentence consisting of conjunctional compound (العطف والمعطوف) and a prepositional phrase (الجار والمجرور). الشَّمْسُ وَالْقَمَر is an compound and is discussed in detail below in 5.2.4.1. الشَّمْس instance of the conjunctional compound and is discussed in detail below in 5.2.4.1. الشَّمْس is an instance of inchoative (المبتدأ) an and its predicate is elliptical (Al-Shaikheli, 2001, p. 632). The English translations of the inchoative as well as of the conjunctional

compound are according to the SL-text norm and may be accepted equivalent as much as possible.

The next element of the clause is a prepositional phrase comprising of the preposition بِ and a verbal noun functioning as the adverb of stability (Al-Ṣāleh, 1993), خُسْبَانٍ which is in genitive case and signifies stability and perpetuity. بِحُسْبَانٍ is the predicate (Al-Ṣāleh, 1993; Al-Ṭabarī, d. 310/1997). The subsequent part of the SL sentence consists of a prepositional phrase and an elliptical predicate يَجْرِ يا ن (Al-Shaikheli, 2001, p. 632) which indicates Allah's perfect plan where the course of action and the end are definite and known. The study revealed that it is translated by all translators differently, in Arberry's translation the elliptical predicate remained elliptical in the TL-text: "to a reckoning" making the overall clause structurally equivalent emitting vague meaning. The selection of verb "follow" by Haleem and Ali, and "run" by Bewley are the instances of explicit statement of the elliptical inchoative يَجْرِ يا ن causing nonequivalence at the level of syntax as well as meaning. Bewley translated the subject and the coordinated subject of the SL-text by adding a pre-modifying quantifier "both" emphasizing their action i.e. pursuing Allah's prescribed rout. The prepositional phrase was translated as "with precision" a noun operating as compliment of preposition which makes it close to the SL-text. Ali's use of a parenthetical note "(exactly)" an adverbial made the meaning more specific for the object of description "computed" which was an instance of alteration from a noun to a verb causing syntactic non-equivalence but

communicates the emaning too the point. The use of a passive construction "are made" to explicate the implied predicate by Pickthall interrupted the equivalence as it indicates an element of enforcement which seems to be out of the context. Except Bewley and Arberry all translators altered pattern of the prepositional phrase in TL-texts which caused syntactic nonequivalence.

Q 55: 6: The verse six is a declarative sentence, patterned on the previous verse, coordinated with it and reclines on it which is signified by the conjunctional particle وَ (Al-Saleh, 1993). وَالنَّجْمُ is a generic proper noun functioning as inchoative (مبتدأ) (Alvi, 2006, p. 771), catering for the coordination of explanatory words وَالشَّجَر, the second object in nominative case. The coordinated subject of the previous verse and the inchoative both are singular but they are plural in the present verse. The predicate (خبر) of the subject is an indefinite verb يَسْجُدَان in active voice with a latent dual pronoun in indicative case (Al-Tabari, d. 310/1997). In the selected SL-texts the declarative sentence, based on the simple construction of the inchoative and predicate pattern was rendered in English as a declarative sentence by selected translators making the texts functionally equivalent. The conjunctional compound (العطف والمعطوف) (النَّجْمُ وَالشَّجَر), along with the central coordinating conjunction وَ, was rendered in the same syntactic pattern with variation in the word choice discussed below in 5.2.

The following section of the clause consists of an indefinite verb يَسْجُدَان was translated in multiple structures. Pickthall used a single verb in present form in active voice

"adore" in present form but missed the latent dual pronoun causing a vacuum. Arberry also used an active verb in present form "Bow" and added a reflexive pronoun "themselves" which communicates the meaning emphatically and retains the syntactical equivalence. The rest of the three translators retained the SL verb form with certain additions to overcome the linguistic disparities.

Q 55: 7: The next three verses: seven to nine constitute a set of hypotactic clauses. The verse seven is a declarative sentence opening with a conjunction و followed by the object in accusative form وَالسَّمَاء. Two indeclinable perfect verbs رَفَع and وَضَعَ in active form are placed in coordination with the conjunction و and both of them carry the latent pronoun third person singular masculine "He". The verb رَفَع is followed by the third person singular feminine ها forming an accusative object reclining on الْمِيزَانَ .رَفَع which is in accusative form operating as the object of the second clause (Duke, 2009; Al-Ṣāleh, 1993; Al-Shaikheli, 2001). The study revealed that the declarative pattern and the balanced structure of the SL-text were maintained by all of the translators. Haleem and Bewley used the SL word order and opened the clause by explicating the latent pronoun as "He" instead of the conjunction و occurring along with the predicate رَفَع. Haleem transferred it as "He has raised up the sky", Bewley as "He erected heaven" Ali as "the Firmament has He raised high", and Pickthall "the sky He hath uplifted" maintaining the active voice and the perfect form. Arberry using simple past form of the verb translated as "heaven He raised it up" but retained the passive form. The pronoun ها

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has been retained only by Arberry as "it", the opening ﻭ has been retained by Ali, Pickthall and Arberry but its second occurrence has been retained by four translators as "and" but missed by Haleem.

The second predicate ﻭﺿﻊ has also been translated equivalently at certain levels and nonequivalently at certain other levels. All translators for example used the past participle verb form in active voice which are the necessarily the conditions of syntactic equivalence. Haleem selected a perfect form "He has set", Bewley a simple past form "established" Ali selected perfect form "He has set up", Pickthall did the same but used archaic form hath", and Arberry chose simple past for of the verb "set". The English renderings of the following object ﺍﻟﻤﻴﺰﺍﻥ can be viewed as syntactically equivalent as all translators used a combination of a definite article and a noun as Pickthall chose the phrase "the measure", and the rest of the four translators selected "the balance". Ali incorporated a brief phrase in parenthesis explaining the nature of the balance which is "(of Justice)" and thus illustrates the metaphoric aspect of the object ﺍﻟﻤﻴﺰﺍﻥ.

Q 55: 8: The verse eight is a verbal sentence in negative form opening with ﺍﻻ a combination of a particle of explanation and a verbal noun ﺍ ﻥ and the particle of interdiction and elision ﻻ conjugating and subordinating the clauses and creating cohesive ties (Alvi, 2006; Dukes, 2009; Al-Ṣāleh, 1993). The close study revealed that the verbal sentence was translated as a verbal sentence carrying the cohesive particles appropriately. Haleem and Bewley used the same construction by using an adverbial

"so", and a subordinator "that" to create cohesive ties. Ali used the subordinator "In order" and Pickthall used "that" by cleaving the subordinating conjunction and inserting the predicator "exceed" in the center. Arberry, however, skipped this section of the clause and replaced it by three imperative clauses in parenthesis. In order to render the Arabic particle of interdiction and negation ﻻ, Haleem and Ali selected 'may not', Bewley 'would not' and Pickthall used 'not' preceded by the finite main predicator instead of any auxiliary. The close study of the text revealed that except Arberry all of the translators remained close to the SL-text and searched for the syntactic equivalence as much closely as possible, disparities between the language systems however disturbed the status of equivalence.

In the leaner order the next SL clause is the indefinite verb for prohibition ﺗﻌﺘﺪﻭﺍ which is in jussive form containing a latent pronoun in nominative case operating as subject (Alvi, 2006; Dukes, 2009). The study revealed the fact that four selected translators rendered the predicator as predicator establishing equivalence. With Haleem, Bewley and Ali the predicator consisted of a model auxiliary predicator: "would not" by Bewley necessitating the implications placed by jussive mood of the Arabic verb stronger than "May not" as used by Haleem and Ali. Pickthall explicated the mood by using linguistic deviation comprising of the negative particle "not" followed by the main predicator. Haleem and Pickthall selected "exceeds" as a predicator and Bewley and Ali "transgress". Arberry's translation being a parenthetical note did not come in the core

discussion. The latent pronoun carried by the SL-text predicate was explicated as "you" and "ye" (by Pickthall) by four translators except Arberry, who omitted it by using an imperative structure.

The following section of the SL clause is a prepositional phrase في الْمِيزَانِ (Alvi, 2006) comprising of a preposition and a proper noun in genitive case. According to Al-Shaikheli it is illustrative and expository تفسيرية (2001, p. 635). The comprehensive study revealed that Haleem used the SL syntax closely as he selected a preposition "in", the definite determiner "the" and an object "balance" which reinforces the syntactic equivalence. Arberry also used the same construction. Bewley, Ali and Pickthall altered the pattern and chose object complement, "the balance" by Haleem, Bewley and Arberry and 'the measure' by Pickthall. Ali however, used an absolute form "(due)" in parenthesis instead of a definite determiner. Since the core feature of the prepositional phrase has been provided by Haleem and Arberry and the rest of the translators missed it, they likewise missed equivalent rendering. The meaning in the rendering of the prepositional phrase is distinct up to the level of human achievability.

Q 55: 9: The verse nine is the instance of imperative, prohibition and interdiction opening with a coordinating conjunction و introducing two coordinating clauses. The study revealed that Ali used an adverb of cause 'so', Pickthall selected an adversative conjunction "but", and Arberry used the coordinating conjunction "and". Semantically the causal adverbial "so", appeared more appropriate. Haleem and Bewley however,

omitted this conjunction. The first coordinating clause comprises of an indeclinable verb in imperative form أَقِيمُوا carries a second person latent dependent pronoun operating as the subject (Al-Shaikheli, 2001). The selected translated texts retained prohibition, interdiction and the imperative mood of the verse, establishing syntactic equivalence and communicatin the meaning as much equivalently as possible. Haleem translated the predicate أَقِيمُوا as "Weigh" in imperative form by merging its meaning with the object with that of the predicate. Bewley used the verb "give" and added an adverbial "just" to avoid the semantic void. Ali's use of the verb "establish" and Pickthall's "observe" are appropriate renderings retaining grammatical form and meaning but the study revealed that the translation of the latent pronoun was missed by all translators causing partial equivalence.

The next element of the SL-text clause is an object الْوَزْن which is a proper noun in accusative case (Al-Shaikheli, 2001). Haleem missed translating it as he merged its meaning with the predicate so his translation stands nonequivalent. Three translators selected a combination of nominative object which is an equivalent form such as Bewley and Ali translated as "weight" and Pickthall translated as "the measure".

The following section of the SL clause is a prepositional phrase (Alvi, 2006; Al-Ṣāleh, 1993; Al-Shaikheli, 2001) consisting of the preposition بِ prefixed to a proper noun in genitive form الْقِسْط denoting a state of being or the condition of the object الْوَزْن . The phrase is about the elliptical verbal noun (مصدر) (Al-Ṣāleh, 1993). Three of the

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translators Haleem, Ali and Arberry chose an adverbial "with justice" consisting of a preposition followed by a singular noun in nominative case used as the complement of the preposition forming a syntactic equivalence at the phrase level. Bewley missed it and Pickthall used an adverb "strictly" to modify the verb "observe" which causes a difference in the structure as well as in the meaning.

The following element of the clause is و coordinating two clauses in balanced structure with elements of identity and contrast discussed below (see 5.2.4, chapter one of this thesis). Both of them are in imperative forms, the first one commands for an action and the second one prevents from certain other action with the help of لا operating as an apocopative letter and also that of interdiction (Al-Ṣāleh, 1993; Al-Shaikheli, 2001). The extensive study indicated a certain level of alteration in the TL-texts word order, besides, و was translated as a coordinating conjunction "and" by Haleem, Ali and Arberry, but it was missed by Bewley and Pickthall. The cohesive particle لا was merged with the predicate تُخْسِرُوا, an imperfect verb in jussive case operating as the second imperative for interdiction. The first imperative, according to Al-Zamakhsharī (d. 538/ n.d.), implied an order to measure according to the agreement. The second imperative on the other hand, implied interdiction from oppression and autocracy and emphasized the apex of the seriousness of the imperative through the repetition of the object الميزان. Haleem and Bewley used the finite auxiliary predicator, a negative particle "do not" and a predicator operating as clear and unambiguous

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imperative forming equivalence as English "do not" and Arabic لا in the present context are operating similarly. Pickthall used "nor" and merged the coordinating conjunction and the letter of interdiction. He used the verb phrase "fall short" a combination of a verb in imperfect form succeeded by an adverbial "there of" establishing partial equivalence. Arberry omitted the said letter and relied on an imperative with negative particle which helped to achieve the function of the order i.e. to restrain from doing injustices and oppressive deeds in every aspect of life maintained by all translators. However, the alteration in word order causes partial equivalence.

The following section of the clause consists of an object الميزان comprising of the definite determiner ال followed by a proper noun in accusative form. According to Al-Zamakhsharī (d. 538/ n.d.), the preposition في is elliptical and is linked with the verb تخسروا discussed above. It has been observed that all selected translators provided the same translation i.e. a prepositional phrase "in the balance" in which the omitted preposition في in the SL-text has been explicated as "in", however, the rest of the elements are equivalently rendered.

Q 55: 10:   The verse ten is patterned on the verse seven opening with a coordinating conjunction و introducing the main clause of the declarative sentence, followed by the object in accusative form الأرض a proper noun with ال, in accusative form functioning as the object of the elliptical verb وضع. The predicate وضع is an indeclinable perfect tense in active voice carrying the subject third person singular

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feminine pronoun ها. The acceptance of وَضَعَ as the elliptical verb qualifies it to be the predicate of the sentence and consequently the existed word وَضَعَ which is indeclinable perfect tense will operate for emphasis and stress. The vers is patterned on the verse seven (Alvi, 2006; Al-Ṣāleh, 1993). The study indicated that three translators ignored the opening conjunction which caused the loss of interdependency of the three verses in this group; it was, however, retained by Pickthall and Arberry. The object الأَرْضَ was translated as "the earth"; a noun phrase operating as subject thus depicting the same grammatical category forming a grammatical equivalence. The English translation of the object الأَرْضَ "the earth" is preceded by the predicate with the three translators which unsettled the word order. Arberry and Pickthall, however, remained very close to the SL-text and opened the clause with the coordinating conjunction "and" followed by the object "the earth" a definite determiner and a singular noun forming an instance of syntactic equivalence to the SL-text. Haleem and Bewley used a combination of a subject "He", a verb in the past form and an adverbial; Haleem translated as "set down", and Bewley as "laid out". Ali opened it with *It-cleft* clause: "it is He" followed by a relative pronoun "who" which laid a greater emphasis on the subject but caused addition. To render the predicate Ali used the perfect form "has spread", a combination of an auxiliary predicator in third person singular case, and a verb in past participle form. It has been revealed that all translators translated the active form of the verb as

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active and retained the verbal pattern very close to the SL-text which helps establishing the equivalence at the level of grammatical category.

The next element of the SL-text is the object of the verb; a feminine pronoun ها, a third person singular in accusative form which was missed by all of the translators on account of linguistic disparities except Arberry. The following section is the prepositional phrase للأنام comprising of the preposition لِ followed by a common noun أنام in genitive case. The study indicated that the prepositional phrase has been rendered as a prepositional phrase by all of the translators with certain discernable additions. The preposition لِ is explicated as "for" and أنام as a plural noun "creatures" operating as the complement of the preposition which is an instance of a very close rendering to the SL-text by all translators with certain inevitable additions caused by the linguistic disparities. The syntactic equivalence leads to the successful communication of the message. Ali inserted the pronoun "His" in parenthesis and thus secured syntactic equivalence. Haleem and Pickthall added a third person singular pronoun "His" in genitive case, operating as subject complement. Bewley added a quantitative pronoun "all" a quantifier modifying the present participle "living" operating as adjective. Arberry selected a combination of a quantitative pronoun "all" a quantifier modifying the plural noun "beings" in nominative case.

Q 55: 11: The verse eleven is the second verse of this group is a nominal sentence. The close study revealed the fact that the nominal structure has been retained as nominal

only by Haleem and Arberry and the rest of the three translators altered it to the verbal

sentence. The verse opens with a prepositional phrase فيها comprising of a preposition

في and a pronoun ها which refers back to الأرض (Al-Ṭabarī, d. 310 / 1997, p. 168). Haleem

and Bewley retained the prepositional phrase as it is by following the SL norms but the

other three translators altered the structure which caused non-equivalence. The phrase

فيها is also an instance of a fronted predicate (خبر مقدم) of the postponed subject (مبتدأ مؤخر)

فاكهة (Al-Shaikheli, 2001, p. 636). Only Bewley and Ali retained the SL-text pattern in

translating both of the elements, the rest of the three translators translated only one of

the aspect equivalently missing the other as partially equivalent. The meaning, however,

is clearly communicated. With the first two translators equivalent structure leading to

equivalent meaning and with later three translators nonequivalent structure leading to

nonequivalent meaning. The postponed subject فاكهة is in nominative case catering for

the addition of explanatory word النَّخْل preceded by و (Alvi, 2006, pp. 772-3; Al-Shaikheli,

2001, p. 636; Ibn-'Āshūr, 1984, pp. 241-2).

The study showed that all of the translators used the prepositional phrase but

with certain additions and variation in the syntax. The omission of و by Haleem causes

non-equivalence and affects the meaning in the same way whereas with the other

translators it is vice versa.

The verse closes at a construct noun phrase (المضاف والمضاف إليه) ذَاتُ الأَكْمَامِ

comprising of an epithet ذَاتُ which is the first annexed noun, (مضاف) followed by الأَكْمَامِ

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the annexed noun (مضاف إليه) in genitive case (Alvi, 2006; Al-Shaikheli, 2001; Ibn-'Āshūr, 1984). In the selected translations Ali altered the first annexed noun and Pickthall omitted it which led to the distortion of the meaning. They both, however, retained the renderings of الأَكْمَام the annexed noun (مضاف إليه) in genitive case as much equivalently as possible. The rest of the three translators followed the SL pattern in translating both of the categories. Haleem translated it as "with sheathed clusters", Bewley as "With covered spathes", Ali as "Producing spathes" and enclosed a parenthetical note (enclosing dates) which conceptualizes the meaning more vividly. Pickthall used "Sheathed palm trees", and Arberry "with sheaths".

Haleem's changed the word order and also the grammatical category. His translation of the sentence opens as "with its fruits" a combination of a preposition, a pronoun in genitive case and a noun making the rendering structurally nonequivalent. The omission of the coordinating conjunction, the alteration of the grammatical category in ذَات a noun translated as a preposition "with" make it nonequivalent. He translated فَاكِهَةً equivalently and النَّذل and أَكْمَام are with certain inevitable addition. Bewley on the other hand managed to retain equivalence in maximum elements of the clause except that she translated the first annexing noun ذَات as a preposition which caused the syntactic nonequivalence. Besides, she added a predicator 'are' with the opening prepositional which makes it partially equivalent. The rest of the five elements of the clause are equivalently translated. Ali, Pickthall and Arberry opened the clause

by merging the two elements of the prepositional phrase as "wherein" by Pickthall and "therein" by the rest of two translators making their rendering partially equivalent. Ali and Pickthall also added a finite predicator which is nonequivalent element. Keeping the meaning intact the postponed subject of the verse فَاكِهَة has been equivalently translated by all translators. The coordinating conjunction و has likewise been missed by Haleem but been retained by the rest of the four translators as "and". In order to translate the coordinated noun نَخْل three translators used hyphenated structure which caters for the multiple aspects of the Arabic words "palm-trees" by Arberry and "date-palms" by Bewley and Ali creating the syntactic equivalence. Pickthall missed translating ذَات which causes nonequivalence and translated the coordinated noun and the annexed noun as "sheathed trees" altering the word order which caused partial equivalence. Ali also added in parenthesis an adjectival phrase "(enclosing)" as a pre-modifying adjective for "dates" which conceptualize the "spathes" more vividly.

Q 55: 12: The verse twelve; the third verse of this group is a nominal sentence. It is coordinated with فِيهَا فَاكِهَة in the previous verse with the conjunction و, has the same pattern and reclines on it. The study revealed the fact that all translators except Bewley retained the SL nominal sentence pattern (جملة اسمية) which is a language specific feature; by rendering it in a noun clause without using any finite main predicator and thus the clause became dependent on the previous one forming syntactic equivalence at the sentence level. Similarly, the translation of the cohesive device و, as "and" by Bewley

and Arberry and "also" by Ali were the instances of syntactic equivalence, Haleem and

Pickthall, however, omitted it. In the rendering of the prepositional phrase syntactic

equivalence led to the communication of the message.

Alvi (2006) thinks that the proper noun الْحَبُّ which is in nominative case is the

inchoatives (مبتدأ) and Muhammad (2005) thinks that it is the modified (موصوف) for ذو

الْعَصْفِ, operating as its modifier (صفة). If the phrase is studied from this perspective it is

revealed that the linguistic disparities caused the alteration of the word order but has

been accepted as equivalent syntax. As for example Arabic structure in this phrase is

sequenced as modified and modifier but in the TL-text it would appear unacceptable so

Haleem and Pickthall altered the word order and rendered the phrase as "its husked

grain". But the rest of the three translators retained the word order but altered the

grammatical category which caused the syntactic nonequivalence. They could secure

only one entity out of two as equivalent. Bewley's translation 'grains on leafy stems',

Arberry's "grain in the blade" and Ali's rendering "corn, with (its) leaves" are the

instances of the similar nature. Thus the close study of the text revealed that the

alteration of the modified caused a semantic void as the meaning of the word ذو does

not come out. It may mean as possessor, something bestowed with, conferred on or

blessed with and so on. Thus the grammatical alteration leads to semantic non-

equivalence.

The next element of the clause is a construct noun phrase ذُو الْعَصْفِ comprising of an annexed governing noun, (المضاف) ذُو which is the first annexed noun (المضاف), followed by الْعَصْفِ the annexed noun (المضاف إليه) in genitive case. In the selected translations Haleem, Bewley and Arberry merged the first annexed noun ذُو with the previous one and Pickthall missed it altogether. Only Ali attempted to accommodate it by adding the genitive pronoun "its" in the parenthesis in case of Pickthall and Arberry's translation non-equivalently translated annexed noun communicated the meaning only partially. However, all translators translated the annexed noun الْعَصْفِ in genitive case as much equivalently as possible. The coordinating conjunction وَ missed by Haleem but was translated as "and" by the rest of four translators. In order to translate الرَّيْحَانُ Haleem chose a pronoun "its" in genitive case with a pre-modifying adjective followed by a plural noun "plants" in nominative case which indicates the alteration of grammatical category and addition and thus becomes non-equivalent. Bewley, Pickthall and Arberry chose an additional pre modifying adjective; "scented" by Pickthall and "fragrant" by the rest of the two translators, followed by a noun "herbs" in plural form. Ali yoked three aspects by hyphenating an adjective and a present participle as a pre modifying adjective "sweet-smelling" to modify the plural noun "plants".

Q 55: 13: This is the first occurrence of the refrain which occurs thirty-one times in the entire text. In the present research it is parsed only once as the result of parsing is the same every time. However, it functioned differently at every occurrence which is

specified in the textual properties (in coherence) in the chapter five below. The refrain is an instance of a rhetorical question for tongue lashing consisting of a particle of resumption ف, a prepositional phrase, a letter of interrogation simultaneously operating as an annexed noun to form the first construct noun phrase, followed by the second construct noun phrase, a supporting particle and an imperfect indicative to form a rhetorical question. The opening particle ف serves multiple functions such as introducing cause, result, effect, hope, desire or question and is also used for resumption or tongue lashing (Al-Alūsī, d. 1270/2000). Two of the translators Ali and Haleem rendered it as "then" an adverbial of temporal factors. Ali retained the SL-text word order but Haleem changed it, although it affected the equivalence but made the clause emotive. Bewley translated it as "so" an adverbial recounting the effect. Arberry used as an interjection "o" and Pickthall ignored it. The inclusion of the "then", "so" and "o" operated as resumptive particular, creating the link with the previous verse became mandatory in co-text and its omission caused nonequivalence as it occurred in case of Pickthall's rendering. It was partially equivalent with Haleem because of alteration in the word order and equivalent with Bewley Ali and Pickthall.

The following element of the verse is a prepositional phrase بِأَيِّ which is about تُكَذِّبَانِ comprising of a preposition بِ and an interrogative particular أَيِّ, annexed which is in genitive case (Alvi, 2006; Al-Ṣāleh, 1993). The study indicated that four selected translators chose a combination of an adverbial and a preposition "which of" leading to

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syntactic equivalence and the successful communication of the message up the extent of human achievability. Pickthall, however, preferred a finite main predicator "is" and ignored the prepositional phrase, which caused syntactic nonequivalence as well as ambiguity of the meaning.

The prepositional phrase is followed by two construct noun phrases. The first one consists of an interrogative particular أَيُّ which is also an annexed governing noun in genitive case (المضاف) followed by a governed noun in genitive case (المضاف إليه) آلَاء a plural and a common noun (Al-Ṣāleh, 1993, p. 327). The second construct noun phrase (المضاف والمضاف إليه) comprises of (المضاف) an annexed governing noun; رَبِّ followed by (المضاف إليه) a governed noun in genitive form كُمَا (Alvi, 2006, p. 773; Al-Ṣāleh, 1993, p. 327). Al-Ṭabarī (d.310 / 1997, p. 171) thinks that the verse is first about man and then about Jins. In the selected translations Ali and Pickthall retained the SL-text word order and used the *of-genitive* construction catering for the equivalent rendering of the construct noun phrase, Haleem, Bewley and Arberry translated only the annexed governing noun أَيُّ as equivalently but missed the governed noun in genitive case (المضاف إليه). These nonequivalently rendered entities communicate the meaning as clearly as humanly possible but in case of the other two translators equivalently translated entities succeed in committing the message as accurately as might be possible within the confines of human language. They mixed up the first governed noun (المضاف إليه) آلَاء with that of

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the second construct noun phrase which consequently altered the word order; however, it did not disrupt the communication of the message.

The next element of the SL clause is the predicative تُكَذِّبَانِ, which is imperfect indicative in active form with a dual pronoun "you", one of the five cases of imperfect verb. All selected translators unanimously retained grammatical categories such as active form verbal force, and the syntactic and functional features such as its rhetorical question and its functional and pragmatic values which help producing functional and syntactic equivalence at a higher level of text items, however, the absence of one-stem equivalence caused additions in all selected translations. Haleem and Bewley used the present tense comprising of a finite auxiliary predicator "do" followed by the object comprising of a second person plural and a quantitative pronoun and a non-finite main predicator "deny". Bewley added an adverbial "then". Ali chose future form of a finite auxiliary predicator, an object second person plural "ye" and "deny?" the finite main predicator. Pickthall also retained the same construction but used a demonstrative determiner instead of an auxiliary predicator. Arberry also chose the same construction but repeated the pronoun "you" to demarcate addressees as being two species rather than the one to signify the dual pronoun of the Arabic language. Thus additions by Haleem, Bewley and Arberry and omission by the rest of the two translators were caused by the linguistic disparities such as the absence of the three term pronoun systems specific only to the Arabic language.

Q 55: 14: The next two verses fourteen and fifteen constitute a set of paratactic clauses, forming a couplet, with perfectly balanced construction annexed by a coordinating conjunction و and have the same pattern. Bewley, Arberry and Ali retained the symmetry and the balanced structure of these two coordinated clauses and thus acquired equivalence in word order. Haleem on the other hand merged the two sentences by omitting the repeated predicate in the SL-text in his translation which initiated nonequivalence at the sentence level. In Pickthall's text, the first clause was similar to that of the one in SL-text but in the second clause he foregrounded the object جن which shifted the element of emphasis and subsequently the meaning was altered thus the nonequivalence resulted from the alteration of the word order.

Q 55: 14 is a verbal sentence opening with the predicate خلق which is an indeclinable verb perfect tense in active voice occurred twice in the beginning of the both verses forming a couplet. The predicate also carried the subject of the verse as a latent pronoun هو, third person singular exemplifying the language specific feature (Al-Ṣāleh, 1993; Ibn-ʿĀshūr, 1984; Al-Shaikheli, 2001). It has been found out that all translators externalized the subject "He" caused by the disparities between the language systems but the same element became equivalent as it carried the maximum aspects: the third person singular and masculine pronoun in nominative case. The repetition of the predicate occurring initially was maintained by four translators as 'created', a simple past form operating as finite main predicator in active voice. Haleem used it once which

disturbed the balanced structure of the SL-text. All five translators selected the past tense which appeared an equivalent form. The predicate is followed by the object of the clause إنسَانَ a proper noun in accusative form which is preceded by a definite determiner. All five translators unanimously translated it as an object in nominative case which helped in attaining syntactic equivalence.

The next element of the clause is a prepositional phrase explicating the substance of human creation i.e. صَلصَالٍ comprising of a preposition مِن (Alvi, 2006; Al-Ṣāleh, 1993) which has been retained by all translators. Bewley and Ali selected the English preposition "from" Pickthall and Arberry used "of" and Haleem used "out of". In order to translate the common noun صَلصَالٍ, all of the translators used singular common noun "clay" by four translators and "earth" by Bewley, in nominative case. Haleem, Bewley and Ali added pre modifying adjective to overcome the linguistic disparities. These renderings are the instance of syntactic equivalence leading to a possible communication of the message.

The subsequent element of the clause is also a prepositional phrase (الجار والمجرور) about the absolute object and infinitive i.e. كَالفَخَّارِ, consisting of a preposition operating as a particle of similitude and a proper noun used in genitive case. Al-'Ukbarī (d. 616/n.d., p. 1198) thinks that it is a descriptive adjective for صَلصَالٍ. In all TL texts the particle of similitude 'like' was used which established syntactic equivalence. The second section of the SL phrase is a proper noun فَخَّارِ in genitive case translated differently.

Haleem and Ali used a nominative object "pottery" Ali added an adverbial "unto" which became an instance of addition. Pickthall and Arberry chose a combination of a definite determiner "the" followed by a singular noun in genitive case "potter's" with apostrophe "'s" forming syntactic equivalence. Bewley also added a past participle "baked" operating as a pre-modifying adjective with the noun "clay" to overcome the linguistic disparities leading to a possible communication of the message.

Q 55: 15: The next clause is also a verbal sentence opening with a coordinating conjunction ﻭ annexing the verse with that of the verse fourteen and has the same pattern as discussed above (Al-Ṣāleh, 1993). The conjunction ﻭ has been omitted by Haleem and which makes his rendering nonequivalent but the rest of four translators used 'and' as its English equivalent which makes their renderings equivalent. The following element of the SL-text is the predicate خَلَقَ as discussed above. Haleem omitted the predicate خَلَقَ causing the alteration of the syntactic pattern as well as syntactic nonequivalence, however, the rest of the four translators retained the predicate and the latent pronoun as "He created" preserving the verb and its active form just as and thus secured the syntactic equivalence. Pickthall's use of emphatic form "did create" laid emphasis but disturbed the balanced structure of the couplet he likewise changed the word order which makes it partially equivalent. The object of the clause الﺠَﺎﻥ is a proper noun in accusative form with a definite determiner ﺍﻝ (Alvi, 2006; Al-Ṣāleh, 1993). The use of plural form without a definite determiner by Ali and the alteration of the word

order by Pickthall make their renderings partially equivalent. The rest of the four

translators rendered it as "the Jinn", retaining the definite determiner and the proper

noun جن.

The next element of the clause is a prepositional phrase defining the nature of

the substance i.e. the flames of fire used for the creation of jinni i.e. مَارِج, preceded by a

proposition من. The preposition has been equivalently translated as a preposition by all

translators but the second element which is a noun in genitive form has been altered as

a pre modifying adjective "smokeless" by Haleem, Pickthall and Arberry making the

renderings partially equivalent. Ali opened the phrase with a preposition "from"

followed by an adjective "free" and a compliment of preposition "smoke" preceded by

a post-modifying "of". He altered the word order in translating the prepositional phrase

and also merged the two prepositional phrases as one which made his rendering partially

equivalent. Bewley's translation "from a fusion" achieved syntactic equivalence in

translating this prepositional phrase with clear meaning.

The next element of the clause is also a prepositional phrase explicating the very

substance of jinns' creation i.e. نَّار preceded by من which is a proposition used for

narration. Only Bewley retained these both elements of the prepositional phrase

forming a syntactic equivalent, the rest of the four translators used compliment of

preposition 'fire' which is an alteration to the syntactic pattern which made their

renderings partially equivalent. The prepositional phrase مِن نَّار is about an elliptical

modifier. Al-'Ukbarī (d. 616/n.d., p. 1198) thinks that it is about مارج. In the rendering

of these two prepositional phrases Haleem, Pickthall and Arberry altered the syntax

which caused a negative effect the meaning is communicated but lack accuracy as

compared to the other two translators who were precise in communicating it.

Q 55: 17: The verse seventeen is a nominal sentence and has syntactic symmetries

consisting of two construct noun phrases (المضاف والمضاف إليه) coordinated with the

conjunction و. The study revealed that all selected translators retained the textual

features by rendering the verse in paratactic phrases coordinated with a conjunction

'and' placed in between two clauses of the same pattern with a repetition of the word

رب translated as "Lord", which became syntactically equivalent. Arberry selected a

comma instead of "and". The construct noun phrases are as much equivalently

translated as humanly possible. The first phrase opens with an annexed governing noun

رب and the predicate (خبر) of the elliptical subject هو. The following governed noun

الْمَشْرِقَيْن is in genitive case which is a proper and feminine noun in dual case. The study

indicated that the elliptical subject هو was explicated by Haleem which altered the syntax

from a nominal sentence to a verbal sentence and added a finite main predicator "is";

causing syntactic nonequivalence. The rest of the four translators followed SL-text

closely. Ali highlighted the elliptical subject هو as "He" by placing it in parenthesis and

strictly adhered to the SL-text norms which made the translation syntactically

equivalent. Bewley added a definite determiner "the" before it but the rest of the

translators retained the SL form as much closely as possible which helped them to communicate the meaning as clearly as humanly possible. The omission of و by Arberry causes nonequivalence and affects the meaning in the same way whereas with the other translators it the various levels of equivalence as well as the meaning both are preserved. The rest of the three translators opened the clause with the subject of the phrase "Lord", a singular in nominative case and translated the annexed governing noun رَبّ forming syntactic equivalent but with semantic void. The governed noun مَشْرِقَيْنِ was translated as "the two Easts" a combination of a definite determiner "he" a pre-modifying quantifier "two" followed by a compliment of preposition in nominative case.

The second phrase also opens with رَبّ which is the annexed governing noun (المضاف), paired and connected with the first phrase with the same pattern and reclines on it. رَبّ is a repetition and is followed by the الْمَغْرِبَيْنِ a governed noun in genitive case (المضاف إليه). All of the five translators retained the repetition, the *of-genitive* construction and the symmetry of the SL structure. It has been translated as "Lord of the two Wests" by four translators only Bewley added a definite article "the Lord" which qualifies it equivalent.

Q 55: 19: The verse nineteen Q. 55:19 is a verbal sentence consisting of an indeclinable perfect tense مَرَج with latent pronoun used as object consisting of an indeclinable perfect tense and the subject of the verse in the form of a latent pronoun هُو third person singular (Al-Ṣāleh, 1993; Al-Shaikheli, 2001). The study indicated that all

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selected translators transferred the verbal sentence in verbal sentence. They explicated the latent pronoun as "He" in nominative case used as the subject to overcome the disparities between Arabic and English systems. The present perfect form was retained by Bewley, Ali and Pickthall as they selected a combination of a finite auxiliary predicator; "has" and a past participle in third person singular and Arberry chose 'let' followed by an adverbial operating as the main predicator occurring on account of the absence of one stem equivalence . Haleem used a simple past form of the verb "released" forming syntactic equivalence at the higher rank.

The next element of the clause is the object of the verse الْبَحْرَيْنِ comprising of a dual proper noun in accusative case. Bewley, Pickthall and Arberry selected the phrase "the two seas" and Haleem and Ali selected "the two bodies" to translate the object الْبَحْرَيْنِ where the addition was caused by the Addition because of the absence of one stem equivalence which made the renderings of the earlier three translators equivalent but the with the later it is non-equivalent as they went on adding detailed prepositional phrase, Haleem event included a parenthetical note as "of [fresh and slat] water" and Ali added "of flowing water" making their renderings syntactically nonequivalent.

The subsequent clause element is the predicate يَلْتَقِيَانِ which is an imperfect verb (مضارع) in indicative mood with latent pronoun in nominative case used as the subject which has been translated as by retaining its maximum categorical aspects. Haleem and Pickthall and Arberry by being very close to the SL syntax selected a structure

explicating the latent pronoun operating as the object "they" which occurred because of

the absence of linguistic disparities followed by an imperfect form of the verb "meet"

qualifying as syntactic equivalence. Bewley and Ali, however, altered the syntactic

pattern and used a present participle which is an alteration of the sub-category of

grammar.

Q 55: 20: The verse twenty is the second verse of this group consisting of a

fronted predicate بَيْنَهُمَا, a postponed subject بَرْزَخ and a verb with an object. In the target

text the construction of fronted predicate بَيْنَهُمَا, a postponed subject بَرْزَخ has been

retained only by Ali and Arberry. The rest of all translations are partially equivalent as

they significantly moved away from the SL text word order. The phrase بَيْنَهُمَا is also an

instance of construct noun phrase (المضاف والمضاف إليه) comprising of an adverb of place

بَيْنَ which is also operating as an annexed governing noun, (المضاف). It is followed by an

additive pronoun ه operating as a governed entity in genitive form (المضاف إليه) and a

particle ما signifying duality. Alvi, (2006) thinks that بَيْنَ is (المضاف) an annexed governing

noun and هُمَا is (المضاف إليه) the governed noun in genitive form. بَيْنَ is also an adverb of

place in accusative form and is annexed. The study revealed that بَيْنَ was translated as

"between" and the two particles ه and ما as "them", a third person plural pronoun by all

translators which is a possible syntactic equivalence as both, SL and TL words have the

same categories and the serve the same purpose. Ithas also been observed that

equivalently translated entities succeed in committing the message as accurately as possible.

The next element of the clause is a proper noun in nominative case بَرْزَخٌ and is translated as "barrier" by all of the selected translators. However, only Ali and Arberry observed the SL-text word order and rest of the translators altered it. SL sentence structure has been retained by Arberry and the rest of all translations carry a certain element of alteration. The verse ends at يَبْغِيَانِ which is an active verb form in imperfect indicative case with a connected dual pronoun tended to be the object of the clause preceded by a negative particle لَا. In all translations the connected dual pronoun was translated as "they" and لَا as "not" by Pickthall and as "do not" by the rest of the translators which formed the instance of syntactic equivalence. The alteration of the word order is noticeable which has been caused by the linguistic disparities; however, the phrase appeared at the closing section of the clause adhering to the main grammatical categories.

Q 55: 22: It is the fourth verse of this group including the refrain. The fifth one is a verbal sentence in indicative form rendering a declaration. It consists of a predicate, followed by a prepositional phrase and coordination phrase. The first element in the linear order of the verse is the predicate يَخْرُجُ an imperfect and active form of the verb in indicative mood with a connected pronoun. It has been translated as "come forth" by Haleem and Ali as "come forth" and Arberry selected an archaic form "cometh" and the

rest of the translators used only "come" a one word rendering. The word order was altered by all translators but the main grammatical forms remained the same.

The following element of the SL-text is a prepositional phrase مِنْهُمَا which is about يَخْرُجُ. It comprises of a preposition and a masculine third person dual pronoun. All of the translators selected a syntactically equivalent construction comprising of a preposition followed by a third person plural pronoun in accusative case functioning as a complement of the preposition the variation occurred only at the discrete points of grammatical items. All syntactically equivalent renderings communicate the meaning clearly except Bewley which may be taken as partially equivalent.

The prepositional phrase is followed by conjunctional compound (العطف والمعطوف). The coordinating noun (المعطوف عليه) اللُّؤْلُؤُ which is singular and proper noun in nominative case and caters for the coordination of explanatory words which is provided by an annexed and coordinated noun (معطوف على) الْمَرْجَانُ reclining on اللُّؤْلُؤُ and has same pattern. All of the five translators selected two nominal phrases and coordinated them by the conjunction "and". In Haleem's translation the coordination occurred between a pre-modifying adjective "large" followed by a plural noun "ones" operating as the object of the phrase "Pearls" added initially, and another adjectival phrase comprising of two consecutive pre-modifying adjectives "small, brilliant" for the compliment of the preposition "ones". Bewley used a present participle "glistening" as a pre-modifying adjective followed by two objects 'pearls and coral'. Ali and Arberry

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used a similar construction which became syntactically equivalent at the level of higher ranks. They selected a combination of two singular objects in nominative case and placed them in a paratactic relation and coordinated them by 'and'. Arberry made it more specific by adding definite determiner before the nouns but Ali did not use it which caused omission. Pickthall used a definite determiner and a singular pre-modifying noun "pearl" to translate the coordinating noun اللُّؤْلُؤ which is syntactically equivalent to the SL-text but to translate the coordinated noun he dded a pre modifying noun "coral" before the noun "stone". The particle of coordination has been retained by all translators which makes the comprehension easy.

Q 55: 24: The first element in the linear order of the verse is a presumptive conjunction وَ followed by a prepositional phrase لَهُ operating as the foregrounded predicate (خبر مقدم) with الْجَوَارِ as its postponed inchoative (مبتدأ مؤخر) (Al-Shaikheli, 2001). Ibn-'Āshūr (1984) thinks that the preposition لَ is of تَمليك signifies the right of possession and the conquests investing ownership. It is succeeded by a third person singular pronoun in genitive case. The resumptive conjunction وَ was retained in the target language only by Ali and ignored by the rest of all. The prepositional phrase and the foregrounded predicate لَهُ has been translated as "His" a third person singular in genitive case merging two elements لَ and ه because of linguistic disparities but operating in the same manner. The following predicator "are" became inevitable because of linguistic disparities. However, as a prepositional phrase the SL structure could not be maintained

as they all selected the genitive pronoun "His" instead of using a phrase with any preposition. And thus become syntactically nonequivalent. Bewley and Arberry added an adverbial "too" within the same construction. The following element of the SL-text is an adjectival phrase containing modifier الْجَوَارِ, for an elliptical modified which has been thought to be السفن (Al-Ṣāleh, 1993; Ibn-'Āshūr, 1984; Al-Shaikheli, 2001). الْجَوَار is a feminine, plural and an active participle used as an adjective operating as the backgrounded inchoative (مبتدأ مؤخر)qualifying the elliptical noun السفن (Al-Shaikheli, 2001). The uniqueness of the word order resulted into the postponement of the subject.

In the selected English translations it has been voiced as "the ships" causing a reduction in the level of equivalence as discussed below (see 5.1.1, chapter five of this thesis). The word جَوَار means something running on water without sinking and since boats and ships possess this ability so it can be called a boat or a ship as discussed below (see 4.2, chapter four of this thesis). Retaining syntactic equivalence of such a complicated structure may appear beyond human capacity but a translator is bound to communicate the meaning. Haleem selected a present participle "the moving" operating as the modifier for the elliptical noun السفن which he explicated as 'ships' as have been discussed just above. The level of the syntactic alteration rose with the rest of the translators. Bewley and Ali selected the expression "the ships sailing" and Ali added an adverb "smoothly" also, Pickthall only used a noun phrase "the ships" and Arberry added a clause "that run" to it. Al-Ṣāleh thinks that (1993) الْمُنْشَآتُ is the second modifier

for the elliptical predicate السفن which may means "elevated" according to Duke (2009)

and "installation" and "fixture" according to Baalbaki (2010, p. 1121) as discussed below

(see 4.2, chapter four of this thesis). Accordingly, only two translators retained its SL

form by using a past participle operating as a modifier "Displayed" by Pickthall and

"raised up" by Arberry. The rest of the three translators altered the form which

consequently the meaning remains wanting.

The succeeding elements of the clause consist of two prepositional phrases about

the stipulating condition of the elliptical noun السفن. The first one comprises of a

preposition في and a proper noun in singular في الْبَحْر and the second one involves of an

indeclinable noun used as particular for simile كَ followed by a common noun in plural

form أَعْلَام, in genitive case annexed (Alvi, 2006; Al-Shaikheli, 2001). In order to translate

the first prepositional phrase all five translators used the same structure with minor

variations i.e. a combination of a preposition followed by a definite determiner and a

complement of preposition in nominative case which brings it equivalent to the SL text

syntactically, there is even a slight alteration of the word order in the renderings of

Bewley and Ali adopted to accommodate linguistic disparities. The concluding

prepositional phrase of the SL-text is a simile which has been syntactically rendered

equivalently. Its detailed discussion has been incorporated below in 5.1.2.

Q 55: 26:   The subsequent lines Q 55: 26-30 constitute a set of thematic unity

i.e. the mortality of man and man's universe in contrast to immortality of Allah (SWT)

the Almighty. All evidences stated in the previous section are concluded (Iṣlāḥī, 1999) by the recurring refrain. The verse is resumptive, renewed (Ibn-'Āshūr, 1984) and is a nominal sentence consisting of a construct noun phrase, a prepositional phrase and an active participle (اسم الفاعل). This sentence type is a language specific and cannot be retained in any of the language. All translations are TL oriented as all of the five translators used main predicator which is an addition occurring on account of disparities between the language systems.

In the linear order the construct noun phrase is the first element consisting of (مضاف)an annexed governing noun كلّ which is also operating as an inchoative (مبتدأ) of the verse thus is in nominative case as discussed below. It is followed by a governed noun مَنْ (مضاف إليه) in genitive form (Alvi, 2006). The inchoative and the annexed governing noun كلّ have been rendered as "All" by Ali and Arberry and "Everyone" by the rest of the three translators forming a possible syntactic equivalence. Bewley and Haleem missed translating the governed pronoun in genitive case مَنْ (المضاف إليه) which made their rendering nonequivalent and the meaning is likewise distorted. The rest of the translations achieved a humanly possible equivalence of the syntax as well as of the meaning.

The second element of the clause is a prepositional phrase (الجار والمجرور) comprising of a preposition عَلَيْ followed by a third person singular, ها, a feminine pronoun for earth (Al-Ṣāleh, 1993; Alvi, 2006). The exegetes are of the view that the

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phrase عَلَيْهَا فَانٍ is about the elliptical verb اُستَقرّ/ كا ئن/هُو and the implied construction may

be: كُلّ من ا ستَقرّ/ (هو كا ئن عليها). (Alvi, 2006, p. 783; Al-Ṣāleh, 1993, p. 331) In the TL-texts

the prepositional phrase is transferred as a prepositional phrase thus the structural

equivalence occurs at the phrase level, however, at the level of discrete categories

nonequivalence is discernible. Haleem and Ali translated it as "on earth" and Arberry

as "upon earth" comprising of a preposition which was an instance of equivalence and

a noun which is an alteration from a pronoun to a noun causing partial equivalence.

Bewley followed the SL pattern more closely to retain the syntactic equivalence.

Pickthall selected an adverbial "thereon" which secures a partial equivalence Arberry

omitted the prepositional phrases altogether.

The genitive noun phrase is followed by an active participle for future (Ibn-

'Āshūr, 1984, p. 253), فَانٍ used as the predicate (خبر) of كُلّ, it is a singular and masculine

pronoun in nominative case (Al-Ṣāleh, 1993). All translators translated the Arabic active

participle as the main predicator according to English norms which changes the syntax

greatly and causes the syntactic nonequivalence. Haleem translated as "perishes"; a

simple present form signifying a routine matter more appropriately than the occurrence

of certain well planned event, and thus a semantic void is created because of the

alteration in the grammatical form. Bewley and Pickthall translated as "will pass"

operating as non-finite main predicator with an addition of an adverb "way" occurring

on account of linguistic disparities, Ali also used a similar structure. Arberry used the

present participle "perishing" preceded by an auxiliary predicator "is" which indicated the explication of the elliptical verb. The future form used by Bewley, Ali and Pickthall indicated that all provisions required for the sustenance of life will be demolished all at once but the use of continuous form by Arberry indicated the decay as a continual process. The alteration in the grammatical pattern showed the variations in the meaning.

Q 55: 27: The verse twenty-seven is a verbal sentence consisting of a conjunction, a verb, and two successive construct noun phrases followed by coordination. The major part of the verse is repeated in the final verse of the *Sūrah*. The nominal sentence has been altered into a verbal sentence in the selected English translations. The verse opens with a resumptive conjunction ﻭ (Al-Sāleh, 1993), which was translated as "but" a coordinating conjunction by Bewley and Ali and "yet" by Arberry forming partial equivalence as the cohesive particle has been retained but its sub category has been altered, Haleem however missed it altogether.

The following element of the clause is an imperfect indicative وَيَبْقَى (الْجَلَال) (Al-Sāleh, 1993), which has been rendered differently. Haleem used a present form of third person singular "remains" followed by "is" operating as a finite main predicator triggering a move away from the SL syntax. Bewley and Ali chose a combination of the model auxiliary "will" and a mono-transitive "remain" and "abide", Arberry selected the present tense form of the finite main predicator 'abides' and Pickthall used 'there' as the existential form, followed the verb in archaic form 'remaineth', forming syntactic

equivalence as the main course of the SL and TL category remained the same. Being the imperfect form of the verb and the verb rendered as verb it formed syntactic equivalence, however, the word order remained nonequivalent as discussed above.

The next element in the linear order is a construct noun phrase comprising of an annexed governing noun (مضاف) in nominative case وَجْهُ operating as the object of the clause, followed by a governed noun in genitive case (مضاف إليه) رَبِّ followed by a dependent pronoun كَ in genitive caseالْجَلَالِ (Alvi, 2006; Al-Ṣāleh, 1993). This section of the clause is repeated in the final verse of the *Sūrah* with a little variation of the annexed governing noun. All five translators used the *of-genitive* construction comprising of a singular noun in nominative case "countenance" in case Haleem, Bewley, selected "the Face Of your Lord", Ali and Arberry used the archaic form of the pronoun "thy" and Pickthall "countenance" instead of the "face". These renderings of the construct noun phrase are syntactically equivalent as all of the selected translators selected a pattern closely equivalent to the SL-text and similarly the message is successfully communicated to the extent of human achivability.

The next occurring element is the second construct noun phrase (المضاف والمضاف إليه) comprising of an annexed governing noun (مضاف) ذُو which is one of the five nouns, operating as an epithet for رَبِّ occurring in genitive case followed by a (مضاف إليه) governed noun in genitive case الْجَلَالِ It is a proper noun operating as a coordinating noun (المعطوف عليه) to form conjunctional compound (العطف والمعطوف) with the معطوف)

(على coordinated noun الْإِكْرَامِ proper noun in plural form reclining on الْجَلَلِ (Alvi, 2006, p.783; Al-Sāleh, 1993, p.331; Al-Shaikheli, 2001, p.641).

The annexed governing noun ذُو has been translated as 'full of' by Haleem and Ali selected "full of" and Bewley 'Master of' conveying a sense which may be conveyed by an annexed governing noun ذُو. Pickthall and Arberry omitted it which not only caused a syntactic nonequivalence but also deminished the meaning. The rest of the translators retained it. The English rendering of the governed noun in genitive case (الْجَلَلِ (المضاف إليه) is the instance of the syntactic equivalence with an equitable meaning.

Q 55: 29: The verse twenty-nine is a verbal sentence comprising of an imperfect verb, a genitive noun phrase, a conjunctional compound, construct noun phrase and a prepositional noun phrase and an elliptical verb. The verse opens with an imperfect verb in indicative form يَسْأَلُهُ and a dependent pronoun ه in accusative case functioning as the fronted object followed by a relative pronoun مَن in nominative case commencing a prepositional phrase. In all selected translations the word order changes significantly. Four of the selected translators commenced the opening clause by translating the relative pronoun مَن Haleem and Bewley selected a pronoun "everyone", Pickthall selected a combination of an indefinite determiner the relative pronoun "All that" followed by a finite main predicator "are", and Arberry selected a subject "Whatsoever" followed by a finite main predicator "is" in third person singular. Both of these predicators are the additions occurred on account of the absence of one stem equivalence

in the TL texts. Only Ali retained the SL word order very closely and also retained the grammatical form although a miner alteration of word order occurred which is on account of the linguistic disparities. He opened the sentence with the translation of the dependent pronoun ه followed by the finite main predicator "seeks" in third person singular as the English rendering of the verb يَسْأَل forming syntactic equivalence. The other translators delayed rendering it which caused the alteration of word order as well as the linguistic disparities since the grammatical entities are retained the translations became partially equivalent.

The succeeding element of the verse is a prepositional phrase (الجار والمجرور) which according to Al-Shaikheli is about the elliptical verb which can be اسْتَقَرّ / وَجَدَ / كائن/هُو (2001, p.642). The phrase comprises of a preposition في followed by a (العطف والمعطوف) conjunctional compound commencing with the proper noun in plural form السَّمَاوَاتِ in genitive case implementing an explanatory word in coordination which is catered by a proper noun أرض coordinated with a coordinating particle و and reclines on السَّمَاوَاتِ and has the same pattern. All five translators maintained the prepositional phrase comprising of the preposition "in" and a noun 'heaven' in nominative case; singular by Haleem and plural noun preceded by the definite determiner "the Heavens" by the rest of the four translators. The annexed coordinated noun has been also translated by following the SL pattern closely. Haleem translated it as "and earth" the rest of the three translators added a the definite determiner "the", and which also makes

the expressions syntactically equivalent; except by Ali who replaced the definite determiner by another preposition 'on' which disturbs the sequence of the pattern and thus makes the expression partially equivalent.

The next element of the verse is a construct noun phrase comprising of an adverb of time كُلَّ in accusative case (Al-Nasafī, d. 710/2012, p.295) functioning as an annexed governing noun (مضاف) and a governed noun in genitive case (يَوْمٍ (مضاف إليه) (Alvi, 2006, p. 784). All five translators used the similar construction "every day" communicating the meaning as much equivalently as possible. The closing clause of the verse depicts an instance of a (مبتدأ) هو and شَأْنٍ is its (خبر). Four translators rendered it as it is except Ali who translated it as "in (new) Splendour doth He (shine)!" causing the rendering nonequivalent. This section of the verse also forms the instance of a prepositional phrase comprising of a preposition فِي and a noun in genitive case شَأْنٍ, preceded by a third person singular, masculine independent pronoun in nominative case هُوَ used as the subject. All of the translators rendered هُوَ as "He" retaining its function as the subject but added a predicator to it which is not only an instance of addition but also of alteration of the syntax causing nonequivalence. Except Ali all of them retained its initial position. Haleem and Arberry selected "is" as a finite main predicator, Bewley translated it as "is engaged", a combination of a finite auxiliary predicator and a nonfinite main predicator, and Pickthall used a mono-transitive verb "exerciseth". The prepositional phrase is retained by four translators. Haleem selected a combination of

preposition and a singular noun "work" in nominative case which makes the rendering syntactically equivalent at the phrase level, although subcategories of grammar are altered. Bewley translated it as 'in some affair' and Arberry a "upon some labour" by adding a pre-modifying quantifier. Ali observed the equivalence in the TL-text very closely by commences it with a preposition "in" followed by a singular noun "Splendor" in nominative case. He also added a parenthetical note "(new)" which is explanatory. Pickthall however ignored the SL structure which made his rendering nonequivalent.

4.1.3 Analyzing and interpreting syntactic equivalence from verse 31-to-78

Q 55: 31:   The verse thirty-one is a verbal sentence comprising of verb, subject, a prepositional phrase, a vocative noun and descriptive epithet. The verse opens with an imperfect indicative سَنَفْرُغُ with latent pronoun in nominative case in first person plural functioning as the subject of the verse preceded by the particle for future سَ used for the postponement. All five selected translators maintained the future imperfect form of the verbal sentence and all of them explicated the latent pronoun as "we" plural, nominative, subject which is an instance of syntactic equivalence. Haleem, Ali, and Pickthall maintained the use of "shall" by default structure, however, the selection of the predicate "dispose of" by Pickthall alters the syntax causing partial equivalence. Arberry used a cleft predicator by inserting a prepositional phrase about سَنَفْرُغُ in the center which alters the syntactic properties making the rendering nonequivalent. Bewley on the other hand attained the said effect by using "will" expressing a stronger

degree of determination which also helped her to attain syntactic equivalence. Bewley and Ali accentuated the temporal factors and commenced the clause with "soon" which emphasizes the approaching Day of Judgment is near. Thus when viewed from Baker's (1992) point of view i.e. going a degree up instead of down, "will" and "shall" as the English rendering of the Arabic future form سـ is an instance of syntactic equivalence.

The next element of the verse is a prepositional phrase about the verb نَفْرُغ (Al-Ṣāleh, 1993) comprising of a preposition لـ followed by a dependent pronoun in genitive case كُـم. The prepositional phrase لكُم has been rendered as a prepositional phrase by Haleem as "to you", by Pickthall as "of you" and "to you" by Arberry forming syntactic equivalence but with Bewley and Ali however, altered the construction i.e. "your affair" comprising of a pre-modifying genitive pronoun and a plural object in nominative case and thus acquired a partial equivalence.

The following element of the Verse is a vocative noun أيُّ used for proclamation followed by an additional هَا the first person singular used for warning. Alvi (2006) thinks that it is also a governed pronoun in genitive form (المضـاف إليـه). The vocative noun أيُّ has been rendered by Ali as a pronoun "both" and by Pickthall as "ye two" a second person pronoun followed by quantifier. They also explicated the elliptical vocative particle as "O" and Bewley used second person plural pronoun "you" and missed the vocative aspects. These renderings thus secure only partial equivalence as the sub-categories of grammar are altered because of disparities in language systems.

Haleem missed it and Arberry merged it with the following epithet as "you weight" causing nonequivalence.

The verse is concluded at a proper noun in nominative case in dual form used as a descriptive adjective operating metaphorically used for specification which has been rendered differently by the selected translators. Haleem selected a pair of pre modifying adjectives followed by an object in nominative case, "two huge armies" and added a parenthetical note which is greatly effective. Bewley used a pre modifying adjective "weighty" followed by the plural noun "throngs", operating as the object forming an instance of additions occurring because of the absence of one-stem equivalence for the Arabic adjective الثَّقَلَانِ . Ali also used a metaphoric expression a plural noun ending at a mark of exclamation "worlds!" preceded by a second person plural يا. Pickthall used a plural noun "dependents", operating as an object followed by an informative note identifying the object in parenthesis. Arberry introduces a construction different than that of the SL-text, the repetition of the clause comprising of an object "you" in accusative case followed by a verb "weight", and the coordinating conjunction "and" to coordinate the repeated part of the construction. His translation is, thus the embodiment of nonequivalence caused by repetition, addition and alteration of the grammatical categories.

Q 55: 33: The verse thirty-three depicts that the simplest and the most forthright act of Man is to submit to Allah and the most complex and intriguing one is an attempt

to avoid facing Him after having Him defied which is impossible, the very effort to do so will trick him/her down to insolvable paradoxes. These paradoxes are revealed in an equally complex sentence structure. It thus embodies imperative to thwart (أمر تعجيزي) depicting a complex structure comprising of a vocative particle, a construct noun phrase (المضاف والمضاف إليه), a subjunctive conditional aiming to thwart, the conjunctional compound (العطف والمعطوف) a subjunctive particle followed by a verbal noun, a prepositional phrase (الجار والمجرور) about تَنْفُذُوا another set of coordinated nouns, a particle of disclaim, an imperfect pronoun, the particle of limitation, and a prepositional phrase. Translating it in equally complex structure is a tedious task.

The verse opens with a vocative particle يا followed by a vocative noun مَعْشَرَ which is also a construct noun phrase (المضاف والمضاف إليه) comprising of an annexed governing noun in accusative case, followed by a governed noun (مضاف إليه) in genitive case الْجِنِّ . The noun also caters for the addition of explanatory word which occurs in the form of a coordinated noun الإنس which is patterned on الْجِنّ, preceded by the conjunction وَالإنس is thus not only a governed noun (مضاف إليه) in genitive case but also a coordinating noun the English rendering of the construct noun phrase merged with the coordination (Alvi, 2006; Duke 2009; Al-Ṣāleh, 1993). Three of the translators commenced the translation of the verse with the interjection "O" by following the SL-text pattern which retains the intensity of the warning as "O" is the English vocative particle frequently used in literature and day to day conversation for the same end. Ali

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added a pre-modifying adjective "ye" to it which further heightens the effect. Haleem and Bewley both omitted the opening vocative particle which disrupt the intensity of the challenge and made the rendering nonequivalent.

The next element of the verse is the construct noun phrase يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ Haleem omitted the annexed governing noun (مضاف) يَا مَعْشَرَ and opened the rendering with the translation of the conjunctional compound in his translation which caused nonequivalence and the distortion of the meaning. The rest of the four translators retained the construct noun phrase as the annexed governing noun مَعْشَرَ which is also a vocative noun followed by the governed noun in genitive case الْجِنِّ which is also a coordinating noun. It has been rendered as a noun "company" by Bewley and Pickthall, "Assembly" by Ali and "tribe" by Arberry followed by the post modifying *of*, and the governed noun "jinns" in genitive case forming syntactic equivalence.

The next segment of the verse is the conjunctional compound (العطف والمعطوف) which has also been translated equivalently up to the utmost possible extent by selecting a construction of two subjects in coordination with "and". Haleem selected "jinn and mankind", Bewley, Ali and Pickthall selected "Jinn and men". Arberry however altered the SL-text construction but adding the preposition of before the coordinated noun "men" which made the rendering partially equivalent.

The next element of the verse is the protasis (أمر تعجيزي/ (اعل الشرط) i.e. the first part of the conditional sentence according to Al-Ṣāleh (1993) is in perfect tense for

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future perspective, in subjunctive mood, opening with a particle of a decisive and conclusive condition إِنْ, and followed by an indeclinable conditional verb اسْتَطَعْتُمْ which is in subjunctive mood aiming to thwart and frustrate the listeners and remind them of their impotency. It also contains a dependent masculine pronoun in nominative case (1993). The close study reveals the fact that the selection of the conditional particular "if" followed by the second person "you" operating as the subject and a verb explicating ability and thus forming the instances of syntactic equivalence at a higher rank by all four translators except Ali who translated as "if it be you can" chose a combination of the conditional particle "if", a pronoun "it", the intransitive verb "be" and model auxiliary "can". The close study reveals the fact that all these translations do not have one stem equivalents because of linguistic disparities but as the core technique of protasis i.e. heightening the uncertainty of the action conveyed through verb has been retained, the renderings become equivalent.

The subsequent element of the verse is a subjunctive particle أَنْ which is also a verbal noun in accusative case used as an object followed by verb تَنْفُذُوا which is the subjunctive of the imperfect form expressing wishes, desires, possibilities, doubts, used with a dependent pronoun. Haleem and Ali did not explicate the subjunctive particle in their translation but submersed its meaning into the rest of the elements which is an instance of syntactic nonequivalence. The rest of the translators chose a combination of to-infinitive marker and a mono-transitive with Bewley it is "to pierce", with

Pickthall: "to penetrate", and with Arberry it is "to pass" forming partial equivalences as verb is rendered as verb but the remaining features could not be transferred on account of disparities between the language systems.

The succeeding element of the verse is a prepositional phrase (الجار والمجرور) about the preceding verb تَنفُذوا (Al-Ṣāleh, 1993, p. 334) comprising of a preposition مِن followed by a plural, common noun أَقطَار which is on one hand operating as an annexed noun in genitive case (مجرور) and on the other hand as a governed noun in genitive case (مضاف إليه) followed by a proper noun السَّمَاوَاتِ which is also in genitive case operating as a coordinating noun (المعطوف عليه), to form conjunctional compound with وَ and الأَرضِ the coordinated noun (معطوف على) (Alvi, 2006, p. 785). To translate the prepositional phrase Pickthall altered the syntax but the rest of the four translators used the construction similar to the SL-text i.e. comprising of a preposition and a complement of preposition. Haleem selected 'beyond the regions', Bewley and Arberry "through confines", and Ali used "beyond the zones" communicating the meaning and forming syntactic equivalence. In the SL-text the prepositional phrase merged with the construct noun phrase which has been catered by all translators by providing an *of-genitive* construction ans thus equivalently translated entities succeed in committing the message as accurately as might be possible within the confines of human language.

The following section of the verse is the conjunction compound which has been rendered by observing all the elements of the conjunctional compound except that of

the reclination discussed below in 5.2. Haleem rendered as "heaven and earth" in singular form without any determiner but the rest of four translators used the plural form "heavens" which makes their renderings more precise.

The following element of the verse is apodosis (جواب الشرط) constituting the second part of the conditional sentence comprising of a decisive apodosis particle فَ (جواب الشرط جازم مقترن) (Al-Ṣāleh, 1993, p.334), followed by an imperative verb انْفُذُوا with a dependent pronoun in nominative case used as the subject of the clause. The subordinate clause expressing a hypothetical condition threatens and passes a verdict that it is impossible. The decisive apodosis particle فَ has been explicated by Haleem and Pickthall as "then" Pickthall also added the exclamation mark at the end which is to heighten the intensity of effect which is an instance of equivalence. With the rest of the three translators its meaning has been integrated with the rest of the elements of the sentence which causes a syntactic nonequivalence but help achieve a semantic one. All of the five translators maintained the imperative form of the sentence which is thwarting and frustrating and is used as the consequence of the conditional clause discussed above, forming syntactic and pragmatic equivalence. Haleem used the combination of intransitive verb "do" and the adverbial "so" Bewley, Ali, Pickthall and Arberry all chose to use a combination of the mono-transitive verbs to commence the imperative form which are repeated in the current sentence, i.e. "pierce" for Bewley, "pass" for Ali and Arberry , and "penetrate" for Pickthall. With Ali the imperative verb

is followed by a second person plural "ye" closing at an exclamation mark aiming to heighten sternness of the tone. With Pickthall it is followed by an exclamatory mark to translate the consequential clause of the conditional sentence. He also added a third person plural pronoun "(them)" in parenthesis. With Arberry it is followed by an adverbial 'through' followed by third person plural in accusative form. The study reveals that the renderings by Haleem, Ali and Pickthall are the instances of syntactic equivalence where as Bewley and Arberry managed with the partial equivalents as their renderings carry certain inevitable additions caused by linguistic disparities.

The following clause opens with a strong and clear negation لَا i.e. disclaim for restriction (استدراك) indicating the impotency of undergoing the challenge they have encountered. The following verb تَنفُذُونَ is in imperfect indicative form with dependent pronoun in nominative case, operating as the subject expressing the very nature of the challenge. The four translators used construction equivalent to the SL-text except Ali. They maintained the SL-text word order. The element of negation is maintained by using English word of negation "not" and the imperfect indicative is rendered as future tense.

The following element of the verse is the particle of limitation and restriction (الجار والمجرور) The verse is concluded at a proper prepositional phrase إِلَّا (حرف الحصر) about تَنفُذُ comprising of a preposition بِ and an annexed noun in genitive case بِسُلْطَانٍ ending at an exclamation mark which is an element of emphasis. Haleem merged the

particle of limitation and restriction إِلَّا with the preposition بِ, however it communicated the SL-text meaning which makes it partially equivalent. Ali rendered it by using a particle of negation "not" and the preposition بِ has been translated as 'without' thus double negatives causing a strong positive, it, however, caused the convergence as well as the alteration of the word order the rendering becomes partially equivalent. He rendered the annexed noun in genitive case (الجرور) as "authority" which is the complement of preposition making the rendering equivalent. The rest of the three translations are the instance of syntactic equivalence.

Q 55: 35: The verse thirty-five is a verbal sentence in passive voice. The sentence opens with an indeclinable imperfect verb in passive voice يُرْسَل in indicative mood followed by a prepositional phrase about يُرْسَل opening with a preposition عَلَيْكُمَا followed by a dual pronoun كُمَا in genitive case (Alvi, 2006; Duke 2009; Al-Ṣāleh, 1993).

The passive construction has been ignored by Bewley but has been retained by the rest of all translators. Haleem used the verb "released", Ali and Pickthall "sent" and Arberry "loosed" preceded by the future form "will be". Bewley and Pickthall maintained the word order to a certain extent. Haleem disrupted it completely Ali and Arberry commenced the clause with the translation of the prepositional phrase. With Haleem the translation of the current clause emerges almost in the center of the sentence but he retained the passive construction. Bewley used simple affirmative sentence opening with a third person singular pronoun "He" used for Allah (SWT) in

nominative case operating as the subject, followed by a modal auxiliary "will" and the mono-transitive, "pursue" and the object of the sentence "you" third person plural. The overall rendering is partially equivalent as the sub categories of grammar have been altered but retained the mains, retained the word order but managed the form from passive to active but rendered the verbal clause as the verbal clause. The prepositional phrase عَلَيْكُمَا has been missed only by Bewley but rendered as a prepositional phrase by the rest of the four translators.

The following element of the clause is the vice subject of the sentence in nominative case شُوَاظ which is a narrative coordination. Four translators used a structure grammatically equivalent to the SL-text except Bewley. They used the same form i.e. nominative case for the subject; "A flash" by Haleem, "a flame" by Ali and Arberry, "heat" by Pickthall. Bewley translated the vice subject شُوَاظ by using an indefinite determiner, "a" and a present participle as a pre-modifying adjective "piercing" and a singular noun 'flame' in nominative case. The addition of the adjective "piercing" becomes the cause of partial equivalence as it heightens the effects of the flame on one hand on the other hand it is an addition.

The next element of the sentence is another prepositional phrase Al-Shaikheli (2001) thinks that the phrase is about يُرْسَلُ but Al-Ṣāleh (1993, p. 334) thinks that it is about شُوَاظ. It comprises of a reposition مِن for narration and a noun نَار in genitive case. The same noun becomes a coordinating noun as it also caters for the addition of

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explanatory word. Thus نُخَاس- is a coordinated noun reclines on شُوَاظ and has the same

pattern and is preceded by the particle of conjunction *a* (العطف والمعطوف) (Alvi 2006,

p.786; Duke 2009; Al-Ṣāleh, 1993, p. 334). Both of the nouns have the same pattern.

The prepositional phrase has been rendered as a prepositional phrase by four

translators, only Bewley placed the translation of the preposition phrase in apposition

with the previous adjectival phrase comprising of a pre-modifying adjective "fiery" and

a noun "smoke" in nominative case, and linking it with the coordinating conjunction

"and". She thus formed a TL oriented coordinating clauses carrying a balanced

structure. In order to translate 'min' the preposition for narration the rest of the four

translators used *of-genitive* construction and a singular noun 'fire' forming an instance

of equivalence. The SL-text نَار is also a coordinating noun (المعطوف عليه) forming

conjunctional compound (العطف والمعطوف) with the coordinated noun نُخَاس (Alvi, 2006,

p.786; Al-Ṣāleh, 1993, p. 334). Three of the selected translators retained the

coordination of the coordinating and the coordinated nouns نَار وَنُخَاس with Haleem it

is "fire and smoke", with Arberry it is rendered as "flame of fire" and Ali added a

parenthetical note "(to burn)" to the noun "fire" and "(to choke)" to "smoke". He thus

specifies the nature and the function of these two entities without disturbing the

equivalence. In translating the coordinated noun Bewley and Arberry used a

combination of a complement of the preposition preceded by a pre-modifying adjective

as "fiery smoke" by the first one and the "molten brass" by the later which make their

renderings partially equivalent. Pickthall used a preposition phrase "a flash of brass" which causes syntactic nonequivalence. With Haleem the word order is altered at the sentence level but did not altered it at the phrase level. He rendered the under discussion coordinated noun as "smoke" forming a close syntactic equivalence.

The following clause element is فَلَا which is a synthesis of a letter of causation فَ and لَا a letter of interdiction followed by an imperfect indicative تَنتَصِرَانِ, with a latent dependent pronoun in nominative case used as the subject. The letter of causation فَ has been missed by Ali but the rest of the four translators rendered it as "and" which is an instance of alteration of grammatical category. The negative particle لَا has been rendered as "no" by Haleem and Ali and "not" by the rest of the three translators all five translators. The verbal part of the clause is rendered as verbal by all five translators which is an instance of syntactic equivalence. The clause being in indicative form gives a clear statement which has been maintained by four translators except Arberry who inculcated a threatening or a promising tone by using "shall" with the second person. The clause is also in passive voice only Bewley, and Arberry retained the passive form Haleem and Pickthall rendered it clearly in active voice which is also an instance of the alteration of grammatical categories. Ali used a structure which can be labeled as a passive as the agent assumes a passive role and thus achieves a partial equivalence.

Q 55: 37: The verse thirty-seven is a verbal sentence and conditional sentence. The verse opens with a letter of resumption (الاستئنافِ) فَ followed by the conditional

clause. The clause opens with a particle of condition فَإِذَا with an elliptic predicate which

indicates the immense destruction. It is used to indicate the certainty of action. It is

followed by an indeclinable perfect verb نُسِفَتْ forming the (فاعل الشرط / أمر تعجيز) protasis

the first section of the conditional clause followed by the object of the verb السَّمَاء a

proper noun in plural form (Alvi, 2006; Al-Ṣāleh, 1993). All five translators sustained

the sequence of the each phrase in the verse which is an instance of syntactic equivalence

at a higher rank, although; the internal word order of the individual phrases varies

occasionally. Pickthall and Arberry retaining the SL-text pattern inserted a

coordination conjunction "and" which can be considered a word to word equivalent

but does not carry the meaning of فَ the Arabic letter of resumption (الاستئناف), the rest

of the three translators omitted it. However; all five translators used the English

equivalent "When" for the SL word إِذَا a temporal adverbial.

The verb and its object have been sustained by all five translators. All of them

commenced the translation of this clause with the object السَّمَاء and postponing the

rendering of the predicate which affects the word order but the passive form of the

verb has been sustained by four translators except Pickthall who depicted the

indeclinable perfect tense as simple present form followed by an adverbial "asunder" in

active voice which makes it partially equivalent as the subcategory of the verb has been

altered. The rest of the four translators used simple present tense in passive nation of

voice i.e. a combination of the auxiliary "is" followed by a past participle and an

adverbial. Haleem translated it as "is torn apart", Bewley as "is split apart", as Ali "is rent asunder", Pickthall "splitteth asunder" and Arberry as "split asunder". The addition of adverbial has been caused by the absence of one stem equivalence which is although an addition but helps in saving the translational loss.

The object of the predicate السَّمَاء has been translated as a singular noun "(the) sky / heaven" in nominative case, Bewley and Arberry also added a definite determiner which has been omitted by the other three translators. These renderings are according to the TL-text word order instead of the SL-text but they are considered as equivalent because the core grammatical categories are equivalently presented and convey the same meaning.

Next occurs ف , a conjunction used (للتعقيب) for reviewing and commenting (Al-Ṣāleh, 1993) as the following words give a critique on what will happen to the sky. It is followed by a defective verb (فعل الناقص) in indeclinable and perfect form with a latent pronoun كَانَتْ followed by its predicate وَرْدَة, a common noun in accusative case. All five translators decoded it as a critique on the condition of sky instead of an apodosis (جواب الشرط; the second part of the conditional. All of the translators agreed with Al-Ṣāleh (1993) and rendered the verse thirty-nine as the result clause.

The opening ف has been translated as "and" a coordinating conjunction helps connect the clause by all translators. The indeclinable and perfect verb فَكَانَتْ has been translated as a simple present form of the verb in third person singular by all five

translators. Ali inserted a third person singular pronoun "it" as a subject. With Haleem and Arberry it is "turns", with Bewley it is "goes", with Ali and Pickthall it is "becomes" the later used it archaic form. The in-depth comparative study of these texts reveals that all translations carry partial syntactic equivalence as the verb form is rendered as the verb form although there is an alteration of the sub-category of the verb form i.e. Indeclinable perfect tense has been modified as simple present form. A certain level of omission is also discernible i.e. the latent pronoun of فَكَانَتْ has been explicated only by Ali and omitted by the rest of all. The SL word وَرْدَةً, which is the predicate (خبر) of كَانَ has been rendered as an adjective by all translators, Haleem and Arberry used "crimson", Bewely and Ali "red" and Pickthall "rosy" for it.

The following elements of the verse are multi-dimensional linguistic forms i.e. effective simile (التشبية البليغ) as discussed below in: 5.3.1.5. It is also a (المضاف والمضاف إليه) construct noun phrase comprising of ك which is a particle of simile as well as an epithet for وَرْدَةً. It is in accusative case and also an annexed governing noun (مضاف) followed by a plural, common and governed noun in genitive case (مضاف إليه). It is also a second predicate of كَانَ. The preposition ك is followed by a noun in genitive case forming the prepositional phrase كَالدِّهَانِ (Alvi, 2006; Al-Şāleh, 1993). The stylistics aspects of the verse have been focused by all translators as discussed in 5.1.2 below. Haleem, Arberry, and Pickthall used a similar construction comprising of a preposition and the particular of simile "like" followed by a pre-modifying adjective "red" qualifying the noun "hides"

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with Haleem and Pickthall and "leather" by Arberry. Ali also used the similar construction except; he omitted the adjective and used the noun directly. Bewley retained the simile but used the genitive form "dregs of oil" to translate the likened element of the simile. The in-depth study of the Verse and TL-text reveals that all of the translators secured syntactic equivalence up to the extent of human achievability.

Q 55: 39: The verse thirty-nine is a nominal sentence and forms the second part of the conditional sentence apodosis (جواب الشرط) stated in the verse thirty-seven. The verse opens with a particle فَ used as a reply for the conditional particle الِّذَهَانِ in the verse 37 (Alvi, 2006; Al-Ṣāleh, 1993; Duke 2009). The following element in the verse is the construct noun phrase comprising of an adverb of time in accusative case يَوْمَ functioning as the (المضاف) annexed governing noun followed by the indeclinable pronoun الِّذَهَانِ, for specificity, which is a (المضاف إليه) governed noun in genitive case, it is also an annexed governing noun for the elliptical governed noun in genitive case. يَ is the time adverbial which means "that" (Karin 2005, p. 293) four translators selected the expression "On that day" and Bewley selected "That day" conveying the meaning clearly and maintaining close textual equivalence. However, the Arabic particle apodosis (جواب الشرط) فَ remained omitted in TL-texts.

The following component of the verse is the indeclinable imperfect passive verb يُسْأَلُ in indicative case preceded by لَا a letter of interdiction. Haleem, Bewley and Pickthall changed the word order. They postponed the translation of the predicate and

the prepositional phrase about يُسْأَل and inserted the conjunctional compound (العطف والمعطوف) of the voice subject in the opening section which indicates the syntactic nonequivalence. Arberry maintained the equivalent SL word order. All selected translators commenced the clause with the translation of لَا which has been rendered as "no" by Bewley and Ali and "None" by Arberry. Haleem and Pickthall selected "neither" and "or" construction. The close study reveals the occurrence of syntactic equivalence partially, as the negative particle has been translated as negative particle. Ali; however, used a construction partially equivalent to the SL word order at the phrase or clause level; although he used a pattern different than that of the SL-text at the discrete point. In order to translate the indeclinable imperfect passive form of the verb يُسْأَل, all selected translators used the passive voice of future tense which is an instance of syntactic equivalence. It has also been revealed that four translations comprise of a model auxiliary "will" and the present subjunctive form "be" followed by a past participle as non-finite main predicator and one of them i.e. Arberry used "shall" instead of "will" within the same construction and thus made it a form of clear threat instead of a routine issue. Haleem, Bewley and Ali selected the verb "asked" and Pickthall and Arberry used the verb "questioned".

The next element is the prepositional phrase comprising of a preposition عَن which is a common noun ذَنب in annexed case. The phrase is concluded by a masculine dependent pronoun ه the third person singular, masculine and in annexed case. All

selected translators used a combination of a preposition, pronoun in genitive case and a common noun which indicates the fact that syntactic equivalence has been sustained by all selected translators. Haleem partially altered the subcategories of noun and the pronoun. The Arabic phrase ذَنبِه is also an instance of a construct noun phrase ذَنب as (المضاف) an annexed governing noun and the ﻪ as the governed pronoun in genitive case (المضاف إليه). Haleem translated it as "their sins" a plural pronounwich is a deviation from the SL norms but it communicates the meaning clearly. The rest of the four translators used "his" to explicate the pronoun in genitive case and ذَنب as "sins" which not only clarifies the meaning but also caters for the grammatical categories at the higher level.

The ensuing element of the verse is the coordination of the voice subject in nominative case إِنسٌ (معطوف عليه) which is also a coordinating noun catering for the addition of explanatory word and (معطوف علی)the coordinated noun جَانٌّ by two combined particles وَ a conjunction and لَا a letter of interdiction, emphasis and addition. All of the five translators translated the Arabic coordination (العطف والمعطوف)as English construction which causes syntactic equivalents partially, caused by the linguistic disparities. Haleem, Pickthall, Arberry rendered the coordination of the voice subject إِنسٌ وَلَا جَانٌّ by presenting a parallel structure of "neither ... nor ..." and Bewley and Ali rendered it by using 'no ... or..." which occurs on account of the non-availability of the Arabic conjunctional compound in English syntax.

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Q 55: 41: The verse forty-one opens with an indeclinable, imperfect, passive verb, in indicative case يُعْرَفُ followed by the vice subject الْمُجْرِمُونَ a sound masculine plural and proper noun in nominative case (Alvi, 2006; Al-Ṣāleh, 1993; Duke 2009).

All five selected translators maintained passive voice of the future tense and the word order at the phrase level which is an instance of syntactic equivalence at the sentence level; however at the discrete items the syntax is target language oriented, likewise the word order is also altered and occurs on account of linguistic disparities. Thus all of the TL-texts commence with the rendering of the vice subject (نا ئب فاعل) and follow the same construction comprising of a definite determiner modifying subject in nominative case, followed by a modal auxiliary "will" and "shall" by Arberry only, which is followed by the present subjunctive form "be" and a past participle form of the transitive verb used as non-finite main predicator "known" and by Bewley "recognized". Ali added a concluding conjunction "(For)" in a parenthetical note. The variation occurs in word choice which will be discussed below.

The succeeding component of the sentence is the prepositional phrase (الجار والمجرور) about يُعْرَفُ comprising of a preposition بِ and a common noun سِيمَا which is also annexed and is in genitive case followed by a third person plural and dependent pronoun هُمْ in genitive case; forming the segment of a construct noun phrase (المضاف والمضاف إليه) (Alvi, 2006, p.787; Al-Ṣāleh, 1993, p. 336). The occurrence of the prepositional phrase (الجار والمجرور) about يُعْرَفُ and its sequence in the TL-texts are

equivalent to that of the SL-text. All five selected translators chose the same expression; comprising of a preposition "by" followed by the third person plural pronoun "their"' in genitive form followed by the noun "mark" in nominative case, Ali and Pickthall used the plural form "marks" and the rest of the three translators used the singular one. The English rendering of the segment as a construct noun phrase also becomes equivalent with the use of possessive pronoun "their" and the following noun "mark" which also makes the meaning clear.

The subsequent section of the clause consists of an indeclinable, imperfect, passive verb, يُؤْخَذُ in indicative case balancing the verse internally. It is preceded by a conjunction فَ. The conjunction فَ is rendered as "and" followed by the translation of the vice subject (نَا نْب فَاعل) as "their". The close study reveals the TL-texts as partially equivalent as the verb form is rendered as verb form but the alteration occurs at the sub category level. The passive verb form is retained by all five translators which also initiate the syntactic equivalence at the higher ranks as at the discrete point; grammatical nonequivalent points are discernible. Ali and Arberry explicated the subject as 3ʳᵈ person plural "they" in nominative case but with the other three translators it is an instance of omission. Pickthall rendered the verb, يُؤْخَذُ as "taken", and the rest of the four translators rendered it as "seized" both of them are past participles operating as non-finite main predicator preceded by the present subjunctive

form "be". Four translators used "will" by default; only Arberry used "shall" a specific construction used for threat or promise.

The following prepositional phrase is balanced with that of the one in the first section of this verse. The preposition بـ is followed by the proper noun النَّوَاصِي and the vice subject for the verb يُؤْخَذ in nominative case, (المعطوف عليه) functioning as the annexed noun, catering for the addition of explanatory word which is provided as a proper noun الأَقْدَام coordinated (معطوف على) with the preceding noun with the help of coordinating conjunction و has the same pattern, reclines on it and forms a conjunctional compound (العطف والمعطوف) (Alvi, 2006, p.787; Al-Ṣāleh, 1993, p. 336). All selected translators followed the SL norms in their renderings. Generally the preposition phrase remained a preposition phrase although the sub categories altered a little. The preposition بـ is rendered as "by", followed by a pre-modifying genitive pronoun "their" by four translators and the definite determiner "the" by Pickthall. All four translators used a plural "forelocks" in nominative case, but Haleem on the other hand used the plural noun "foreheads". The coordinating conjunction و has also been retained by all translators as "and", followed by a plural coordinated noun with ال coordinated noun "feet" in nominative case. Thus the coordination also finds almost a syntactically equivalent rendering in the target text.

Q 55: 43: The verse forty-three comprises of two parts. The first one is the nominal part and the second one is the verbal part. The nominal part opens with a

demonstrative pronoun هذه, in nominative case functioning as the subject of the verse followed by the predicate جهنم in nominative case. All of the translators commenced the translation with the English rendering of the demonstrative pronoun هذه , as "this" which is an appropriate English equivalent operating as the subject both; in SL-text as well as in TL-texts followed by "is" by all five translators, an instance of addition occurred on account of disparities between language systems. The predicate جهنم has been rendered as "the Hell" by four translators, Arberry used the SL word "gehenna", both of the expressions operate as the subject compliment become equivalent as the predicate informs about the subject so does the complement; both, SL and TL expressions are operating to the same end.

The subsequent element of the verse is the indeclinable relative pronoun التي which is in nominative case and functions as an epithet for جهنم, caters for the attributive relative clause and links the two sections of the verse. Three translators rendered it as "which", becomes an English equivalent, Haleem omitted it altogether and Arberry used a relative pronoun "that" as a clause boundary which makes it more TL-text oriented than that of the SL one. The word order with all translators has also been equivalently retained.

The next part of the verse comprises of a masculine third person singular and indeclinable verb تكذب, which is an imperfect indicative in passive form (Alvi, 2006; Al-Ṣāleh, 1993; Duke 2009). The nonequivalence at the level of word order has been

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significant, as in the translated texts it is TL-text oriented. The English rendering of the

SL verb يُكَذِّبُ, has occurred at the end of all other elements by all translators, four of

them rendered it as "deny", which is imperfect, present form in third person singular

and thus achieves the maximum level of syntactic equivalence. However Arberry's

rendering is exception he chose a combination of three words instead of the available

one stem equivalence; i.e. "cried" in past form followed by an object "lies" in

nominative case ending at a preposition "to".

The succeeding element of the clause is a prepositional phrase about يُكَذِّبُ

comprising of a preposition and a pronoun in genitive case بِهِ (Alvi, 2006; Al-Ṣāleh,

1993). In the all selected target texts, the translation of the prepositional phrase بِهِ has

been omitted which causes a syntactic non-equivalence.

The prepositional phrase about يُكَذِّبُ is followed by the subject of the verse

الْمُجْرِمُونَ, which an annexed, sound and masculine noun made proper with the addition

of Arabic ال, in plural form and in nominative case (Alvi, 2006; Al-Ṣāleh, 1993). In order

to translate the subject of the verse all of the translators used the similar construction,

which is partially equivalent to the SL-text. Haleem and Pickthall used a combination

of a definite determiner "the" followed by an adjective "guilty" operating as the subject,

but the rest of the three used a plural noun in nominative case operating as the subject.

Thus, with the first two translators it is a partial equivalent carrying the alteration of a

noun into an adjective but with the rest of the three the syntactic equivalence has been retained.

Q 55: 44: The verse forty-four is a verbal sentence in subjunctive mood and is in continuation with the previous one. It opens with an indeclinable imperfect verb يَطُوفُونَ in indicative case with a latent dependent pronoun in nominative case functioning as the subject of the verb (Alvi, 2006; Al-Shaikheli, 2001). All translators explicated the latent pronoun in the TL-texts as "they"; a third person plural pronoun in nominative case operating as the subject and thus appears equivalent to the SL-text although it is explicated as a separate entity which results from the absence of one stem equivalent and the disparity between the language systems. All of the translators retained the verb form as the verb form which enlists the utterance in the category of syntactic equivalence but none of them could retain one-stem equivalence; which is caused by the disparities between language systems. Four of the translators used the future form of the verb comprising of a modal auxiliary "will/ shall", followed by a third person singular, present tense, non-finite main predicator "go" followed by an adverbial which causes grammatical nonequivalence. Only Pickthall used simple present form and thus achieved the syntactic equivalence partially. All of the translators followed the SL word order at the clause and the phrase level which causes a syntactic equivalence but Ali shuffled the word order by placing the adverbial clause initially and closing the sentence with the English predicator which cause syntactic nonequivalence. All English

sentences are simple statements which secures another mark of equivalence because the SL sentence is in indicative mood which means the simple statement. Beside the word يَطُوفُونَ is rendered in more than one word expression which results directly from the absence of one stem equivalence.

The next element of the verse is a construct noun phrase (المضاف والمضاف إليه) consisting of an adverb of place بَيْنَ which operates in a multiple way. It is simultaneously an annexed governing noun (المضاف) in accusative case and a segment of conjunctional compound catering for the addition of explanatory words. It is followed by a dependent governed pronoun هَا (المضاف إليه) in genitive case (Al-Shaikheli, 2001, p. 249) followed by the coordinating conjunction وَ followed by the second segment of the coordination بَيْنَ which is an adverb of place but operates as a noun coordinated with بَيْنَ has the same pattern and reclines on it (Alvi, 2006; Al-Ṣāleh, 1993).

Both of the elements of the construct noun phrase بَيْنَهَا have been equivalently rendered by Haleem as "between its", and Ali as "In its midst". Bewley translated only the annexed governing noun بَيْنَ as "between" and missed translating هَا altogether which also affected the meaning, Arberry and Pickthall however, missed the equivalence because they altered the grammatical category of the segment under discussion. These nonequivalently rendered entities communicated the meaning vaguly.

In the selected TL-texts only Ali retained the conjunctional compound and explicated بَيْنَهَا وَبَيْنَ as "In its midst and in the midst" and maintained the coordination and the repetition as which makes it syntactically equivalent. Similarly, Arberry also maintained the coordination by maintaining the coordinating conjunction in the center of the repeated adverbs. The rest of the translators ignored the repetition as well as the coordination which makes their translations syntactically in-equivalent. The pronoun ها has been explicated as "its" by Haleem and by Ali as "it", but by Pickthall and Arberry and Bewley ignored it. The phrase بَيْنَ حَمِيم also functions as a the construct noun phrase (المضاف والمضاف إليه) in whith بَيْنَ operating as an adverb of place also operates as an annexed governing noun (المضاف) in accusative case followed by حَمِيم functioning as the governed noun (المضاف إليه) in genitive case (Al-Ṣāleh, 1993, p. 338).

In the selected translations the annexed governing noun بَيْنَ has been omitted by Haleem, Bewley, and Pickthall which not only causes syntactic nonequivalence but also deminishes the meaning. It is only retained by Ali as 'in the midst of' and by Arberry as "between" which helps communicating the meaning clearly as it maps the spetial fectors more vividly. The final segment of the verse حَمِيم also operates as modified entity for the modifier آنٍ (Al-Ṣāleh, 1993; Al-Shaikheli, 2001). In the selected TL-texts the word order is altered to overcome the linguistic disparities. Thus, the English renderings by Ali as "boiling hot water", Pickthall "fierce, boiling water" and as Arberry "hot, boiling water" are the instances of similar nature leading to the humanly

possible communication of meaning. Haleem and Bewley, however, translated modifiers nonequivalently which not only caused syntactic nonequivalence but also the semantic one too.

Q 55: 46: The verse forty-six is a verbal sentence with multiple features. It opens with a conjunction و which is used for resumption followed by a prepositional phrase about the fronted predicate مَن which is also a relative pronoun commencing with the preposition لِ (Alvi, 2006; Al-Ṣāleh, 1993). The next element of the clause is an indeclinable verb خَافَ in perfect form with latent pronoun in nominative case used as subject.

Haleem and Bewley omitted the translation of the conjunction و but the rest of the three translated it as "but", setting up a contrast to the existing notion, and operating as equivalent at the higher ranks but at the nonequivalence occurs at the sub-category level.

The prepositional phrase has been translated as the prepositional by four translators which is an instance of syntactic equivalence, comprising of a preposition "for" and a pronoun. Haleem and Bewley used "those who", Ali and Arberry selected "such as", and Pickthall "him", and it has been observes that the absence of one stem equivalence for the Arabic (مجرور) lead all the translators to use more than one word. The verb خَافَ has been rendered as a mono-transitive verb "fear" in present tense by all selected translators indicating the customary thought of the believes forming an

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instance of partial equivalence as the perfect form is rendered as simple present form but the meaning is conveyed. The subject of the verb has been explicated as "who" the relative pronoun in nominative case by Haleem, Bewley and Pickthall, and "such as" by Ali and Arberry and is used for multiple ends.

The succeeding element of the clause is a construct noun phrase (المضاف والمضاف إليه) comprising of an annexed governing noun مَقَام (المضاف) in accusative case used as object followed by a governed noun in genitive case رَبِّهِ (المضاف إليه) with a dependent pronoun) ه in third person which is the second governed pronoun in genitive case (المضاف إليه) (Alvi, 2006, p.795; Al-Ṣāleh, 1993, p. 338; Al-Shaikheli, p. 650). In the selected translations Bewley and Arberry translated the annexed governing noun مَقَام as "the Station of" one governed noun and the governed noun the governed noun and pronoun in genitive case رَبِّه as "their Lord" which observes the SL elements and represents the discourse participants very minutely retaining the meaning and the form. Haleem added an explanatory note "the time when they will" in parenthesis emphasizing the criticality of the temporal factor which presents the vivid picture of مَقَام as a moment but the selected expression "stand before" does not give any sign of possessed entity as the form has been altered. Ali made a number of additions "the time when they will stand before" which highlights the temporal factors and also added a note which highlights the spatial factors 'Judgment Seat of' and also helps to conceptualize the possessed entity that is مَقَام although the form gets disturbed in course

of the addition. Pickthall also omitted the form and thus nature of the possessed entity slipped away in his translation "the standing before". However the governed noun the governed noun and pronoun in genitive case (المضاف إليه) رَبِّهِ have been equivalently transferred by all translators. The element of possession has been explicated by a pronoun in genitive rendered as "his" by Pickthall and Arberry and "their" by the rest of the translators followed by a proper noun "Lord" in nominative case helping to communicate the meaning as much equivalently as possible.

The verse closes at a delayed subject جَنَّتَانِ which is dual pronoun in nominative case which is rendered in English with a number of additions by all translators. They open with the adverb "there" used to highlight the existence of "two gardens" a combination of pre modifying quantifier and an object in nominative case. With Haleem, Bewley, and Pickthall it is preceded by the primary auxiliary "are", with Ali and Arberry it is preceded by a model auxiliary and a non-finite main predicator "will/ shall be". The close and comparative study of the Verse and the translated texts reveals that although equivalence is disturbed at certain levels but the delayed subject has been rendered according to the SL pattern.

Q 55: 48: The verse forty-eight is a construct noun phrase, used as an epithet for جَنَّتَانِ and has the same patron. The phrase consists of a dual and sound feminine plural ذَوَاتَا, which is the feminine of ذُو, in nominative case and is used as an adjective. It is an annexed governing noun (المضاف) followed by (المضاف إليه) the governed noun in enitive

case أَفْنَانٍ (Alvi, 2006, p.796; Al-Ṣāleh, 1993, p. 339). The word أَفْنَانٍ gives the meaning of

artistically blended coloured branches loaded with fruits and leaves with enticing taste

(Al-Nasafī, d. 710/2012). In the selected TL-texts the annexed governing noun ذَوَاتَا

which means "owner", "possessor of", "endowed with" and "having" (Baalbaki, 2010,

p. 565) gives the meaning of possession. Al-'Ukbarī thinks that it is either an epithet

for جَنَّتَانِ or a predicate for elliptical inchoatives (مبتدأ) (d. 616/n.d., p. 1200). Three

translators managed to cater for the said meaning and form. Haleem translated as

"with", Ali as "Containing", and Pickthall as "Of". The selection of the word "Shaded"

by Bewley and "abounding" by Arberry may enrich the pictorial images but do not

communicate the specific meaning. Thus the altered form alters the meaning. The

governed noun in genitive case أَفْنَانٍ has been transferred as "kinds" by Ali and

"branches" by the rest of the four translators. Three translations carry additional

epithets to make it more vivid such as Haleem added "shading", Bewley "spreading",

and Ali added "all" and also added a parenthetical note for specification "(of trees and

delights)".

Q 55: 50: The verse fifty is a nominal sentence opens with one of the recurring

prepositional phrase فِيهِمَا which also operates as the fronted predicate (خبر مقدم) for the

postponed subject عَيْنَانِ. The verse closes at an imperfect indicative تَجْرِيَانِ which serves

as an epithet for عَيْنَانِ with a latent dependent dual pronoun in nominative case. The

verse is a nominal sentence and is in nominative case. It is also the second adjective for

جَنَّتَانِ occurring in verse 46. The verse opens with a prepositional phrase comprising of a preposition (الجار) فِي and a dual pronoun هِمَا in genitive case (المجرور). Bewley and Ali attempted to maintain equivalence at the phrase level by commencing the clause with a prepositional phrase comprising of a preposition "with" followed by its complement i.e. "them" third person plural pronoun in accusative case. هِمَا also serves to be an equivalent fronted predicate (خبر مقدم). It, however, carries a finite auxiliary predicator "are" by Bewley and Pickthall and "will" by Ali to overcome the linguistic disparities. Haleem altogether omitted it, Bewley and Ali retained it and Arberry and Pickthall altered the syntactic category. The duality of the postponed subject (مبتدأ مؤخر) عَيْنَانِ has been explicated as "a pair of ...springs" by Haleem, and "two springs/ fountains" by the rest of the four translators. In translating (مبتدأ مؤخر) translators retained the SL-text norms as much closely as possible.

The opening of the prepositional phrase has been altered Pickthall used an adverbial "wherein" followed by a finite auxiliary predicator and Haleem and Arberry omitted the translation of the pronoun that follows the opening particle; and that is a preposition "with" with Haleem and an adverb "therein" with Arberry. Haleem's translation achieves fluency and rhythm because of the omission of the pronoun but the missing entity is clearly realized as the text is read comparatively. It clearly gives the sense of something missing. However a certain level of fluency and rhythm is achieved by Bewley and Ali as "in them" without any omission. Similarly, Pickthall

and Arberry altered the grammatical category which also gives fluency and rhythm to the renderings but sure it destroys the accuracy of thought and idea. The said practice appeared in Q 55: 52, 56, 66, 68 and 70.

The next element of the verse is the postponed subject عَيْنَانِ which is a dual noun in nominative case followed by an imperfect indicative تَجْرِيَانِ, supplying a dynamic explanation for عَيْنَانِ; the said verb carries a latent dependent and dual pronoun in nominative case used as subject.

In the translation of the imperfect indicative تَجْرِيَانِ, three of the translators used a sequence equivalent to the Verse but Haleem and Bewley used a different structure as has been discussed above; causes the syntactic nonequivalence. Pickthall, Haleem and Ali used one stem equivalent but it went disturbed with the rest of the two translators.

Q 55: 52: The verse fifty-two is a nominal sentence in nominative case and occurs as the third epithet for جَنَّتَانِ which occurred in verse forty-six. The stylistic feature hysteron that is fronting of the predicate and the postponement of the subject is significant in it. The Verse opens with a prepositional phrase فِيهِمَا an instance of fronted predicate (خبر مقدم) comprising of a preposition فِي and a third person dual pronoun in genitive case هِمَا. All translators retained the translation pattern of the prepositional phrase as well as the fronted predicate similar in all of its occurrences verses Q 55: 50, 52, 56, 66 and 68 i.e. Bewley and Ali explicated it as "in them", Pickthall and Arberry

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used spatial adverb i.e. "wherein" and "therein". Haleem however used only a preposition "with".

The following element of the clause is also a prepositional phrase about the condition of زَوْجَانِ comprising of a preposition (الجار) مِن and a noun in genitive case (المجرور) كُلِّ which is also an annexed governing noun (المضاف) in genitive case, forming an integral part of the construct noun phrase (المضاف والمضاف إليه) followed by فَاكِهَةٍ a governed noun in genitive case (المضاف إليه) (Alvi, 2006, p. 797). The annexed governing noun (المضاف) in genitive case كُلِّ has been translated equivalently by Haleem and Pickthall as "every kind of" and "of every" by Arberry and the governed noun فَاكِهَةٍ as "fruit" by all translators. Bewley and Ali however, altered the word order and thus missed the syntactic equivalence.

The segment of the Verse under discussion is also a postponed inchoative (مبتدأ مؤخر) which has been retained by all selected translators. The verse is concluded at as an annexed and a dual noun in nominative case, a postponed subject which is also a governed noun in genitive case (المضاف إليه) (Alvi, 2006, p.797). All selected translators translated the prepositional phrase as a prepositional phrase. Haleem and Pickthall depicted it as "every kind of" and Bewley Ali and Arberry used the preposition "of" initially equivalent to the sequence of the Verse.

Q 55: 54: The verse fifty-four too illustrates the condition of those who fear Allah (SWT) as the opening word is an active participle in accusative case elaborating

the condition of خَائِفِينَ (those who fear Allah) in verse 46. One of the marked features of the Verse is that its opening phrase is elliptical and scholars are of the opinion that the implied construction is: 'يُقِيمُو ن فِي الجَنة مُتَّكِئِينَ' (Al-Ṣāleh, 1993, p.340; Al-Shaikheli, 2001, p.651). It opens with the word مُتَّكِئِينَ which is a sound masculine plural form followed by a prepositional phrase (الجار والمجرور) about مُتَّكِئِينَ comprising of a preposition عَلى and a plural فُرُش in genitive case (Alvi, 2006, p.797; Al-Ṣāleh, 1993, p. 340).

Three of the translators altered the sound, masculine active participle into a sentence comprising of a subject "they", followed by a predicator in future form "will sit" by Haleem, "will be reclining" by Bewley and "will recline" by Ali. The rest of the two translators explicated the utterance in a present participle "reclining" which is an instance of syntactic equivalence. The prepositional phrase is placed in a sequence equivalent to the SL-text and is placed as a prepositional phrase comprising of a preposition i.e. "upon" by Arberry and Pickthall and "on" by the rest of the three translators, followed by a plural noun in nominative case, operating as the complement of preposition; "Carpets" by Ali and "couches" by the rest of all. The close study of the translations of the prepositional phrase reveals the fact that, its sequence and it elements equivalent to the SL-text.

The next element of the clause is a construct noun phrase (المضاف والمضاف إليه) in genitive case operating as an adjective, opening with (المضاف) an annexed governing

noun بَطَائِنُهَا in plural form in nominative case, operating as a predicate followed by a third person singular هَا (المضاف إليه) a governed pronoun in genitive case (Alvi, 2006, p.797; Al-Ṣāleh, 1993, p. 340). In the selected target texts only Ali translated equivalently by using "whose" and thus directly addressing the purpose of the construct noun phrase although there are additions but the other translators ignored the annexed governing noun and altered the entire construction which affected the communication of the meaning greatly.

The following section of the clause consists of a prepositional phrase about the predicate of the subject comprising of a preposition مِن and إِسْتَبْرَق the annexed noun in genitive case (Alvi, 2006; Al-Ṣāleh, 1993). Prepositional phrase has been rendered as a prepositional phrase by following SL-text norm only Bewley and Ali by all five translators which is an instance of syntactic equivalence; although, a few internal variations also occur. Haleem and Arberry used a combination of a preposition 'with' and a singular noun in nominative case, Bewley and Ali inserted a pre-modifying adjective "rich" and Pickthall inserted a noun "silk"; all these are the instances of addition reducing the equivalence into the partial one.

The next section of the clause opens with a coordinating conjunction وَ, followed by a construct noun phrase (المضاف والمضاف إليه) comprising of جَنَى an annexed governing noun (المضاف) followed by a proper noun in dual form الْجَنَّتَيْن which is an annexed and governed noun in genitive case (المضاف إليه). Both of the elements together

constitute the subject for the predicator داني which is an active participle, a singular, masculine and a common noun, in genitive case (Alvi, 2006; Al-Ṣāleh, 1993). The coordinating conjunction و has been explicated as a colon by Ali and as a comma by the rest of the four translators; serving to introduce the new clause. The construct noun phrase has been translated equivalently by all translators. The annexed governing noun جَنَى has been transferred by using *of-genitive* construction "the fruit/s of" to signify the possession; a key factor of the said structure. The annexed and governed noun in genitive case الْجَنَّتَيْنِ has been translated as "both Gardens" by Haleem and Pickthall and the rest of the three translators used article "the" instead of "both". All these renderings are as much close to the SL-text and communicate the meaning as clearly as humanly possible.

The predicator of the verse داني has been rendered in multiple words signifying nonequivalence occurring on account of the absence of one-stem equivalence, alteration of the main grammatical categories and also because of the disparities between the systems of both languages. The close study of the SL-text and its five selected translated texts reveals that three of the translators replaced the Arabic nominal sentence with that of English verbal sentence resulting into non-equivalence caused by the disparities between the systems of Arabic and English. Pickthall and Arberry however selected a construction equivalent to the SL-text at the level of higher ranks. The sequence of the

phrases and clauses is also equivalent to the SL-texts by all of the selected translators, however; the variations occur at the discrete levels.

Q 55: 56:   The verse fifty-six comprises of multiple features. The predicate فِيهِنَّ (خبر مقدم) in this verse is fronted and قَاصِرَاتُ is the postponed subject (مبتدأ مؤخر) In the selected target texts Ali translated both of the elements as much equivalently as possible. Arberry missed equivalence in both categories. The rest of the translators missed one of the two categories each. The verse opens with the preposition في followed by third person feminine plural pronoun هُنَّ in genitive case (Alvi, 2006; Al-Ṣāleh, 1993). Bewley and Ali rendered it in an SL oriented construction opening with a preposition "in" followed by a third person plural pronoun "them" in indicating syntactic equivalence as major elements in the TL-text are according to the SL-text norm. Haleem selected "There will be", Pickthall "Therein are" and Arberry selected "Therein" which depict the alteration of a propositional phrase into adverbial (as discussed above in Q 55: 50).

The next element of the clause is a construct noun phrase (المضاف والمضاف إليه) which is also an adjective for an elliptical noun خُورٌ/النساء. The phrase comprises of a third person feminine plural noun قَاصِرَاتُ used as an active participle functioning as (المضاف) an annexed governing noun followed by a proper noun الطَّرْفِ used as a governed noun in genitive case (والمضاف) (Alvi, 2006, p.786; Al-Ṣāleh, 1993, p. 341). The construct noun phrase in all selected texts occurs in the sequence equivalent to the SL

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text but on account of the linguistic disparities and the absence of one stem equivalence alteration in the sub-categories of grammar and certain inevitable addition can be found specifically in the translation of annexed governing noun قَاصِرَاتُ. In the same way the elliptical entity has been transported as "maidens" by all translators except Ali who added it in parenthesis. However, in the translation of the governed noun in genitive case all translators used syntactically equivalent expression like Haleem, Ali and Arberry translated as "their glances", with Bewley it is "eyes" and with Pickthall it is "gaze".

The following section of the verse opens with the letter of interdiction (جز م) لَمْ followed by a jussive verb in imperfect form with a latent dependent and feminine pronoun هُنَّ in accusative case operating as object (Alvi, 2006; Al-Ṣāleh, 1993). It is also a governed pronoun in genitive case (مضاف إليه) and is fronted. The in-depth and comparative study of the Verse and its five translations reveal the fact that Arberry, Bewley and Pickthall used a sequence an equivalent to the sequence of the SL phrases but Ali and Pickthall split the phrase structure and merged it with the following two phrase which results into a syntactic nonequivalence. Three of the translators rendered the letter of interdiction لَمْ and the jussive of the imperfect يَطْمِثْ by prefixing the particle of negation to a past participle "untouched" functioning as an adjective modifying "maidens" thus indicating a syntactic non-equivalence resulting from omission of a number of linguistic particles. Ali selected a construction comprising of the object

"whom" in accusative form which is a partial equivalent for the feminine pronoun هُنَّ.
In order to translate the letter of interdiction لَمْ and chose 'no' and 'or' construction
and Pickthall used "neither" and "nor". Both of the translators merged the current
clause with the following coordinating phrase which disturbs the word order and thus
become structurally nonequivalent.

The following section of the verse comprises of a construct noun phrase (المضاف)
(والمضاف إليه) and a coordination of two nouns (العطف والمعطوف). The verse opens with a
coordinating noun إنس (المعطوف عليه) which is also a subject in nominative case followed
by an embedded construct noun phrase comprising of an adverb of time قَبْل which is in
accusative case referring to يَطْمِثُ operating as an (مضاف) annexed governing noun
followed by a third person independent pronoun هُمْ operating as a (مضاف إليه) governed
pronoun in genitive case. The following element of the clause is the coordinating
conjunction ('aṭaf) وَ coordinating the coordinated noun جَانٌّ (معطوف على) which is
patterned and reclined on إنسٌ, preceded by the letter of interdiction, addition and
emphasis لَا The construct noun phrase قَبْلَهُمْ (المضاف والمضاف إليه) has been rendered as
"before them" by the four translators, but Haleem omitted the translation of the
pronoun هُمْ. However, in these translations the meaning has been communicated. The
sequence of the phrases changed greatly within the text but within each of the phrase
the word order remained the same. Three split sections of the coordination (العطف)

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(والمعطوف) in SL-text have been combined which disturbs the syntactic equivalence (Alvi, 2006, p.786; Al-Ṣāleh, 1993, p. 341).

The coordination of the nouns إنس and جَانّ has been has been retained by all translators but the word order has been ignored by all of them. The coordination is triggered by the letter of interdiction and negation لَ in the SL-text which found its equivalent explication in the form of particle of negation operating to coordinate between "man" and "jinn". Three of the translators used it in passive construction; Haleem used it as "by man or jinn" Bewley added "either", Arberry replaced it with "any" by retaining the same construction. Ali and Pickthall used active voice; Ali used "no man or jinn" and Pickthall used "neither" and "nor". Thus the close study reveals a syntactic nonequivalence as the variations are more that the similarities.

Q 55: 58: The verse fifty-eight opens with one of the defective verbs كَأنَّ a particle of similitude, one from the sisters of أنَّ followed by a third person feminine dependent pronoun هُنَّ operating to be the noun of كَأنَّ. It is also a simile by a particle with verbal force (Alvi, 2006; Al-Ṣāleh, 1993) discussed below in the Chapter 5. It also forms an instance of the inchoative (مبتدأ) and الْيَاقُوتُ is its خبر. In the selected TL-texts the both elements كَأنَّ and الْيَاقُوتُ have been translated by following the SL-text pattern and equivalence up to the possible extent has been achieved. The next element of the clause is coordination (العطف والمعطوف) between a proper noun الْيَاقُوت in nominative case which is a coordinating noun and operates as the predicate of كَأنَّ (المعطوف عليه) followed by a

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coordinating particle (عطف) وَ concluding at a proper noun الْمَرْجَانُ (معطوف على) which is a coordinated noun (Alvi, 2006, p.799; Al-Ṣāleh, 1993, p. 346). All five translators selected the particle of similitude "like" which indicates a syntactic equivalent but all of them omitted the translation of the pronoun هُنَّ which bedims the equivalent.

All of the translators retained the coordination and its sequence in their translation which indicate a syntactic equivalence however the at the word level the alterations occur with all translators which alters it into the partial equivalence. Haleem's translation of the coordination comprises of an object "rubies", a coordinating conjunction "and", a pre-modifying adjective brilliant followed by the object "pearl". With Bewley it is pre-modifying adjective "precious", an object in nominative case "gems" followed by an "of" genitive, a complement of preposition "ruby" followed by a coordinating conjunction "and" the complement of preposition "pearl", With Ali it is an adverbial "unto", a complement of the preposition "rubies" followed by a coordinating conjunction "and" the complement of preposition "coral", Pickthall added an initial prepositional phrase "in beauty" followed by the particle of similitude "like". The remaining part of the clause comprises of a definite determiner "the", a pre-modifying adjective "jacinth", followed by a coordinating conjunction "and", the complement of preposition "stone", preceded by the pre-modifying adjective "coral". Arberry added a pre-modifying adjective "lovely" a particle of similitude "as", the object "rubies" in nominative case followed by another pre-modifying adjective

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"beautiful" and the particle of similitude "as" and the complement of preposition "coral".

Q 55: 60: The verse sixty opens with a particle of interrogation, هَلْ containing implied negation, (Invisible) followed by a construct noun phrase (المضاف) comprising of a roper noun جَزَاء which is an (المضاف) annexed governing noun in nominative case operating as (مبتدأ) antecedent followed by the a (خبر) predicate (مضاف إليه) الْإِحْسَانِ which is a governed noun in genitive case. The construct noun phrase جَزَاء الْإِحْسَانِ has been rendered as the construct noun phrase; consisting of a definite determiner which is an addition followed by a common noun; an alteration of the subcategory of grammar, a preposition operating as an "of" genitive followed by a noun "goodness" operating as the complement of preposition by Pickthall and Arberry. Haleem and Ali selected "good" which is the alteration of the complement from noun to an adjective "good" but in Baker's terms remains equivalent at the level of higher ranks. Bewley altered the rendering of the governed noun in genitive case as "doing good" which not only causes syntactic nonequivalence but also alters the meaning

The following element of the clause is (حرف الحصر). angst/ a particle of limitation إلَّا restraining action followed by the (خبر) predicate of the subject which is a proper noun الْإِحْسَانِ in nominative case (Alvi, 2006, p.799; Al-Ṣāleh, 1993, p. 343). A close study of the SL and its five selected translations reveals that the selected translations appear syntactically equivalent to the SL- text as all of the translators retained the

sequence of the phrases occurring in the verse and the interrogative tone carrying an implied answer in the target text. But the variations occur at the discrete points which claim for the reconsideration. The model auxiliary "shall" with third person, used by Haleem and Arberry indicates a strong promise and "will" by Bewley, and "is" by Ali and Pickthall are the English rendering of the Arabic interrogative particle هل , thus yielding a partial syntactic equivalent because of the disparities between the language systems. Pickthall and Arberry used the closely equivalent to the SL one as Bewley opened the rhetoric question by using the same structure as the other translators did but replaced the "of" genitive with a simple preposition "for" and a present participle "doing" a non-finite main predicator followed by an adjective "good" used as post modification causing a partial nonequivalence at the syntactic level. Ali used an adverbial "there" with "be" to replace the subject followed by the determiner "any" and an abstract noun "reward" followed by a preposition "for" and another abstract noun "Good" making the cause of the nonequivalence stronger.

The particle of limitation, (حرف الحصر) angst إلّا has also been rendered variously. All of the translations contain addition to render this particle, and their rendering becomes syntactically nonequivalent for the disparities between the linguistic systems and also because of the absence of the one stem equivalence. With Haleem it is "anything but", with Bewley "anything other than", Ali and Arberry it is "other than", and with Pickthall it is "aught save". Although the syntactic equivalent is significant

but its force has not only been maintained by the specific words but also by the linguistic co-text in the TL-text. All of the TL-texts close at the rendering of الإحْسَانُ , which has been translated as noun "goodness" by Pickthall and Arberry which is an instance of syntactic equivalence, but by the rest of the three translators it is changed into an adjective "good" which is also an instance of substituting a grammatical category. Syntactically جَزَاء الإِحْسَانِ is the (مبتدأ) inchoative and الإِحْسَانُ is its predicate (خبر) which have been rendered by following the SL norms by all five translators.

Q 55: 62: The verse sixty-two opens with a conjunction وَ followed by a prepositional phrase (الجار والمجرور) about the fronted subject comprising of the preposition مِن and a noun in genitive case دُون which is also operating as an annexed governing noun (مضاف) to constitute a construct noun phrase (المضاف والمضاف إليه) being followed by هِما which is a dependent third person, dual, masculine and governed pronoun (مضاف إليه) in genitive case. The verse is concluded at the subject postponed جَنَّتَانِ (مبتدأ مؤخر) for the fronted predicate (خبر مقدم) هِما which is a dual and masculine noun in nominative case (Alvi, 2006, p.799; Al-Ṣāleh, 1993, p. 343). In the selected target texts except Haleem the rest of the four translators rendered both of the clause elements syntactically as much equivalent as humanly possible. As a construct noun phrase (المضاف والمضاف إليه), the elements of the structure are equivalently transferred by Bewley, Ali and Pickthall. Arberry translated the annexed governing noun دُون equivalently but missed the equivalence of the governed pronoun. However, these

renderings preserve the meaning as much as humanly possissible. Haleem however, missed translating both entities of the phrase which also communicate the meaning but differently. As a prepositional phrase (الجار والمجرور), the TL texts have different transference. Haleem used the preposition 'below' operating as adverbial followed by a definite determiner "the" and a pre-modifying quantifier "two" to render the prepositional phrase (الجار والمجرور), Bewley used a demonstrative pronoun "those" and post modifier "two". To heighten the effect of the دُونِهِمَا and to make it more specific Bewley Ali and Pickthall added a determiner 'other' for the postponed subject جَنَّتَانِ rendered as "two other gardens".

Q 55: 64: The verse sixty-four is an attributive phrase modifying the postponed subject جَنَّتَانِ in verse sixty two (Alvi, 2006, p.800; Al-Ṣāleh, 1993, p.344), embodied of a dual passive participle, in genitive case, derived from a trilateral verb *if'āla* operating as an epithet for the active participle, جَنَّتَانِ. The in-depth study of the SL-text and its five selected translations reveal the fact that this brief verse has been rendered in variant ways and all of the translators added a number of words to translate it which indicates an non-equivalence occurring on account of the absence of one-stem equivalence. The grammatical patterns of the SL-text have also been altogether ignored and thus causing a syntactic nonequivalence occurring on account of linguistic disparities. The semantic properties have been retained.

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Q 55: 66: The verse sixty-six opens with a recurring prepositional phrase فِيهِمَا which is also an instance of a fronted predicate in verses Q 55: 66 and 68 which highlights the similarities in the grammatical categories. All five translators repeated the patterned they used in the verse Q 55: 50 & 52. Bewley and Ali followed the sequence of the phrases within the verse equivalent to the SL-text but variations occur at the level of individual words. The rest of all translators altered this sequence which causes a syntactic non-equivalence.

The following element of the verse is a (الصفة والموصوف) modifier and a modified comprising of a dual noun عَيْنَانِ operating as a (موصوف) modified noun and a postponed subject followed by the epithet نَضَّاخَتَانِ operating as a (صفة) modifier for عَيْنَانِ which has the same pattern (Alvi, 2006, p.800; Al-Ṣāleh, 1993, p. 344; Al-Shaikheli, 2001, p. 654). In the target text the word order has been slightly under the parameter of parole to overcome the linguistic disparities which has been accepted as equivalent i.e. the retention of the relation between the modifier and the modified according to SL norms. In this regard Haleem's translation as "a pair of gushing springs", Bewley's "two gushing springs" and Pickthall's "two abundant springs" are the instances of the same kind. Ali and Arberry retained the equivalence in the transference of modified noun as "two Springs / fountains forth water" but in translating the other entity he made additions for clarification. The sequence of the adjectival phrase has been retained according to the SL norm i.e. modified and modifier only by Arberry and Ali as certain

variations in the translations of the discrete elements are discernible with the rest of all it is non-equivalent. The phrase is retained as phrase by Haleem and Arberry which is an instance of syntactic equivalence, but the rest of the translators transformed it into a sentence causing syntactic nonequivalence. Bewley and Pickthall used present tense verb, and Ali used future form for it. Ali and Arberry retained the linear order of the SL-text while translating the modifier and the modified. The rest of the three translators used a split clause by inserting mono word modifiers 'gushing' by Haleem and Bewley, and 'abundant' by Pickthall in the centre of the noun phrase. Ali has used a combination of a present participle "pouring", an adverbial "forth", a subject complement "water" in nominative case, followed by a prepositional phrase comprising of a preposition "in", an adjective "continuous" and a complement of the preposition "abundance" a rather detailed rendering of the modifier نَضَّاخَتَانِ .

Q 55: 68: In the verse sixty-eight the prepositional phrase فِيهِمَا and also an instance of a fronted predicate which has been repeated in the SL-text four times, i.e. in the verse fifty, fifty-two, sixty-six, sixty-eight as discussed below the Chapter 5. The following element of the verse is a conjunctional compound opening with a common noun فَاكِهَة operating as a coordinating noun (المعطوف عليه) which is also a postponed subject in singular form and a coordinating noun. It is followed by two proper nouns operating as (معطوف على) coordinated nouns preceded by و serve as a coordinating particle (عطف) which is also repeated to coordinate وَنَخْلٌ وَرُمَّانٌ. Thus both of the

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coordinated nouns are patterned alike and recline on the first one i.e. فَاكِهَة. The

prepositional phrase فِيهِمَا is a repetition and has been rendered as discussed in the verse

50. The postponed subject of the clause فَاكِهَة which is also a coordinating noun is

translated as plural noun "fruits" by four translators but Pickthall used a singular form

"fruit" and the rest of all translators used plural form by following the SL-text word

order which may be accepted as possible equivalents.

The coordinating noun is coordinated with two coordinated nouns وَنَخْلٌ وَرُمَّانٌ

coordinated with the help of وَ a particle of coordination. The coordinating particle وَ

has been translated as "and", and the following coordination (العطف والمعطوف)of the

two coordinated nouns has been retained in the translation by the three translators but

has been ignored by Haleem and Pickthall. All of these elements have been catered by

all translators as discussed below (in 5.2) but the alteration in the sub grammatical

categories is discernible which transform the equivalence into partial equivalence. It has

also been observed that TL syntactic models are followed as these phrases do not recline

and are paratactic rather been hypotactic like that of the SL-text.

Q 55: 70: The verse seventy opens with the prepositional phrase فِيهِنَّ which first

occurred in the verse Q 55: 56 and is patterned on the first part of Q 55: 56. The opening

prepositional phrase فِيهِنَّ is the prepositional phrase (Al-Shaikheli, 2001; Al-Ṣāleh, 1993).

In the selected translations Haleem and Pickthall made slight alterations in rendering

this verse. The first one chose the present tense auxiliary "are" instead of "will be", and

the later substituted the adverbial "therein" with that of "wherein" and added a

parenthetical note comprising of a present tense auxiliary "are" followed by a past

participle. With the rest of the translators it stayed the same as in the Q 55: 56. The

pronoun هُنَّ is also an instance of fronted predicate.

The next element is a (الصفة والموصوف) modifier and modified comprising of a

(موصوف) modified خَيْرَاتٌ which is an active participle in third person, and also a

feminine in plural form operating as a postponed subject. The verse is concluded at an

epithet (صفة) حِسَانٌ used for خَيْرَاتٌ, which is a common noun in plural form and is in

nominative case (Alvi, 2006, p. 800) is also the postponed inchoative. The opening

prepositional phrase has been rendered like the one in Q 55: 56 with some minor

variations. In order to translate the (الصفة والموصوف) modifier and modified Arberry,

Pickthall and Ali retained the sequence of the TL modifier and modified equivalent to

that of the SL-text but Pickthall used a structure coordinating two adjectives with the

help of the coordinating conjunction "and", and Arberry used a plural non "maidens"

and two adjectives in a coordinating relation. Only Ali used the structure closely

equivalent to the SL-text yet the elements of editions are also discernable. He used three

adjectives and a plural noun "(Companions)" in parenthesis to explicate the modifier

and the modified. Haleem and Bewley used the same translation comprising of a

hyphenated adjective "good-natured" a pre modifying adjective "beautiful" and a plural

noun "maidens" in nominative case. Thus the close observation of the texts indicates

that the translations follow the SL-text as much closely as possible and the meaning is as much as evident as humanly possible.

Q 55: 72: The verse opens with a feminine active participle حُور, in plural form, in nominative case operating as an inchoative (مبتدأ) followed by (اسم المفعول) a passive participle مَقْصُورَاتٌ, a feminine plural operating as the second (صفة) adjective for النساء. The following element of the verse is a prepositional phrase فِي الْخِيَام comprising of a preposition فِي and a plural, proper noun الْخِيَام in genitive case, about the maidens of Jannah (Al-Shaikheli, 2001). Haleem, Ali and Pickthall selected "in pavilions" Ali also added "goodly" in parenthesis which reinforces the concept of blissful state, Bewley and Arberry used 'in cool pavilion'. The Active participle حُور has been translated variously by the different translators; Haleem and Bewley chose a construction opening with a hyphenated form "dark-eyed", with Ali as "Companions" in nominative case. Pickthall added a pre modifying adjective 'fair' with the pronoun "ones" in nominative case and Arberry added another plural noun in "houris".

The (اسم المفعول) passive participle مَقْصُورَاتٌ operating as adjective has been translated as past participle operating as a modifier; "sheltered" by Haleem, "secluded" by Bewley, "restrained" by Ali with a parenthetical note explaining what to restrain, and : "cloistered" by Arberry and with the addition of an adverbial "close guarded" by Pickthall. The close study reveals that the translations are partially equivalent as; they appear in the same sequence and operate in the similar way although the subcategories

of the grammar are altered. The semantic void mainly occurs with Bewley and Arberry as their selected words highlight the element of enforcement as compared to Haleem and Pickthall whose renderings give a meaning very close to the SL-text giving a view to the justified meaning. All of the translators translated the prepositional phrase as a prepositional phrase operating as an adverbial commencing with the preposition "in" followed by a plural noun "pavilions" operating as the complement of the preposition with all translators except in that, Bewley and Arberry added a pre modifying adjective 'cool' before the noun and Ali added a parenthetical note explaining the pavilions as "goodly". The close study reveals the fact that Haleem, Ali and Pickthall selected an expression which is syntactically equivalent and the rest of the two translators used addition which elucidates the meaning.

Q 55: 74: The verse seventy-four is the repetition of the second part of the verse Q 55: 54 and has the same linguistic features. In TL-text all of the translators maintained the repetition exactly.

Q 55: 76: The verse seventy-six is partially patterned on the verse 54. The active participle مُتَّكِئِينَ which occurred in verse 54 is repeated here. All translators retained the sequence of the phrase structure of the opening section of the Verse equivalent to the SL-text the variations occurred in the later section of the verse. Four translators used a present participle 'Reclining' referring to the subject of the phrase i.e. خَآئِنِينَ except Haleem who chose a combination of a plural subject "they" in nominative case

SL and TL word order. All of the translators used the same structure i.e. a combination of a preposition and a complement of preposition preceded by a pre-modifying adjective "green". Four of the translators used the preposition "on" and Arberry used "upon". Bewley translated the word زَفْرَب as quilt but the rest of the four translators selected the "Cushions" which is more appropriate to recline upon rather than a "quilts" as selected by Arberry.

The next element of the verse is a coordinator وَ followed by a modifier and modified (الصفة والموصوف) comprising of a (موصوف) modified and coordinated noun عَبْقَرِيّ in genitive case followed by an (صفة) an epithet جِسَان. This brief but compact phrase embodies two key linguistic features i.e. modification of two sets and their coordination. The two sets of modified and coordinated noun are in a perfect coordination (العطف والمعطوف) with the help of a coordinating conjunction وَ. The second set of modifier and modified is patterned on the first one زَفْرَب خُضْر and reclines on it (Alvi, 2006; Al-Ṣāleh, 1993). All five TL-texts cater for the coordination of the two sets of modified and coordinated noun in SL-text. Ali chose a more SL word order but the rest of the four translators complied with the TL word order. However the perfection of coordination in Arabic can be maintained but only seemingly. The word order has been altered to overcome the linguistic disparities; the element of the clause has been rendered as much equivalently as possible leading to humanly achievable equivalence of meaning.

Q 55: 78: The verse seventy-eight concluded the *Sūrah* stating an absolute reality. The verse opens with an indeclinable perfect tense تَبَارَكَ, containing third person, masculine and singular form. All of the translators retained the equivalent word order at the phrase level which makes it syntactically equivalent at this level however; at the level of discrete items the variations occur. In order to translate the indeclinable perfect tense تَبَارَكَ, all five translators selected the past participle "blessed" followed by the verb intransitive "be" a non-finite auxiliary predicator. Haleem however used a finite auxiliary predicator "is". English pattern ignores the gender and number specification which is very much existent in the SL-text and thus causing a translational loss. Besides in all of the renderings the main grammatical category is altered which makes it syntactically non-equivalent.

The following element of the verse is a construct noun phrase (المضاف والمضاف اليه) comprising of an annexed governing noun (مضاف) اسم in nominative case operating as the subject, and (مضاف اليه) a governed noun in genitive case رَبِّكَ. It is a proper noun containing a dependent pronoun in genitive case (Alvi, 2006, p.803; Al-Ṣāleh, 1993, p. 346; Al-Shaikheli, 2001, p. 656). All five translators used the same construction comprising of *of-genitive* construction and the use of second person pronoun in genitive case signifying the ownership and the possessions. The annexed governing noun اسم is transferred as "the name", and the governed noun رَبِّكَ has been translated as "of your Lord" by Haleem and Bewley and "of thy Lord" by the rest of the three translators

making the rendering structurally equivalent as well as communicating the meaning up to the possible extent.

The next element of the clause olso a construct noun phrase comprising of an annexed governing noun ذِي which is one of the five nouns, operating as an adjective for رَبّ occurring in genitive case followed by the governed noun in genitive case الجَلَال (Alvi, 2006, p. 802; Al-Ṣāleh, 1993, p. 346). Al-'Ukbarī (d. 616/n.d., p. 1201) thinks that it is an epithet for رَبِّكَ. Three translators, Haleem, Bewley and Ali preserved the syntactic equivalence and the meaning as much as possible in the renderings of the both elements of the phrase. The other two writers, however, missed it. The phrase first appeared in Q 55: 27 and it reappeared in the present verse with modification which has been retained by all translators. In order to translate ذِي one of the five nouns Haleem and Ali used a combination of an adjective "full", a preposition "of" followed by a noun "Majesty", Ali added another noun "Bounty" for the purpose of clarity. Bewley also used the same structure except in that; he substituted the adjective "Master" with the noun. Pickthall used one-term equivalence "Mighty" and Arberry used "Majestic" both of them are adjective. The close study of the translation reveals that Bewley's translation is closely equivalent to the SL-text as compared to the rest of all. With Haleem there occurs a partial alteration of the sub categories of grammar and with Ali an addition is significant. However, these translations transmit the meaning.

In the translations by Pickthall and Arberry two important grammatical entities i.e. the annexed governing noun and the governed one (المضاف والمضاف إليه) are merged together and their joint functions are ignored and omitted which leads to the distortion of the meaning.

The proper noun الْجَلَال also operates as the integral element of the conjunctional compound (العطف والمعطوف)with the (معطوف على) coordinated noun الإِكْرَام proper noun in plural form reclining on الْجَلَال (Alvi, 2006, p.803; Al-Ṣāleh, 1993, p. 346). The coordination is well maintained by Pickthall as "Mighty and glorious!" Bewley's construction comprises of a coordinating conjunction "and" preceded and followed by complement of prepositions. Ali used a coordinating conjunction after the two nouns 'Majesty Bounty' and added the coordinated noun 'Honour' according to TL construction. Haleem added a present participle "bestowing" operating as a nonfinite main predicator followed by a singular noun "honour". Arberry omitted the coordination altogether.

4.2 ANALYZING AND INTERPRETING SEMANTIC EQUIVALENCE

The title of the *Sūrah*: The Arabic word الرَّحْمَن is derived from the triliteral root ر ح and م is in nominal case and appeared fifty-seven times in the Qur'ān (Duke 2009). Presently, it appeared as the title and the first verse of the *Sūrah* summing up its thematic contents. It is a descriptive adjective and is specified for *Allah* (SWT) alone (Al-Ṣāleh, 1993, p.8) with no distinction of gender or degree. The word الرَّحْمَن is patterned on the

Arabic meter (وزن) i.e. فعلا ن like غَضْبَان and عطشا ن expressing timely and powerful passions may be translated as compassionate. The word is usually paired with الرَّحِيم, which depicts the attributes of His Mercy i.e. رحمة which is well planned, well-wrought based on the wisdom and the spirit of the universe, which implies that Allah is رحمن for this world and for every one and رحيم for the next world and for the believers (Ibn-'Āshūr, 1984, pp. 169-173; Lane, 1863/1968, p. 1056; Al-Ṣābūnī, 2009, p.17;). The word رحمة means "mercy", "clemency", "leniency", "compassion", "graciousness" and so on (Baalbaki, 2010, p.580).

Semantically no rendering could claim to be totally equivalent. However, Bewley and Arberry used hyphenated structure and translated as "The All-Merciful". The inclusion of a definite determiner and "All" emphasize the quality of the modifier enhance the meaning. Ali translated it as "The Most Gracious" he added a foot note at the first occurrence of the word الرَّحْمَنُ and الرَّحِيم – while translating بِسْمِ الله before the opening chapter of the Qur'ān and traced the root, specific linguistic properties and the connotative and denotative meaning of the two words which widens the scope of meaning and after reading the note all associated meaning are perceived at once. Haleem translated it as "the Lord of Mercy" he added a foot note at the first occurrence of the word رحمن which explains that he used the word 'Lord' to explicate context of occurrence which signifies رحمن as "mighty and majestic as well as merciful" (Haleem, 2004/2005, p.3). In this regard Haleem's translation is semantically equivalent because

now the word "Lord" attained a wider signification and emits specific meaning. Pickthall rendered it as "the beneficent". All these renderings carried the aspects of رحمة but remained silent about the nature, the time and the condition in which رحمة would operate and thus became partially equivalent.

Q 55: 1-2: The Arabic word علّم is triliteral and is derived from the Arabic root ع, ل and م the verb occurred in the Qur'ān forty one times in the current form (Duke, 2009). Its available English equivalents are "to teach", "to instruct", "school", and "educate" (Baalbaki, 2010, p.775). In the selected translations 'teach' and its past form 'taught' were utilized by all translators and no semantic gap occurred. The word القُرآنَ in the SL-text appeared as an object which was translated by all translators as "the Qur'ān" ; an example of borrowed word from the SL-text with a definite determiner "the" corresponding to Arabic *Al* which acquired the status of syntactic as well as semantic equivalence.

Q 55: 3-4: The Arabic word خَلَقَ is triliteral and is derived from the Arabic root خ , ل and ق which is the main verb form. It occurred three times in the current *Sūrah* (Duke, 2009). It is derived from the root خلق and is in English it has been penetrated as "creating", "measuring", "God brought things into existence" (Lane, 1863/1968, pp.799-800). In this regard all of the translators translated it as 'created' which formed semantic equivalence and communicated the meaning to the point. The Arabic word إنسانَ, is derived from the Arabic triliteral root ن,ء , and س . It is patterned on the measure of ن

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فعلا according to Baṣri scholars and according to Kufic scholars on فعلا ن (if 'ilān) from

نسيا ن which means "forgetfulness" (Lane, 1863/1968, p. 114). It appeared six times in

the present *Sūrah*, which means "mankind", "man", "human race", "people", "men",

"human beings" (Baalbaki, 2010, p.189). In the present verse all five translators translated

it as "Man" with initial capitalization which semantically stands for all mankind and is

equivalent. The Arabic word علّم first appeared in the second verse in the present *Sūrah*

and is discussed there in detail. Translations remained similar in the second occurrence

containing certain structural alteration which did not affect the nature of equivalence at

semantic level. The Arabic word الْبَيَانَ is a triliteral word and is derived from the Arabic

root ب, ي and ن and as a noun it occurred in the Qur'ān three times (Duke, 2009).

Al-Nadwi (1998, p. 87) explained it as "distinctness of speech", Lane (1863/1968, p.288)

provided an exhaustive list of the meaning for the word for example, "perspicuity,

clearness, distinctness, or eloquence, of speech or language".

Al-Zamakhsharī (d. 538/n.d.) defined it as the speech which is logical and

eloquent and distinguishes mankind from the rest of creatures. According to the

connotative values and the context الْبَيَانَ is Allah's Blessing which is clear and meaningful

speech and is given only to mankind. Bewley translated it as "clear expression" which

can be created through verbal or nonverbal methods. Ali translated it as "speech" which

directly involves the appliances of language, intelligence and verbal communication. He

also added a parenthetical note "and intelligence" which further clarifies the meaning.

Arberry translated as "the explanation". Haleem translated it as "to communicate" which means conveying or exchanging information, feelings or ideas and the act of communication can be performed through multiple methods just as gestures, verbal or written, may or may not involve human speech. Besides, communication can also take place between the members of the communities which are not necessarily human being. In this regard Haleem's translation does not convey full meaning and becomes partially equivalent. Pickthall translated it as "utterance" which appeared more inclined toward an exclamatory sound, a note and could not completely come up to the meaning of the Arabic word البَيَان; signifying clarity like a day break.

Q 55: 5: Semantic equivalence occurred in the English rendering of the two proper nouns الشَّمْس rendered as "the sun", and القَمَر rendered as "the stars" as both of these words carried the same meaning as signified in the text. The Arabic word حُسْبَان is a verbal noun derived from the root ح, س and ب which is derived from يَحسب , حسب which means "to think, consider" and حُسْبَان means 'reckoner' (Al-Nadwi, 1998, p. 132-3). Baalbaki (2010, p. 469) translated حسب as "extent", "degree", "measure", "number" and Lane (1968, p.564-7) translated the words حسب لا and بِحُسْبَان as "reckoning", "numbering", "counting", "calculating", "computation" and so on. In the selected translations the word "calculated courses" by Haleem, "precision" by Bewley, "computed" by Ali, "punctual" by Pickthall and "a reckoning" by Arberry convey the

meaning of exact estimation and measurement observed and systematized by the two

subjects شَمَس and قَمَر and thus become semantically equivalent.

Q 55: 6: The word النَّجْم is triliteral and is derived from the Arabic root ن, ج and

م and Baalbaki (2010, p. 1160-61) translated it as "stars" which is commonly used

meaning. He also listed a number of meanings which are not commonly used such as

"quack grass", "couch grass", and "quitch" signifying different types of grass and weeds

with leaves bending down as prostrating. It indicates that the word possesses two

different types of meaning logically operationalized formed the technique of explicit

paronomasia (التَّوْرِية الظَّاهِرَة) discussed below in detail (see 5.1.2, chapter five of this

thesis). The selected translations could not cater for the double layered meaning but

managed one aspect as Pickthall and Arberry selected the commonly known meaning

and translated it as "stars"' but the rest of three translators selected its underlying

meanings as Haleem chose the word "the plants"', Bewley chose the word "star" in the

first edition and changed it as "shrubs" in the second edition and Ali selected "herbs"

which make all these renderings partially equivalents as they catered one meaning and

ignored the other meaning.

The Arabic word الشَّجَر is triliteral and is derived from the Arabic root ش, ج and

ر. It means "the trees" (Baalbaki, 2010, p. 662; Duke, 2009) and in all selected translations

it has been rendered equivalently. The word يَسْجُدَان is triliteral and is derived from the

Arabic root سجد (س ج د). Al-Nadwi (1998, p. 258) translated it as "the twain made

obeisance". Al-Zamakhsharī (n.d., p. 443) emphasized the symbolic meaning of the word i.e. utter obedience and calm submission of the stated objects to their Creator's Will, as discussed below in 5.1. The said symbolic aspect was emphasized by Haleem in his rendering "submit to His designs" which involves a complete acceptance and recognition of "His designs" physically, emotionally, and intellectually as revealed in the act of سجد i.e. prostration. Similarly, Bewley translated as "bow down in prostration" and Ali as "bow in adoration" which helped in explicating the sense of adoration revealing the physical, intellectual, and emotional state of the creatures and demonstrating its consequence which make the rendering semantically equivalent. Pickthall used the word "adore" which emphasized the emotional aspects but excluded the synthesis of physical and emotional submission which is in the word سجد and thus becomes partially equivalent. Arberry included a reflexive pronoun and translated as "adore themselves" which incorporates the emotional state of the creatures but excludes the physical state as specified in the context of the Arabic word سجد. The study thus indicated that all these renderings are partially equivalent.

Q 55: 7: The Arabic word السماء in the singular form appeared twice in the present *Sūrah* i.e. in the present verse seven and in the verse thirty-seven and has been translated equivalently by all five translators. The word رفع is triliteral and is derived from the Arabic root ف, ر and ع Duke (2009) translated it as "He raised it", Daryabadi (2007, p. 297-8) translated it as "He has laid it", Al-Nadwi (1998, p. 229) as "raised" and according

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to Al-Zamakhsharī (d. 538/ n.d.) it meant erect and raised in the external, material and celestial sense. By raising it high, Allah (SWT) made it a residing abode for the angels and selected it as His thrown. All selected translators used the expressions giving the meaning of elevation like "raised up" by Haleem and Arberry, "uplifted" by Pickthall, and "raised high" by Ali signifying the physically raising and uplifting of the sky and opening a vista of the symbolic signification which could likewise be grasped. The word وَضَعَ is triliteral and is derived from the Arabic root ض, و and ع, Duke (2009) translated it as "He has set up". The word appeared twice in the present *Sūrah* and gave the meaning opposite to each other in the both occurrences. Baalbaki listed a number of meanings some of them are: "to make (draw, lay, form) a plan, design, project, chart, devise, map out, "to work out", "schematize" (2010, p.1236-7). In the present context it implied the establishment of balance and justice to accomplish and administer the systems of the universe (Al-Alūsī, d. 1270/2000).

The study revealed the fact that the linguistic phenomenon and the context of situation were also observed by the translators as revealed through their word choice. Bewley used the word "Established" and the rest of the translators used similar expressions like Haleem translated as "He has set", Ali added an adverbial "up" to it and Pickthall, using the archaic form, rendered as "He hath set". The close study indicates that these renderings give the same meaning and become semantically equivalent.

The word الْمِيزَانَ is formed of triliteral root و, ز and ن which appeared three times in the present *Sūrah* and has been translated as 'balance' (Duke, 2009). The root word ن و ز has been translated as "to weight" by Al-Nadwi, (1998, p. 718). It stands for all types of scale used for measurement (Al-Zamakhsharī, d. 538/ n.d.; Muhammad, 2005) for creating balance in the world. The close study revealed that four translators used the English word "the balance" which was an appropriate rendering at least at the surface level. Ali added a parenthetical note "(of Justice)" which gave it a symbolic signification as stated by Al-Zamakhsharī, and helped to explicate the lost meaning appropriately. Pickthall selected the word "the measure" which also communicated the meaning as much equivalently as humanly possible.

Q 55: 8: The word تَطْغَوْا is triliteral and is derived from the root ط, غ and ي. In the present verse the verb طغى appeared with the particle of interdiction and elision *La* and is followed by a preposition في which accords it an idiomatic force (Mir, 1989, p.218) and is to be interpreted in a specific co-text. Duke (2009) translated it as "transgress", Al-Nadwi (1998, p. 363) translated it as "do not exceed the limits" forming the instance of strong prohibition. Daryabadi (2007, p. 297-8) translated as "should not trespass" and explained it further as "that you may observe equality and justice in your dealings". In the selected translations Haleem and Pickthall translated the word as 'exceed' and the rest of the three translators selected the word "transgress" and retained the strong

prohibition with the help of the grammatical forms as discussed above which made the meaning closely equivalent.

The word الْمِيزَان is triliteral and is derived from the Arabic root و, ز and ن recurring in the verses seven, eight and nine Baalbaki (2010). The study revealed the fact that all selected translators consistently retained their word choice: "the measure" by Pickthall and "the balance" by the rest of the four translators in three occurrences forming semantic equivalence. Ali added an explanatory note to clarify the meaning.

Q 55: 9: The word أَقِيمُوا is triliteral derived from the Arabic root ق, و and م. It means "establish" and "observe" (Duke, 2009; Al-Nadwi, 1998, p.545). Daryabadi (2007, p. 297) also translated it as "observe". According to Mir's assessment the clause وَأَقِيمُوا الْوَزْنَ is followed by a preposition بِ which helps giving it idiomatic potency (1989). The close study of all translations indicated that Ali and Pickthall catered for the said dynamic force Ali used the expression with the imperative authority "establish weight" and Pickthall as "observe the measure". Both of these renderings communicate the symbolic signification of the word الْوَزْنَ more than the connotative signification. Ali's rendering 'establish' encompasses the province of establishment involving observing, making and implementing systems, the word "observe" may signify observation, studying and holding fast. Haleem and Arberry used one word 'weight' for two expressions which may be equivalent for the word أَقِيمُوا but caused omission in the rendering of وَزْن which caused translational loss. Bewley used a two word expression

'give just' which lacked the force of meaning and became partially equivalent. The Arabic word الْوَزْنَ is formed of triliteral root و, ز and ن and has been translated as "the weight", "measure" (Duke, 2009; Al-Nadwi, 1998, pp.718-9). The careful study indicates that Haleem and Arberry merged the meaning of the word with the previous word as stated above and thus became an instance of omission causing nonequivalence. Bewley and Ali translated it as "weight" and Pickthall as "the measure" communicating the same meaning. The triliteral word الْقِسْطِ originating from the root ق, س and ط occurs twenty-five times in the Qur'ān (Duke, 2009). Lane (1863/1968, p. 2523) translated it as "equitable or a just balance". The close study revealed that Bewley used only one word "weight" by merging the whole of the clause الْوَزْنَ بِالْقِسْطِ and Pickthall altered the form as well as merged the clause by rendering it as 'the measure strictly' which uplifted the expression from its co-text causing omission as well as semantic nonequivalence. The rest of the three translators translated the word الْقِسْطِ as "justice" which established the meaning equivalently.

The word تُخْسِرُوا is derived from the Arabic root خ, س and ر which means "make deficient", (Duke, 2009; Lane, 1863/1968, P. 737) and Daryabadi (2007, p. 297-8) translated لَا تُخْسِرُوا الْمِيزَانَ as 'do not make the balance deficient' and he also added a note "by diminishing the weight". Mir (1989, p.108) thinks that the verb has the idiomatic force although the preposition has been elliptical yet it exists by default structure giving potency to the verb خسر. It has been discussed below in course of ellipsis (see 5.2.4,

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Chapter five of this thesis). It thus involves all types of cheating, reduction, holding

back which is unfair and ignoble. Thus in the TL-texts the selection of the word "skimp"

by Bewley and Arberry and "fall short" by the rest of the three translators provide the

same meaning which may be accepted as a possible equivalent. الْمِيزَانَ is a recurring word

in the verses: seven, eight and nine and has been discussed above in the verse seven.

Q 55: 10: The word الْأَرْضَ occurred four hundred and sixty-one times in the

Qur'ān (Duke, 2009). It is triliteral and is derived from the Arabic root ء, ر and ض

and it occurred three times in the present *Sūrah*. It is generally translated as "earth",

"land", "country", "city" and so on (Al-Nadwi, 1998, p.36). With Arabic definite

determiner ال as الْأَرْضَ has been translated as "the earth" (Baalbaki, 2010, p.75; Lane

(1863/1968, p. 48) In the present *Sūrah* All translators rendered it equivalently as

"earth", Arberry omitted the definite determiner "the" but all other translators

incorporated it. The Arabic word وَضَعَ first appeared in the verse seven in the present

Sūrah. In the present verse its translation changed according to the context of situation

and the co-text. In the verse seven it implied the meaning of establishment of balance as

it narrated the event of raising the sky up. The co-text and the context of situation were

also observed by the translators in the verse ten as the additional preposition specifying

the spatial factor altered. Haleem translated it as "set down", Bewley as "laid out", Ali

used "spread out"; Pickthall as "appointed" and Arberry as "set it down" conveying the

meaning to the point and establishing semantic equivalence.

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The word أنام is triliteral and is derived from the Arabic root ء, ن and م. According

to Al-Zamakhsharī (d. 538/ n.d., p.444) أنام means all creatures on the earth, Ibn-e Abass

(as cited in Ibn-ʿĀshūr, 1984, p. 241) thinks that it means human beings and Hussan

states (as cited in Al-Zamakhsharī, d. 538/n.d., p.444) that it means Man and Jinn as

they utilize and consume the resources of the earth. The study revealed that the plural

noun "beings" was used by Arberry which refers to all the animated and the existent

ones without specifying the relation with the creator which is the main thesis of the

verse and becomes partially equivalent. Haleem and Pickthall translated as "His

creatures" adding the genitive pronoun "His' which is an instance of partial equivalence,

Ali, however, explicated it in parenthesis which made the rendering illuminating as well

as equivalent. Bewley added a quantifier and a modifier 'all living creatures' which is an

additional element becoming redundant and thus partially equivalent.

Q 55: 11: The word فاكهة is triliteral and is derived from the Arabic root ف, ك and

ه which means "fruit" (Al-Nadwi 1998, p.490; Lane, 1863/1968, p.2433) and all of the

selected translators translated it as "fruit" or "fruits" which makes it semantically

equivalent. The Arabic word النخل is also a triliteral and is derived from the Arabic root

ن, خ and ل which means 'palm trees' (Al-Nadwi 1998, p.654) and all of the selected

translators translated it retained the equivalent semantic values of the word and the

translations appeared as "palm trees" by Haleem, and Arberry, "date-palms" by Bewley

and Ali specifying the types of the palm tree. Pickthall's rendering is not word for word

but carries the image of the palm trees when he uses the word "sheathed trees" leaving tree types unspecified which makes the rendering partially equivalent as the specie of the tree has been specified. The word الأَكْمَام is derived from the triliteral ك, م and م, which is translated by Al-Nadwi as "spathe" in which the flower of a fruit is enveloped (1998, p.581). Pickthall omitted the translation of this word which became non-equivalent. Haleem's rendering of this word as "sheathed clusters", Bewley's "covered spathes" and Arberry's "sheaths" illuminated the meaning by bringing the image of a كم to readers' mind clearly. Pickthall omitted the translation of this word which became non-equivalent. Haleem's rendering of this word as "sheathed clusters", Bewley's "covered spathes" and Arberry's "sheaths" illuminated the meaning by bringing the image of a كم to readers' mind clearly. The very image became more vivid when Ali added a parenthetical note "enclosing dates" with the English equivalent "spathes".

Q 55: 12: The word الحَبّ is derived from the triliteral ḥā, bā and bā, which means the grains like that of wheat used as staple diet for human being (Al-Alūsī, d. 1270/ 2000; Muhammad, 2005, p.110). In this regard "corn" by Ali and "grains" by the rest of the translators appeared equivalents. The next key word in the verse العَصْف is derived from the triliteral ع, ص and ف which according to Baalbaki (2010, p. 764) means "to storm", "rage", "to blow away", it also means "glume", which means flower of a cereal plant used for covering or protecting the grain. Al-Nadwi (1999, p. 418) also listed multiple meanings such as 'husk', 'leaves' and stalks of corn'. It also gives other multiple meaning

as: "green", "crops", "stubble" (Q 105: 5), violent wind as in (Q 10: 20). Duke 2009) thinks it means "husk". Al-Zamakhsharī (d. 538/ n.d., p.444) thinks that it means the leaves of the plants and fodder. In the light of the above exploration of the meaning it can be said that Haleem and Pickthall used a pre-modifying adjective "husked" followed by the noun "grain". The word order is although altered but the renderings communicated the meaning to the point. Bewley's two word expression "leafy stems" and Ali's "leaves and stalk" although communicated the meaning but could have been more equivalent if these words were hyphenated, therefore, could secure partial equivalence. Arberry's selection "blade" was also partially equivalent as it included the type of plants with blade like leaves and excluded other multiple types.

The word الرَّيْحَانُ is derived from the triliteral root ر, ي and ه, which is sweet smelling basil (Baalbaki, 2010, p.600). It is the boon and the food used as staple diet for human being, which is aromatic and nutrient (Al-Alūsī, d. 1270/2000; Muhammad, 2005; Al-Zamakhsharī, d. 538/ n.d.). Haleem translated it as "its fragrant plants", Bewley and Arberry as "fragrant Herbs", Ali as "sweet-smelling plants" and Pickthall as "scented Herbs". The close study revealed the fact that although all of the translators used more than on expressions but could convey only the aromatic or sweet smelling aspects of the meaning and missing the meaning of nutrition establishing partial equivalence.

Q 55: 13: The word الآءِ is triliteral and is derived from the Arabic root ه, ل and ي and in the current Sūrah appeared thirty one times (Duke 2009). It means "blessings",

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"boon", "benefaction", "favour", and "grace" (Baalbaki, 2010, p.155). All five translators selected semantically equivalent expression as Haleem and Bewley used "blessings" Ali and Pickthall used "favours" and Arberry used "bounties" which denote the meanings stated above. The word رَبِّ appeared thirty-six times in the present *Sūrah*: thirty-one times in the refrain, twice it appeared in the verse seventeen, and one time in verse twenty-seven, forty-eight and seventy-eight each. It is derived from the Arabic root ر, ب and ب, which according to Lane (1863/1968, p. 436), means: "possessor", "owner", "reared", "fostered", "brought up" and "nourished". The study indicated the fact that all selected translations remained partially equivalent as the word "Lord" could not emit all aspects of the meaning stated above. The Arabic word تُكَذِّبانِ is derived from the Arabic root ك, ذ and ب, Al-Nadwi translated it as "ye twain deny" (1998, p. 563) and all of the selected translators used the verb "deny" with the pronoun "you" explicating and emphasizing the duality, an inevitable necessity occurring because of linguistic disparities though context made their translations semantically equivalent.

Q 55: 14: The words خَلَقَ and الإِنسانَ first appeared in the verse three and have been discussed there. There appeared one difference in the English rendering of the word الإِنسانَ i.e. Haleem translated this word as "Man" in the verse three but he translated it as "Mankind" in the present verse, which appeared appropriate as it was placed in contrast with the الْجانَّ and had connotatively equivalent semantic values. The Arabic words صَلْصالٍ is a quadriliteral and is derived from the Arabic root ص, ل and ص, and ل which

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has been translated as "clay" and "sounding clay" by Duke (2009), "ringing clay" by Al-Nadwi (1998, p. 338). (Baalbaki, 2010, p. 699) listed its multiple meaning such as "clay", "argil" and for صَلْصَل he enlisted: "to clatter, clash, clank, clink", and "clatter" and so on. It means something so dry and empty and clatters and chatters. The study reveals that Haleem translated it as "dried clay", Bewley as "dry earth", Ali as "sounding clay", Pickthall and Arberry as "clay". The selection of the word "clay" is more appropriate as it refers to a specific fine rock or soil containing such a metallic substance which becomes soft when watered and hard when dried and is used in ceramics. The word صَلْصَال operates as an element of the simile discussed below (see 5.1.2, chapter five of this thesis).

The words الفَخَّار is triliteral and is derived from the Arabic root ف, خ, and ر which has been translated as "the pottery" by Al-Nadwi (1998, p. 471) and Duke (2009). Lane rendered multiple translations such as "boasted", "gloried" for the word فخر and the derived forms (1863/1968, p. 2349). These renderings seem to have no link with each other but the exegetes have traced the semantic connotations by synthesizing them in a logical way i.e. the word means the empty pitcher which rings high when tapped as a proud man who is empty from within boasts high is in essence made up of clay as discussed below in the Chapter Five. Haleem and Ali translated the word فَخَّار as "pottery" forming an appropriate expression. Ali also added an illuminating note, Bewley's rendering "baked clay" is also an appropriate expression and stating the

meaning clearly. Pickthall and Arberry chose "the potter's" and left it without providing a noun which made the TL-text peculiar.

Q 55: 15: The word خَلَقَ is also a recurring word which appeared in the verse fifteen, thirty-nine, fifty-six and seventy-four. As it first appeared in the verse three and has been discussed there. The word الجَانّ is triliteral and is derived from the Arabic root ج, ن and ن and in the current *Sūrah* it appeared four times. In the present verse it means "Abū-al-Jinn" i.e. إبليس (Al-Alūsī, d. 1270 /2000, p. 149; Ibn-'Āshūr, 1984, p.245; Al-Zamakhsharī, d. 538/ n.d., p.445). The in-depth study indicated that in the present verse the word appeared as a proper noun with the addition of Arabic definite determiner "Al" and in the verse thirty-nine, fifty-six and seventy-four it appeared as a common noun. In all selected English translations the said aspect was catered equivalently as in the first occurrence was rendered as "the Jinn" and later as "jinn" by all translators. The word مَارِج is triliteral and is derived from the Arabic root م, ر and ج which according to Iṣlāhī (1999, p. 133) means "flame" which is the essence of fire, Ibn-'Āshūr (1984, p.245) thinks that it means merging flames. Al-Alūsī (d. 1270/2000, p. 149) thinks that it means blazing and pure flames which are smokeless, agitating and merging with each other. The in-depth study indicated that no translation could be equivalent to the word مَارِج or could communicate all connotative aspects and feature and that all of the English renderings were partially equivalent. Haleem, Pickthall and Arberry used mono word expression "smokeless" but Ali translated as "free of smoke" causing addition but

omitting the aspect of fusion of the flames. Bewley translated it as "a fusion" highlighting the aspect of merging flames but the rest of the four translators highlighted the aspect of being smokeless. The word نَار is triliteral and is derived from the Arabic root ن, ا and ر which mean fire. The same word also appeared in the verse thirty five and was translated as "fire" equivalently by all translators.

Q 55: 17: The word رَبّ is a recurring word it appeared twice in the present verse and has been discussed above in the verse thirteen. Another underlying word in the verse is الْمَشْرِقَيْن which is also triliteral and is derived from the Arabic root ش, ر and ق. The dual form indicates that it refers to the different sunrise in summers and winters (Al-Alūsī, d. 1270 /2000, p. 149; Ibn-ʿĀshūr, 1984, p.247; Iṣlāḥī, 1999, p. 133). The close study of the text revealed that all selected translators rendered it equivalently and the intended meaning was conveyed effectively as revealed through the translations by Haleem "The two risings" and by the rest of all "The two Easts". الْمَغْرِبَيْن is another core word in the present verse which is also triliteral and is derived from the Arabic root غ, ر and ق ,. Just as الْمَشْرِقَيْن signifies the two risings of the sun, الْمَغْرِبَيْن similarly signifies the two settings of the sun. Haleem translated it as "The two settings" and the rest of all translated as "The two Wests" establishing a semantic equivalent.

Q 55: 19: In the verse nineteen the word مَرَج is one of the main words derived from the triliteral root م, ر and ج, Baalbaki (2010, p. 1017) enlisted a number of meaning for the word such as "to become confused", "disturbed", "disorganized", "to jumble",

"run in disorder or confusion". According to the scholars of the Qur'ān it signifies two types of waters: sweet and salty which Allah (SWT) releases free and unrestrained to flow together (Al-Nadwi, 1998, p. 622; Al-Alūsī, d. 1270 /2000, p.149) but that these two kinds of waters run down in confusion together in the same field, plan or sea. Ibn-Kathīr (d. 774 / 2000, p.383) thinks it is "to let loose". In the selected translations it was observed that "He released" by Haleem, "He has let loose" by Bewley, "He has let free" by Ali, "He hath loosed" by Pickthall and "He let forth" by Arberry construe the meaning as can be construed from the treatises on the Qur'ān. They impart the same meaning but are formed in variant ways because of the absence of one stem equivalence in English. The word الْبَحْرَيْنِ has been derived from the triliteral ب, ح and ر, (بَحْر) which signifies open sea and الْبَحْرَيْنِ means two seas with sweet and salty waters flowing together. According to Al-Alūsī (d. 1270 /2000, p.150), Islāhī (1999, p.134) and Ibn-'Āshūr (1984, p.236) the verse refers back to Q 55: 12 عَذْبٌ فُرَاتٌ and مِلْحٌ أُجَاجٌ.

In the selected target texts "the two seas" by Bewley, Pickthall, and Arberry make the expression equivalent as the three words expression is inevitable to overcome the linguistic disparities. Haleem's rendering "the two bodies of [fresh and salt] water" and Ali's rendering "the two bodies of flowing water" are partially equivalent as they are explanatory carrying additions. Another key word penetrated in the present verse was يَلْتَقِيَانِ, derived from the triliteral ل, ق and ي, which means "meet" (Al-Nadwi, 1998, p. 608) and for Ibn-Kathīr it is "meeting together" (d. 774/2000, p.383). All of the

translators used two word expressions which transmitted the same meaning as has been explicated by the exegetes. Bewley used the word "converging", which gives the sense of complete union and not just the meeting which becomes ironic when seen in the perspective of the following verse.

Q 55: 20: In the verse twenty, two words core to the meaning were surmised. The first word بَرْزَخْ is a quadrilateral word derived from the root ز, خ, ر and ب, which according to Al-Nadwi means; "a thing that intervenes between any two things", (1998, p. 66) and according to Ibn-Kathīr (d. 774/ 2000, p.384) it means "barrier" and this is how the translators have rendered it which makes it equivalent. The next word analyzed was يَبْغِيَان. It is triliteral and is derived from the Arabic root, ب, غ and ي. Nadvi translated it as the "twain pass" (1998. p.74). Lane traced a long list of the derived words from this root and their meanings. The in-depth study of the entries revealed that it generally meant: "seek", "accord" or something "something sought" (1968, p.231), something which is the object of chase. The word occurred with the negative particle لَا, which implied that, the said seas even did not seek to meet. In the selected translation the negative particle was translated as "they do not" by four translators. Pickthall merged it with the key word and added an illuminating parenthetical note which appeared as "they encroach not (one upon the other)" Haleem translated the key word "cross", Bewley "break through", Ali "transgress", and Arberry "overpass", these renderings

depicted some of the semantic aspects of the Arabic word يَنْبَغِيَان but not completely and thus made these renderings partially equivalent.

Q 55: 22: In the verse twenty-two three main words were analyzed semantically, the first one was يَخْرُج which is derived from the triliteral root ك, ر and ج. It means "to go out", "emerge", "issue", "egress" (Baalbaki, 2010, p.508). Haleem and Arberry translated as "come forth", Bewley and Ali as "come" and Pickthall translated as "there cometh forth". The study indicated that Bewley and Ali's renderings were more accurate and equivalent whereas the rest of the translations were partially equivalent. The next word semantically analyzed was اللُّؤْلُؤُ. It is a quadriliteral word derived from the Arabic root, ل, ء, ل and ء which is translated as "the pearls" (Al-Nadwi, 1998, p. 594). Ibn-Kathīr (d. 774 /2000, p.384) thinks that الْمَرْجَانُ means "small pearl" whereas Al-Alūsī (d. 1270/2000, p. 150) thinks that اللُّؤْلُؤُ are small pearls and الْمَرْجَانُ are the bigger one. The study revealed the fact that Ali, Pickthall and Arberry rendered the word اللُّؤْلُؤُ as "the pearl" and did not enter the discussion stated above. Haleem on the other hand focused the size and used the adjective "large ones" which was although highly informing but was partially equivalent as he did not translate the actual object. Bewley focused the "glistening" quality of the "pearls" which also opened up new channels of discussion. In translating the word الْمَرْجَانُ, four of the translators used the word "coral" which focused their color but ignored the size. Haleem focused the texture and used

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two adjectives "small" and "brilliant" and again did not use the noun to translate it so the object remained untranslated.

Q 55: 24: The word الْجَوَارِ, is derived from the triliteral root ج, ر and ي which means "ships" (Duke 2009). Lane translated it in multiple ways: a type of fish, running or flowing water (1863/1968, p.416). Al-Zamakhsharī (d. 538/ n.d., p. 446) and Al-Nasafī (d. 710/2012, p. 294) think that جَوَار means السفن which can be translated as "boats" or "ships". Al-Nadwi (1998, p. 106) translated it as "running", Muhammad, (2005, p.119) thinks that it means something moving on water without sinking and as ships do the same so they are called جَوَارِيه. Duke (2009) translated it as 'the ships'. The above stated discussion reveals that the Arabic word جَوَار in itself does not mean boat but acquired this meaning on account of certain quality the boats and ships have. Haleem translated it as "the moving ships", Bewley and Ali translated it as "the ships sailing" and Ali added an adverb "smoothly" to it, Pickthall "the ships" and Arberry translated as "the ships that run". The close study of these translations revealed that the elliptical entity السفن has been explicated as "ships" by all translators. It also revealed that all five translations carried the additional segments, which could have been removed by using parenthesis and hyphenation however, the meaning was communicated which made the renderings partially equivalent.

The subsequent word for the semantic analysis was الْمُنْشَآتُ which is derived from the triliteral root ن, ش and ء which according to Al-Zamakhsharī (d. 538/ n.d., p. 446)

means the raised sails, the raised flag and even the high mountains. According to Al-Nadwi (1998, p. 664) it means "elevated sails", according to Duke (2009) it means "elevated". Qatādah thinks (as cited in Ibn- Ibn-Kathīr, d. 774/2000, p.384) that are the ships that are 'launched'. Baalbaki (2010, p. 1121) listed a number of synonyms for the word المُنشَآتُ and two of them "installation" and "fixture" which are tall and towering, visible from the distance and was installed, fixed or displayed in the sea and can be visualized as mountain or the sky-touching flags as has been defined by the following simile كَالأَعْلَام in the SL text. It has been observed that Bewley omitted the translation of the word المُنشَآتُ, Haleem transferred it as "high", Ali as "lofty", Pickthall as "displayed" and Arberry as "raised". The close study of the selected translations revealed the fact that the exact meanings are not hit upon as the word is loaded with multiple meaning. Yet the selected translations help in communicating the meaning.

The word البَحْر also appeared in the verse nineteen and has been discussed in detail. In the present verse it has been translated as "the sea" in plural form by Bewley and Ali and the singular by the rest of the three translators forming semantic equivalence.

The next word is أَعْلَام which has been derived from the triliteral ع, ل and م and has been translated as "mountains" (Duke 2009). Lane (1863/1968, p.2140) listed a number of renderings such as "mountain", "banner", "flag", "sign". These renderings emphasize its being huge and tall and used as a sign indicating knowledge and

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information. In the selected translations the word is أَعْلَام has been translated as "mountains", by Haleem and Ali, by Pickthall as "banners" and by Arberry as "landmarks" and are semantically translational equivalents. Bewley made an addition and rendered as "mountain peaks", which is an instance of explanatory addition causing partial equivalence.

The word وَجْهَ is derived from the triliteral root و, ج and ه which means "face" (Duke 2009) and turning the face can be taken in terms of attention, concentration, قِبْلَة and presence as revealed through the study of Baalbaki (2010, p. 709-710) interpretations of the word and its various forms occurring in the Qur'ān. In the present *Sūrah* the word means "the face" as appeared in all selected translations except in that of Pickthall's who used its archaic form "countenance" which is also equivalent.

Q 55: 26: The key word analyzed for semantic equivalence in the verse twenty-six is فَانٍ which is triliteral and is derived from the Arabic root, ف, ن and ي. Nadvi translated it as "passing away" (1999, p. 492), Baalbaki (2010, p. 813) translated the word as "evanescent", "transient", "perishing", and "dying". In the selected translations Haleem, Ali and Arberry used the verb "perish", Bewley and Pickthall "pass away" which conveyed the same meaning and made the renderings semantically equivalent.

Q 55: 27: In the verse twenty-seven the word يَبْقَى is the first word studied for the semantic analysis which is derived from the Arabic triliteral root ب, ق and ي , which means "will remain", (Duke 2009). According to Lane (1863/1968, p. 437), it means:

"remained, continued, lasted, endured and became permanent and perpetual". It is from

بَاب سَمِع, which means to remain forever and never to die (Muhammad, 2005, p. 120).

Baalbaki's (2010) list of meaning helps in arriving at the appropriate meaning. Some of

the relevant appropriate and according to the context of situation meaning can be "to

remain", "continue" and "subsist" and help in developing the vision about the word. In

the selected translations Ali translated as "will abide (forever)" the inclusion of the

parenthetical note saves from the translational loss and addition. The rest of the four

translators translated partially equivalent as some aspects of meaning could not be

communicated. Haleem's translation "all that remains", Bewley's "will remain",

Pickthall's "there remaineth", and Arberry's "yet still abides" do not give the sense of

permanence, eternity and endurance which are the key concepts associated with this

word. The Arabic word وَجْهَه is an instance of synecdoche (مجاز مرسل) and is discussed

below in the Chapter Five.

As it has been discussed above that the word رَبِّ in the present Sūrah appeared

thirty six times in the present Sūrah it occurred first time in the refrain and has been

discussed in detail. It has been translated partially equivalent. The next word penetrated

for the said purpose is الْجَلَالِ which is derived from the Arabic triliteral root ج, ل and ل

appearing twice in the present Sūrah; in the present verse and in the verse seventy-eight.

The translators used the same translation for the both occurrences except Pickthall; who

changed the sub categories of grammar slightly. The word has multiple meanings as

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"greatness", "estimation", "supreme greatness", "majesty of God and His absolute independence" (Lane, 1863/1968, p. 436). Haleem and Ali translated as "full of majesty", Bewley as "Master of Majesty" and Arberry as "majestic". The comparative analysis of these renderings reveals that these translations are partially equivalent because they ignore some of the aspects of meaning except Pickthall, who translated it as "Might" which excludes the key aspects of the meaning like greatness and dignity and thus becomes nonequivalent. The word الإكْرَام *also* appeared twice in the present verse twenty seven and the verse seventy eight of the current *Surah*. The translators used the same translation for the both occurrences only Pickthall made up a slight change in the sub categories of grammar. The word الإكْرَام has been derived from the triliteral root ك, ر and م emitting multiple meaning: exceeding-generosity, "honorable highly esteemed and valued", Lane also translated the complete phrase ذُو الْجَلَالِ وَالإكْرَام as "possessed of majesty, or greatness, and bounty" or "of absolute independence and universal bounty" (Lane, 1863/1968, p. 2999). All five translations rendered meaning closely and communicated multiple aspects of meaning successfully but not completely and thus achieved semantic equivalence partially.

Q 55: 29: In the verse twenty-nine the first key word surmised for discovering semantic analysis is يَسْأَلُ derived from the Arabic root س, ء and ل which means "asks him" (Duke 2009). According to Lane it means "asks", "interrogated", "questioned", "demanded", "sought", and "begged" (1863/1968, p. 1283). According to Muhammad it

reflects a state of sorest need which may not be expressed in words (2005, p.122). The study indicated that Haleem and Pickthall's rendering "entreat", Bewley's "requests His aid", Ali's "seeks (its needs)" and Arberry's "implore" give the same connotative meaning and thus become semantically equivalent. The next word for the said purpose is the plural form of the word السَّمَاوَاتِ forming a conjunctional compound with الأَرْض.

It appeared in the present *Surah* twice i.e. in the present verse twenty-nine and in the verse thirty-three. The word السَّمَاوَاتِ has been derived from the Arabic triliteral root س, م and و. Lane (1863/1968, p. 1434) translated the word السَّمَاء as "the higher or upper, or upper most part of anything", "the canopy of the earth". He thinks that its common meaning is "the sky" or "heaven". Al-Nadwi (1998, p. 285) also translated the word السَّمَاوَاتِ as "heavens". It is antonym to الأَرْض that is the "earth" (Lane, 1863/1968, p. 1434). Haleem translated it as "heaven" and the rest of the translators rendered it as "the heavens" which are semantically equivalent renderings.

The word الأَرْض has been derived from the Arabic triliteral root س, م and و which has been translated as "earth", "land", "city" and "country" by Al-Nadwi (1998, p.36) and as "the earth" by Baalbaki (2010, p. 75). In the translations under study, the word الأَرْض has been rendered as "earth" by Haleem and the rest of the translators rendered it with the definite determiner as "the earth". The study revealed the fact that it has been translated equivalently by all five translators. Another key word studied for the said purpose is يَوْم , derived from the triliteral root ي, و and م, which means "a time" and

when occurs with كُلّ , it means "the whole day" (Lane, 1863/1968, p. 3064). All five

translations are semantically equivalent as they give the same meaning. The word شَأْنٍ is

another core word analyzed for discovering semantic equivalence which is triliteral and

is derived from the Arabic root ش, ء and ن occurs four times in the Qur'ān (Duke 2009).

Lane translated it as "thing", "affair", "business" "of great importance or rank or dignity"

(1863/1968, p. 1491). Duke translated it as "a matter" (2009). The study revealed the fact

that Haleem incorporated a foot note explaining the nature of matter which is the act

of forgiving and removing "a distress" and Ali's translated as "(new) Splendour doth He

(shine)!" and added two parenthetical notes and one foot note. Both of these renderings

elucidate the new aspects of the meaning. Pickthall's translation: 'exerciseth (universal)

power', Bewley's translation: "engaged in some affair" also communicates the important

aspects of the meaning and establishes semantic equivalence to a greater extent. Arberry

however, selected the word "labor" which is semantically nonequivalent as it deviates

from the core meaning reducing the aspect of dignity and honor and adding the aspect

of labor, may be manual or exhausting and can be enforced.

4.3   SUMMARY OF THE CHAPTER

The present chapter of the study presented and analyzed the data related to the level

one and the level two of the analysis in two sections. The section one of the chapter

explored and analyzed the data related to the syntactic features of the SL text and their

equivalents in the selected TL-texts at the level of major categories involving sequence

of the phrases, ellipsis occurring in the SL-text, omissions of words and phrases in the TL-texts and the in-text parenthetical notes and footnotes. The detailed study of the discrete point syntactic items comprising of inchoatives (مبتدأ), predicates (خبر), prepositional phrases (الجار والمجرور), construct noun phrases (المضاف والمضاف إليه), conjunctional compound (العطف والمعطوف), modifier and modified (الصفة والموصوف), sentence types including nominal and verbal (جملة اسمية والفعلية), verb forms, tense and moods (indicative, subjunctive and jussive) were also incorporated in this section. The parsed data of the SL and TL texts which formed the base of the present analysis was presented in the Appendix B. The second section of the chapter explored and analyzed the data related to the semantic features of the SL-text and their semantic equivalents in the five selected English TL-texts.

The study revealed the fact that there were the instances of omissions and additions which caused the partial nonequivalence mainly and total nonquivalence in a few cases. Instances of miner inversion of the various elements of the phrases, explication of the ellipsis in SL-text and alteration of word order was found in all translations mainly occurring on account of linguistic disparities. The level of equivalence at the phrase level is higher than the one at the word level or at the level of morpheme is case of syntactic equivalence. Like wise the most of the semantic aspects have been retained although there are instances of partial equivalence and nonquivalence occurring on account of the absence ofone stem equivalence. Major part of the text was committed to the target

language. The discussions above led to some integral conclusions given in the Chapter

six of the research.

CHAPTER 5

ANALYZING AND INTERPRETING STYLISTIC AND TEXTUAL FEATURES

The current part of the research comprises of the two sections operating upon the third and the fourth level of analysis by following an eclectic approach. The parameters were drawn from both; modern as well as that of the classical Arabic exegetes. The first section of the research aspires to present and analyze comparatively, the data related to the stylistic features of the Qur'ān and its five selected English translations whereas, the second section endeavours to present a comparative analysis of the data related to the textual features of the Qur'ān and it five English translations. The section one of the present chapter is the third level of analysis consisting of an in-depth study of the stylistic features of the Qur'ān and its five English translations by applying the three stylistic aspects as have been ascertained by Arab linguists comprising of the three categories i.e. functional and pragmatic equivalence: Speech Acts ('Ilm al-Ma'āni), figurative devices ('Ilm al-Bayān) and schemes and embellishments (Ilm al-Badī'). These three points were at first penetrated and explored in the SL text, surmised deeply in the TL texts and then comparatively analyzed and the nature of equivalence was stated. The operational tools were the books of traditional as well as modern Arabic rhetoric, and the linguistic and stylistic interpretations of the Qur'ān.

The books which served as tools to obtain and analyze the data related to the three points stated just above are Arabic rhetoric like Wahabah (1974), Ibn-'Āshūr (1984), Al-Alūsī

(d. 1270 /2000), Al-Shaikheli (2001), Haleem (2001), Abdul-Raof (2003, 2012, 2001, 2006, 2011), Al-Ṣābūnī (2009), Al-Jārim & Amīn (n.d.) and Al-Zamakhsharī (d. 538/ n.d.) and several others.

The second section carries the fourth level of analysis conducted by exploring the textual features of the Qur'ān and its five English translations. The data concerning the textual features comprising of coherence, cohesion and situationality was obtained by applying the traditional as well as the modern exegetes and the Arabic interpretations of the Qur'ān related to the said discipline. The present study is the discovery of atomistic as well as holistic features making the text cohesive and coherent whole which necessitates the adoption of an eclectic approach. Both, traditional and the modern scholars of Qur'ān in this regard provided a firm ground for textual analysis and carrying out a thorough study concerning the equivalence at the said level. Therefore, the available works of the scholars of the Qur'ān, like El-Awa (2006), Iṣlāhī (1999), Ibn-'Āshūr (1984), Al-Ṭabarī (d. 310 /1997), Al-Ṭayyibi (d. 743/ 1987), Robinson, (1996/2003) and Zamakhshari (d. 538/ n.d.) were studied to trace the textual features of the selected *Sūrah*. In the following two sections the data concerning the comparative study of the stylistic and textual features has been presented and analyzed.

5.1 ANALYZING AND INTERPRETING STYLISTIC EQUIVALENCE

The indepth study of the selected *Sūrah* and the related commentaries and exegesis helped to comprehend its matchless and irreplaceable linguistic, stylistic combinations and patterns forming its distinctive text to communicate the Divine message. On account of its stylistic refinement and luminosity the prophet Muhammad (SAWS) designated the *Sūrat al-*

Raḥmān as "the bride of the Qur'ān" (as cited in Ibn-'Āshūr, 1984, p. 227; Al-Ṣābūnī, 2009, p. 694; Al-Alūsī, d. 1270 /2000, p. 134). The following key features of the Arabic rhetoric were precisely studied, compared with its five selected English translations and were analysed.

5.1.1 Functional and pragmatic equivalence *('Ilm al-Ma'āni)*

The following **functional and pragmatic** categories of speech acts (*'Ilm al-Ma'āni*) have been studied in the selected *Sūrah*.

5.1.1.1 Hysteron proteron: Fronting of predicate and postponement of the subject (التقديم والتأخير)

The marked structure, hysteron and proteron (والتأخير التقديم) is one of the techniques in the word order system i.e. fronting of the predicate (خبر) and postponement of the inchoative (مبتدأ) to impart certain pragmatic ends. They are descriptive in nature and in the present *Sūrah* the fronted predicates are prepositional phrases substituting the previously stated entities and according to Wright, when a predicate is a prepositional phrase it is to be fronted and "the logical emphasis always fall on the part of the sentence that is put in the second place" (1896/1898/ 2005, p. 353 vol.2). The postponed inchoatives (مبتدأ) are one of the focal entities to provide additional descriptions of the preceding entities and are important and needed to be considered in the life. The technique of hysteron and proteron occurring in Q 55: 11, 20, 24, 46, 50, 52, 56, 62, 66, 68 and 70 have been studied in detail as given below.

In the Q.55:11 the predicate (خبر) is fronted, the prepositional phrase (الجار فِيهَا

والمجرور) is the fronted predicate (خبر مقدم) and فَاكِهَةٌ is the postponed inchoative (المبتدأ

المؤخر) (Alvi, 2006, pp.772-3; Al-Ṣāleh, 1993, p.338). Ibn-ʿĀshūr (1984, p. 241) states that,

the fronting of فِيهَا refers to resources of the earth in total and is used for emphasis. The

said fronting of the predicate and the postponement of is the inchoative has been

maintained by all translators as Ali and Arberry rendered it as "there in", with Pickthall

it is "Wherein", Haleem rendered it as "with its" and Bewley selected the phrase "in it"

followed by the inchoative "fruit/s". It highlights the said resources and serves the

purpose of emphasis. The meaning likewise has been rendered conceivably equivalent.

The verse Q 55: 20 is another instance of hysteron proteron (التقديم والتأخير) in

which (خبر مقدم) the fronted predicate, بَيْنَهُمَا is an adverb of place about بَرْزَخٌ, which is

(مبتداء مؤخر) a postponed inchoative (Alvi, 2006, p.775; Al-Ṣāleh, 1993, p.329; Al-

Shaikheli, 2001, p.639). The said fronting motivates the readers to shift their attention

towards the minutest aspects, i.e. the existence of a بَرْزَخٌ between water, how do waters

abstain from merging with each other even when no other hindrance is there except

Allah's Will. In translating the fronted predicate, all of the translators used the same

expression "between them" which serves the same purpose i. e. to think about the issue

what Allah (SWT) wants you to focus. Ali and Arberry retained the source language

word order and rendered it as a fronted entity. Bewley also retained the tenor by

opening the sentence with the preposition "with" but with a shift in a focal point to

"barrier" rather than the place of the barrier. The other two translators changed the sentence into a simple statement by ignoring the technique of hysteron and proteron (التقديم والتأخير)which not only changes the sentence into a simple statement but also shifts the focus of readers' attention and alters the meaning.

The technique of hysteron proteron (التقديم والتأخير) also occurs in the Q 55: 24 in which the (الجار والمجرور) prepositional phrase is لَهُ (خبر مقد م) the fronted predicate and الْجَوَارِ is (مبتداء مؤخر) the postponed inchoative (Al-Shaikheli, 2001, p.640). This fronting of the prepositional phrase لَه which is in genitive case emphasizes the fact that Allah the Almighty alone is the ultimate owner of everything. In all translations the predicate remained fronted as "His are" with all selected translators, however only in Haleem's translation the postponed subject الْجَوَارِ followed it closely whereas with the rest of the translators it was interrupted by the other clause elements disturbing the syntactic pattern of the hysteron and proteron as well as affecting the meaning. However, as a technique of hysteron proteron it has been retained as equivalently as humanly possible.

The said technique also occurred in the Q 55: 46 in which مَن of the (الجار والمجرور) prepositional phrase لِمَن is the fronted predicate and جَنَّتَانِ is the postponed inchoative (Al-Ṣāleh, 1993, p.338; Alvi, 2006, p.795) emphasizing the existence of those who fear Allah by presenting the contrast through the postponed inchoative. In the TL texts all of the selected translators maintained the technique of hysteron proteron. With Haleem and Bewley the clause opens with the fronted prepositional phrase "For those", with

Ali "but for such as", with Pickthall it is "but for him", and with Arberry it is "but such as" which is not the default structure in English Language. The said fronting is to highlight the ones who fear Allah. In the SL text the verse ends at جَنَّتَانِ which is the postponed inchoative translated as "there are two Gardens" by Haleem, Bewley and Pickthall, with Ali it is "there will be two Gardens" and with Arberry it is "shall be two Gardens" conforming the SL word order and the meaning up to the achievable extent.

In the Q 55: 50 the technique of hysteron proteron occurs in which the prepositional phrase هما of the فِيهِمَا is the (خبر مقد م) fronted predicate and عَيْنَانِ is (مبتداء مؤخر) the postponed inchoative (Al-Ṣāleh, 1993, pp.339-340; Al-Shaikheli, 2001, p.650; Alvi, 2006, p.796) emphasizing the richness and variety of the blessings in the heaven in terms of fresh and ever flowing streams of fresh and sweet water. Haleem uses an adverbial at the initial position which is in-equivalent to the SL prepositional phrase فِيهِمَا. There is a significant omission in it. But the (خبر مقد م) fronted predicate is equivalently translated which makes his rendering partially equivalent. Bewley and Ali chose "with them" which is comparatively closer to the SL expression. Pickthall used "wherein" and Arberry selected "therein". As concerns (مبتداء مؤخر) the back grounded inchoative عَيْنَانِ, Ali, Pickthall and Arberry closely followed the SL word order but Haleem chose the TL sentence structure.

The technique of hysteron proteron (التقديم والتأخير) also occurs in the Q 55: 52 in which هما of the prepositional phrase فِيهِمَا is the foregrounded predicate and زَوْجَانِ the

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back grounded inchoative (مبتداء مؤخر) (Al-Shaikheli, 2001, p.651; Alvi, 2006, p.797). The prepositional phrase فيهما in this section recurs to emphasize the life in the heaven and its fronting is shifting the stress on the second entity that is the back grounded inchoative زوجان signifying the richness of the life-provisions. In translating the foregrounded predicate all of the selected translators followed the method used in the verse fifty as both of the SL texts have the same pattern but the variations occur in the translation of the backgrounded inchoative. Haleem translated it as "in pairs", Ali as two and two', Pickthall as "in pairs" and Arberry rendered it as "two kinds" placed it in the backgrounded position. Bewley rendered it as "two kinds" but placed it without backgrounding it.

The technique of hysteron proteron also occurs in the Q 55: 56 in which هن of the prepositional phrase فيهن is the foregrounded predicate and قاصرات is the backgrounded inchoative (مبتداء مؤخر) (Al-Ṣāleh, 1993, p.341; Al-Shaikheli, 2001, p.652; Alvi, 2006, p.797). The very system of hysteron proteron shifts the emphasis of the entity which is backgrounded قاصرات in this verse signifying the perfection of chastity and virginity of the *ḥūrāin* in the heaven. In translating the foregrounded predicate all of the translators followed source text language pattern and foregrounded the prepositional phrase. Pickthall and Arberry rendered it as "therein", Bewley and Ali used the combination of a preposition and a pronoun "in them", Haleem made a different choice 'there' which lead to the omission of not only the actual combination

of the preposition and the pronoun but also disturbed the SL predicate and consequently the meaning is disturbed. In the translation of the backgrounded inchoative all of the translators maintained the word order and according to the SL text it is backgrounded and closely follows the foregrounded predicate which keeps the meaning intact.

Similarly, the technique of hysteron proteron also occurred in the Q 55: 62 in which (هما) operates as the fronted predicate (خبر مقدم) and جَنَّتَان as postponed inchoative (مبتدأ المؤخر) used to focus the attention and raise the motivation. Haleem altered the word order and translated the postponed inchoative as "gardens" followed by the English rendering of the fronted predicate "below these two". The other four translators followed the word order but their translations carry additions which making their renderings partially equivalent.

In the Q 55: 66 (هما) operates as the fronted predicate (خبر مقدم) and عَيْنَان as postponed inchoative (مبتدأ المؤخر) used for enriching the readers' imagination and enhancing their enthusiasm for the righteousness. Bewley and Yusuf Ali retained the SL pattern by using th phrase "in them" to translate the fronted predicate, Haleem, Pickthall and Arberry slightly altered the grammatical category and selected "with", "Wherein" and "Therein" respectively which reduces the intended effect and hinders inattaining the desired objectives. The postponed inchoative عَيْنَان, however, has been committed to the English text as equivalently as possible.

In the Q 55: 68 (هُمَا) operates as the fronted predicate (خبر مقدم) and فَاكِهَة as postponed inchoative (مبتدأ المؤخر) used for the purpose of heightening the variety and richness of the rewards kept for believers who perform honourable and righteous deeds in this world. Bewley and Yusuf Ali retained the SL pattern by using the phrase 'in them' as in the Q 55: 66, Haleem, Pickthall and Arberry slightly altered the grammatical category and selected "with", "Wherein" and "Therein" to translate the fronted predicate, respectively which reduces the intended effect and hinders in attaining the desired objectives. The postponed inchoative فَاكِهَة, however, has been committed to the English text as equivalently as possible.

The technique of hysteron proteron also occurred in Q 55: 70 in which هُنَّ of the prepositional phrase فِيهِنَّ is the foregrounded predicate and خَيْرَاتٌ حِسَانٌ is used as the backgrounded inchoative (Al-Ṣāleh, 1993, p.345; Al Shaikheli, 2001, p. 655; Alvi, 2006, p.801) which is a combination of (الصفة و الموصوف) modified and modifier (Ali, 2005, p.134). It lays emphasis on the righteous, courteous and beautiful ladies in the heaven. While translating the foregrounded predicate all of the translators followed source text language pattern and foregrounded the prepositional phrase. Mostly the translators retained the pattern they had followed in Q 55: 56. Haleem translated it as "there will be", Pickthall as "wherein" and Arberry as "therein" indicating the alteration of the syntactic pattern causing a shift in the stylistic device. The rest of the translators kept the translation of the verse fifty-six. The word order has been retained by all translators

in translating the postponed subject خَبَرَاتٌ also but adopted the English patterns of rendering the adjectival phrase comprising of the modifier and modified. Only Ali adhered to the SL text completely and the rest of all translators explicated the elliptical modified (موصوف) discussed below in 5.2.4.1.

5.1.1.2 The technique of denial reporting and affirmation (خبر إنكاري)

The refrain which starts from Q 55: 13 and occurs thirty-one times in the text; is an example of denial reporting (خبر إنكاري) and affirmation (التوكيد) technique (Raof, 2006, p.112) revealing the addressees' obstinacy and persistance. The opening letter فَ according to Al-Alūsī, (d. 1270 /2000) is for cohesion, denial, and for reprimands. Al-Shaikheli (2001) thinks that it is for resumption and provides justification and أيّ is an interrogative particle used for rhetoric purpose. The listing of the Almighty's countless Blessings and the repetition of the verse thirteen challenges and reprimands the addressees who received all from Allah the Almighty but in their adoration and expressions of gratitude associate impotent gods with Him (Ibn-'Āshūr, 1984). The gratitude to Allah for His countless blessings demands an utter obedience at the part of the receivers but they have forgotten after receiving all and are indulged in denial. Therefore, they are admonished, reproached and reprimand in the present verse. In all selected translations an attempt has been made to maintain the denial reporting by using a number of affirmation particles like all translators used rhetoric question containing "which" as interrogative particle. فَ has been rendered with variations, like Haleem and

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Ali translated as "then", Bewely as "so", Pickthall and Arberry maintained it through a unique word order, which helps sustaining not only the cohesive properties but also the denial and the reproof. In general, the entire rendering of the verse remains emphatic and reproachful representing the message as accurately as might be possible within the confines of English language.

5.1.1.3   Imperative to thwart and frustrate (أمر تعجيزي)

The verse Q 55: 33 is an instance of (أمر تعجيزي) imperative to thwart and frustrate (Al- Al-Ṣābūnī (2009, p.306). It also encompasses a unique example of apostrophe (المخاطبة) in which the addresser turns specifically to the species of Human beings and Jinn. The combination of an apocopate (اداة الشرط) and the verb conditional (إن استطعتم) acquaints the sinners to a challenge laid down in the form of a conditional and imperative with an exclamation mark making the tone highly challenging, frustrating and thwarting (Al-Alūsī, 1270 /2000; Ibn-ʿĀshūr, 1984; Iṣlāhī, 1999). The proud and mischievous weighty throngs of Man or Jinn as referred in the Q 55: 31 here have to confront the accountability for their misconducts and mischiefs and are virtually impotent to escape His justice. He challenges the members of the both races immersed in the whimsical deeds to run away from the house of justice encompassing all the skies and the earth. The raised expectation is thwarted with (جواب الشرط) the apodosis revealing the fact لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ that they cannot do so (Iṣlāhī, 1999, p.140). It is a complicated structure carrying a complicated issue where the addresser Allah the

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Almighty used a thwarting and frustrating directive opening them to an impossible condition ending at a definite conclusion: لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ. The verse is also an instance of conditional is constituted of two clauses, the first one protasis (فاعل الشرط) which opens with إِنْ the particle of condition (اداة الشرط), and the second one is apodosis (جواب الشرط) which opens with فَ.

In the selected TL-texts the conditional tone has been maintained. All translators translated the conditional particle إِنْ as "if" opening the condition followed by fa, the apodosis which is an extremely thwarting and frustrating challenge in imperative form. It has been maintained only by Haleem and Pickthall as "then". The rest of the three translators added the imperative form directly. Ali added an exclamation mark too which is a TL-text oriented norm but helps achieving the desired effect and makes the tone even more challenging and thwarting. The use of conditional and the imperative form intensifies the tone making it highly challenging, frustrating and thwarting and thus becomes equivalent. The rest of the elements have accordingly been catered as discussed above (see 4.1). All selected TL-texts maintained a number of elements encompassed in this verse. The challenging conditional imperative from the one who is more authoritative than the addressees, the consequent impotency and the frustration of the addressees are the key features maintained by all of the translators although the intensity of the feeling suffers.

5.1.1.4 Limitation or restriction (الحصر)

The verse Q 55: 33 is an instance of limitation and restriction (الحصر) revealed through the context of situation prevalent in the current verse, co-text and is explicated through the particle of restriction (إلّا (حرف الحصر), underlining the paradoxical situation. The particle إلّا, has been placed just after the thwarting and frustrating challenge of making a run from Allah if they think so. The escape will be possible only with the permission from the authority which is none but Allah. In the selected translations Haleem translated it as "without", Bewley and Arberry as "except", Pickthall as "save" and Ali as "not without". All selected translations help achieving the said purpose of the technique of limitation and restriction to the achievable extent.

5.1.1.5 Elliptical succinct (إيجاز الحذف)

The verse Q 55: 56 is an instance of elliptical succinctness (إيجاز الحذف) in which the modifier (الصفة) is retained but the modified (الموصوف) is ellipted and is clarified by the context.قَاصِرَاتُ الطَّرْف is the attribute for the elliptical modified word خُور which means the chaste maidens. قَاصِرَاتُ means restraining and الطَّرْف means eyes (Ibn-'Āshūr, 1984; Al-Shaikheli, 2001). They restrain their eyes only for their lawful husbands and do not even look at any other male (Al-Alūsī, 1270 /2000, p.168; Al-Ṣāleh, 1993, p.341; Al-Ṣābūnī, 2009, p.301; Al-Shaikheli, 2001, p.652). In the TL text Haleem, Bewley and Arberry explicated it as 'maidens', giving fluency to the TL texts but making the renderings nonequivalent. Pickthall used the demonstrative pronoun "those" to restitute it to the target language norms. Ali stated it in

parenthesis which communicates the meaning clearly but also specifies the elliptical entity and give reader a view to the linguistic phenomenon of the source text.

5.1.2 Figurative devices (*'Ilm al-Bayān:*)

The following categories of figurative devices (*'Ilm al-Bayān:*) have been studied in the selected *Sūrah*.

5.1.2.1 Explicit paronomasia (التورية الظاهرة)

The verse Q 55: 6 is an instance of explicit paronomasia (التورية الظاهرة) (Al-Alūsī, d. 1270 /2000, p.142). The word النَّجْم embodies double layered meaning, the surface meaning "stars" captures the readers' imagination whereas the context denoted the underlying meaning "shrubs" which is often ignored. All of the five translations did not cater for this technique as the selected word in English carries only singular meaning. Pickthall and Arberry selected the surface meaning of the explicit paronomasia i.e. "stars", whereas the rest of three translators selected its underlying meanings. Haleem for example chose the word "the plants", Bewley "shrubs" and Ali selected "herbs". All these renderings explicate only one aspect of the meaning and ignore the second layer which is not paronomasia which reduces the possibility of stylistic equivalence.

5.1.2.2 Hypallage, metaphor or transferred epithet (مجاز مرسل)

The verse six also illustrates an instance of the (مجاز مرسل) in terms of Arabic rhetoric and has multiple features according to English norms. It can be translated as hypallage, a transferred epithet, a metaphor or a synecdoche. The word يَسْجُدَانِ exemplifies a number of

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stylistic techniques employed to enhance and deepen the multiple meanings rendered through this expression. The likened noun (اسم مشبه به) is used in the likened-to (مشبه) which constitutes the explicit and consequential metaphor (استعارة تصريحية تبعية). If it be taken as stars, they are in complete obedience to Allah (SWT) which is significant in their prostrating position at the setting time (Mujāhid, Qatādah and Hassan, as cited in Al-Alūsī, d. 1270 /2000, p.142) and if they are taken to be the shrubs and creepers without trunk, their leaves are always in prostrating position whereas the prostration of the trees is signified in their shadows. According to Al-Alūsī, the very essence of the trees and creepers impels them to submit and prostrate in front of their creator for His glorification, exaltation and His continual and implore His perpetual Blessings for due thanks (Al-Alūsī, d. 1270/2000). In the TL-text Haleem rendered it as "submit to His designs" and thus virtually removed the verb from carrying metaphoric meaning. Bewley's selection "bows down in prostration" and Ali's 'prostrate in adoration' are instances of translational addition but reflect both physical and the mental state of a (ساجد), a living being as meant in the SL-text thus the nature of metaphoric meaning is transferred. Pickthall and Arberry chose "adore" which does not indicate the specific physical state. The addition of the reflexive pronoun "themselves" by Arberry opens up a new field of discussion signifying a certain degree of enforcement at the part of a worshiper and thus the metaphoric expression becomes nonequivalent.

5.1.2.3 Synecdoche (مجاز مرسل)

Al-Ṣābūnī (2009, p. 303) traced the technique of synecdoche (مجاز مرسل) in the verse Q 55: 27 وَجْهُ رَبِّكَ which according to the context can be translated as a synecdoche as the part of body وَجْهُ stands for the whole. It can likewise be taken metaphorically as Allah SWT is above any physical substance or constituting any substantial form. The technique of synecdoche (مجاز مرسل) has been used by all selected translators. Four of them used the expression "The face of your Lord" and Pickthall chose comparatively archaic expression i.e. "countenance" instead of "face" In both cases it constructs a stylistic equivalence because the synecdoche has been transferred as a synecdoche.

5.1.2.4 Proverbial metaphor (استعاره تمثيلية) (مجاز مرسل)

Al-Ṣābūnī (2009, p. 303) listed (استعاره تمثيلية) proverbial metaphor in the verse Q 55: 31 which is a direct address to the battalions of seemingly mighty men and jinnies made up of dust and fire probably devoid of the light of knowledge, wisdom and faith because they are proud, mischievous, dependent and thus a burden upon the earth, as Hassan (as cited in Al-Alūsī, d. 1270 /2000, p.158) said that their sins are their weight. Thus, Allah (SWT) addresses them as الثَّقَلَانِ, to express His contempt, and reproach and challenges them. The Arabic word الثَّقَلَانِ, means "heavy", "tardy", "sluggish", "bothersome" (Baalbaki, 2010, p.700-1), Al-Nadwi (1999, p. 98) translated it as 'two dependents man and Jinn'. In all of the selected translations the meaning of the proverbial metaphor is rendered in explanatory terms and likewise an attempt has been made to render the intended effect and force of the metaphor ثَقَل. All five translators

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rendered it differently as the target language does not carry any equivalent metaphor for it. Haleem selected the expression "you two huge armies" and incorporated a note as "mighty and heavy and all their forces" (2004/2005, p.354) and also added a parenthetical note "[of jinn and mankind]" to further specify the addressees. Ali used an exclamation mark at the closing of the expression which makes the impact more forceful. He also incorporated a note to define the key term ثَقَلَان, used as metaphor of "weight", something weighted with something else. He thinks that the ثَقَلَان, is this world which is before them whereas the other one is the world "unseen". The explanatory notes by these two translators illuminate what was going to be lost. Thus, it helped in conceptual rendering of the metaphoric expression of Al-Qur'ān and secured the status of equivalence. Bewley's translation "you two weighty throngs" also carries the force of the conceit, the explanatory meaning, instead what readers might need to know i.e. the nature of the substance which is heavy and dependent and thus becomes partially equivalent. Pickthall's translation "O ye two dependents", tells the partial truth about addressees which makes the expression partially equivalent. Arberry's expression "you weight and you weight!" carries double meaning. If it is an act of weighting it makes it contemptuous but different than the one in the SL-text expression, and if it is used as a noun it embodies contempt which is the accurate rendering but not without a certain degree of oddity. The in-depth study thus revealed the fact that all of the translators revealed only the partial aspects of the metaphor. The additional notes by Haleem and Ali covered up the loss. Bewley's expression carries the

metaphoric force comparatively greater than the other translators as it is without any explanation.

5.1.2.5 Effective similes (التشبية البليغ)

Two similes are applied successively in the verse Q 55: 37. The first one وزدة is an instance of the effective simile (التشبية البليغ) (Al-Alūsī 1270 /2000, p.160; Ibn-'Āshūr, 1984 p.261) which is without any particle of simile or the ground of similitude representing the immense broken rose petals that signifying the massive ruined pieces of the red sky. Al-Nadwi (1999, p.716) and Baalbaki (2010, p.1229) translated it as "rose" which according to Al-Alūsī (1270 /2000), Baalbaki (2010) and Al-Zamakhsharī (d. 538/n.d.) signified red rose. All of the selected translators changed the effective simile into a normal discourse by rendering its likened element (وزدة مشبه به) differently than the one specified by the context that is "rose". Instead it has been rendered by Haleem and Arberry as "Crimson", by Bewley and Ali as "red" and by Pickthall as "rosy" which highlights its colour but ignores its condition indicating a total wrack. Although it brings fluency to the TL texts and also communicates one aspect, ignores the other, causing a partial equivalence.

It is followed by كالدهان, which according to Ibn-'Āshūr (1984) is the second simile used for the sky. Al-Nadwi (1999, p.194) translated it as 'red hides' and Baalbaki (2010, p.1229) defines it as "varnish" and "paint". Ibn-'Āshūr (1984) thinks that it is tartar of oil indicating the rippling and tumultuous sky and Al-Zamakhsharī (d. 538/n.d.) thinks

it is dregs or sediment of oil. The second simile, however, is maintained up to the achievable extent equivalently in the TL-text by all five translators. The particle of similitude كَ is translated as "like" followed by the likened-to element (مشبه به) دِهَانٌ for which four different expressions have been used. Bewley chose "dregs of oil", which is SL text oriented expression. Haleem and Pickthall selected "red hide", Ali translated it as "ointment" and explained it with the help of a note providing a visual image of "ointment" in red colour being inflamed and melting suggests the gigantic catastrophe. Arberry translated it as "red leather". These expressions, although; render multiple meanings yet the equivalence at stylistic level is achieved.

5.1.2.6 Unrestricted synopsis simile (تشبيه مرسل)

The verse Q 55: 24 is identified as an instance of (تشبيه مرسل) unrestricted synopsis simile (Al-Ṣābūnī, 2009, p.303). The sails of the ships are compared with mountains because they are enormously long, lofty, big and towering (Al-Alūsī, d. 1270/2000; Al-Ṣābūnī, 2009; Al-Ṭabarī, d. 310/1997). The text carries the reference to the towering sails but is silent about the grounds of similitude which is the immense gigantic size of the mountains. It comprises of the likened-to (مشبه) element i.e. الْجَوَارِ الْمُنْشَآتُ and the likened (مشبه به) elements i.e. أَعْلَام and the particle of similitude (أداة الشبه) كَالْ / كَلّ. All selected translators maintained the technique of a simple simile. Bewley, Pickthall and Arberry rendered the particle of simile as "like" Haleem and Ali used "as" according to English norms and both of them are equivalents for the Arabic particle of similitude كَ. Similarly, the rendering of likened element i.e. أَعْلَام has been maintained by all

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translators. Haleem, Bewley and Ali translated it as "mountain", Pickthall translated as "banners" and Arberry as "land-marks". The likened-to element in SL-text evokes the image of moving / sailing ships with towering and elevated sails which is compared with its likened element mountains Haleem, Bewley and Ali and Pickthall omitted the translation of الْمُنشَآتُ i.e. the sails or vane which stabilizes the ship movement carrying a scientific truth is omitted and causes a greater loss of the meaning, consequently, the detailed and vividness of the pictorial qualities of the SL-text decrease. Ali incorporated a note about "ships", which is an element ellipted in SL-text without making any reference to the ellipsis. The note thus offers only a little help. Only Arberry's translation carries all specific simile elements.

5.1.2.7   Simile (تشبيه)

The verse Q 55: 14 is an instance of simile. In which ك is the particle of similitude (Al-Shaikheli, 2001) and the likened-to element صَلْصَال which means the dried up ringing clay, resembling baked clay فَخَّار, of pottery or pitcher which sounds high when it is tapped or struck by finger (Al-Alūsī, 1270 /2000). According to Ibn-'Āshūr (1984) it refers to one of the various process of human creation from the dust as stated in the various verses in the Qur'ān. In all selected translations the technique of simile has been maintained. The particle of similitude ك has been rendered as "like", the likened-to element صَلْصَال has been rendered by Haleem as "dried clay", by Bewley as 'dry earth' and by Ali as "sounding clay." Pickthall and Arberry rendered it as "clay". The word فَخَّار has been rendered by Haleem and Ali as "pottery" forming an appropriate

expression. Ali also added a note highlighting the contrast between the creation of man and jinn illustrating the meaning further. Bewley's rendering "baked clay" is also an appropriate expression and stating the meaning clearly. Pickthall and Arberry chose "the potter's" in genitive form and left it without provision of the noun indicating what is possessed which brings oddities in the TL-text which makes their rendering odd and partially equivalent on account of missing elements.

The verse Q 55: 58 is an instance of simile by a particle similitude كَأَنَّ with verbal force and هُنَّ which is the noun of كَانَ refers to the immense Blessings in جَنَّة (Iṣlāhī, 1999; Al-Zamakhsharī, d 538/ n.d.). Ibn-'Āshūr (1984, p.270) thinks that the red colours is the ground of similitude (وجه شبه) between the rosy cheeks of the praised ladies of the *Jannah* as قَاصِرَاتُ الطَّرْفِ and that of the rubies and corals. Red colour symbolises beauty and both of the gems mentioned in the SL text signify it. All five translators rendered the simile as a simile. Arberry opened the clause with the word "lovely" as the ground of similitude and repeated this ground with a little modification as "Beautiful", and selected the particle of similitude "as". The pattern of simile is a bit different from the SL text but technically simile is rendered as a simile. The rest of the four translators selected "like" as the particle of similitude and followed the very close to the SL-text although the addition of the pre-modifying adjective is discernible without disturbing the key features of the simile.

5.1.3 Schemes and embellishments (*Ilm al-Badīʿ*)

The following categories of schemes and embellishments (*Ilm al-Badīʿ*) have been studied in the selected *Sūrah*:

5.1.3.1   Couplet embellishments (المحسنات البديعية الكاملة)

The verse number five and six constitute a couplet and exemplify a perfect balance in rise and fall of the phonological entities and an example of absolute embellishments (المحسنات البديعية الكاملة) in Arabic rhetoric (Ibn-ʿĀshūr, 1984, p.236). The units of rhythm and balanced structure and the other phonological enhancements not only add to the beauty of expression but enable the Qur'ān learners to memorise it easily. The verses embody the very balance and discipline in their construction which is emphasised in the universe and the message for it. In the TL text four out of five translators ignored the couplet of the verse number five and six and rendered it in simple prose form. Only Bewley translated it into two parallel sentences the first ending at "precision" and the second ending at "prostration" forming an end rhyme, containing a rather balanced structure, following the SL text word order, but embodying the English phonological properties rather than that of the Arabic ones, thus forming a near stylistic equivalence. However, this rendering carries two instances of additions i.e. "both run with precision" as the translation of بِحُسْبَانٍ and "all bow down in prostration" as the translation of يَسْجُدَانِ which highlights non-equivalence at semantic level. With the rest of all translators, the first clauses of the both verses are rendered in the balanced structure and have the

symmetries but the second sections of both of the verses have the diverse patterns which causes the stylistic non-equivalence.

The verse Q 55: 14-15 constitute a set of paratactic clauses with internal rhyming. The elements of syntax like omission, phonological enhancements by the use of end rhyme مدعوض on الْإنسَانَ and الْجَانّ followed by a nasal phoneme ن , (ا د غا م) assimilating phoneme /م/ and /ن/ in the phrase مِن مَّارِج مِن نَّار along with repetition and alliteration emanating the most exquisite and harmonious melodies along with the repetition of the word خَلَقَ and that of the preposition مِن constitute balance and symmetry, and form a unique symmetrical couplet, with perfectly balanced construction annexed by a coordinating conjunction و. Haleem merged the two sentences by omitting the repeated predicate خَلَقَ which helps retaining the paratactic relation of the clauses according to the TL-text norms but reduces the degree of equivalence at the level of form. Pickthall retained the construction of SL-text in the first clause but in the second one the foregrounding of the object shifts the emphasis. Besides, the phonological mechanism forming the rhythmic beauty in these two renderings is lost. The rest of the three of the translators retained the SL word order, managed to retain equivalent forms and to communicate the meaning very clearly at certain levels. However the phonological enhancement, the music, the rhythm created by the nasalization and alliteration, the mechanism of the co-text in which the repetitions form a specific symmetry and the stress intonation pattern is lost The meaning however at least up to the surface level has been communicated to the point.

5.1.3.2 Spontaneous ornate rhyming prose (السجع المرصح غير متكلف)

One of the most distinctive stylistic features of the *Sūrah* is the spontaneous ornate rhyming prose (السجع المرصح غير متكلف) which is based on rhythmic and artistic array of phonemes and lexical items. Al-Ṣābūnī (2009) thinks that they are free from any forced artifice. The end rhyming and the refrain are significant features of whole *Sūrah* which is consistently maintained in the first four verses i.e. Q 55: 1-4. According to Haleem it "helps to build the cumulative effect of الرّحمن and maintains it throughout," (2011, p.166). The pattern of the end rhyme at /ān/ (آن) is dominant in the *Sūrah* which is interrupted by ām (ا م), ār (آر) and ūn (ون) with certain intervals as is tabulated below.

Table 4; Depicting the study of spontaneous ornate rhyming	
Regular pattern آنَ	Interrupting patterns: ا م, آر and ون
Q 55: 1 -9 Q 55: 12-13 Q 55: 16-23 Q 55: 25-26 Q 55: 28-41 Q 55: 42 Q 55: 44-71 Q 55: 73-77	الأَكَمَام and لِلْأَنَام Q 55: 10-11 , مِن نَّارٍ and فَخَّارٍ Q 55: 14-15 أَعْلَام Q 55: 24 , إِكْرَام Q 55: 27, أَقْدَام Q 55: 41 , مُجْرِمُونَ Q 55: 43 الْخِيَام Q 55: 72, الْإِكْرَام Q 55: 78

The technique of spontaneous ornate rhyming prose (السجع المرصح غير متكلف) was not possible to be retained in the target text by all selected translators. Its absence does not affect the meaning but the impact.

5.1.3.3 Isocolon and internal rhymes (السجع المتوازي) and (التصريع/السجع في الشعر)

One of the specificity of the Qur'ānic discourse is that one verse possesses multidimensional rhetoric features and qualifies equally for a number of features. An instance of this aspect of the Qur'ānic discourse is significant in the verses Q 55: 5-6 and

in the Q 55: 14-15 perfect in couplet embellishments (المحسنات البديعية)equally perfect as isocolon (السجع المتوازي)and internal rhymes (التصريع/السجع في الشعر) as discussed below.

The verses Q 55: 5-6 are the instance of isocolon and internal rhymes embracing parallel syntactic, phonological, and rhythmical pattern with elements of identity and contrast a well as balanced internal rhyme. Both of the verses open with a set of antithesis الشَّمْسُ وَالْقَمَرُ and النَّجْمُ وَالشَّجَرُ depicting perfect grammatical, phonological and semantic symmetries containing internal rhyme formed through the repetition of initial morpheme with four nouns occurring in the verse with regular intervals. The initial nouns of the both verses الشَّمْسُ and النَّجْمُ are constructed on the same pattern *F'alun* and the second noun phrases in each of the both verses وَالْقَمَرُ and وَالشَّجَرُ are constructed on the pattern *Fa'ālū* coordinated with the و are concluded at an end rhyme بِحُسْبَانٍ and يَسْجُدَانِ, configuring the similarities in dissimilarities, forming the rhythmic flow, effecting the mind and the thought of the listeners testifying the inimitability of the words of Allah (SWT). In TL-text the initial antithesis forming isocolon at the word level have been retained by all translators which render the products as partially equivalent. The end rhyming have been maintained only by Bewley as "precision" and "prostration" do create an effect but never like the effect created by *ān* (ان) the combination of long and back vowel followed by the nasal phoneme.

The verses Q 55: 14-15 are also an instance of isocolon and internal rhymes. Each of these two verses can syntactically, phonologically and semantically be divided into three

sections having the element of identity and the elements of contrast forming unique internal rhyme. Every isocolon consists of a repetition and new item carrying similarities and contrast. The initial repetition of the verb خَلَقَ is followed by closely connected noun made proper with the addition of ال and the use of مدعوض on الإنسَانَ and الْجَانَّ constituting a perfect harmony, rhythm, balance but with a strong semantic contrast between the addressees and the dwellers of the earth unable to see each other. The repetition of the preposition مِن occurs in the center of the verse fourteen and the verse fifteen followed by a common noun constituting a prepositional phrase ending at a rhyme formed through the *tanwīn* (تنوين), مِن صَلْصَالٍ in verse fourteen and مِن مَّارِج in the verse fifteen enhance the rhythm and provide phonological and syntactic symmetries. The closing phrases of the couplet rhyme at *ār* (آر) in كَالْفَخَّار and مِّن نَّارٍ . In the first instance the consonants produced by the back of the tongue are closely connected where as in the closing section there is a repetition of nasalized sounds *m* and *n* and even there is and *'idghām* (م د غا ا) in the phrase مِن مَّارِج مِّن نَّارٍ. Both of the verses are inimitably carry a perfect balanced construction and are annexed by a coordinating conjunction و. In the four selected TL-texts only the opening sections of both of the verses contain the balanced structure and are partially rhythmical and partially equivalent to the SL-text. In the remaining sections isocolon and the verbal comparisons and the contrasts have been ignored.

5.1.3.4   Imperfect paronomasia (الجناس الناقص)

Al-Ṣābūnī (2009, p.303) traces the technique of imperfect paronomasia (الجناس الناقص) ocuring in the verse fifty-four. The words جَنَى and الجَنَّة of the construct noun phrase at the initial position appear alike when articulated, the repetition of the consonant /j/ followed by the /n/ with the similarity of the vowels and the word ذان combining the fronted consonant, elongated vowel resonating /n/ in the nasal cavity create such a sublime and surpassingly harmonious melodies which stay inimitable till the Day of Judgment. Within these deep phonological similarities the words and their forms and shapes are dissimilar which qualifies the verse for incomplete paronomasia (الجناس الناقص). These effects and qualities of any text cannot be rendered in any language of the world. However, in the TL-texts the construct noun phrase has been rendered as "the fruit/s of the/both gardens" which make the meaning clear as discussed in ch.4 but are nonequivalent to the stylistic technique used in the SL-text.

5.1.3.5   Antithesis (طباق، مطابقة، تضاد)

The constitution of antithesis (طباق، مطابقة، تضاد)results from the unification of two antonyms in one expression. Ibn-'Āshūr (1984, p. 237) traces a series of antithesis forming a delicate form of contrasting entities surmised here. As for example, الشَّمْسُ وَالقَمَرُ, (Q 55: 5), النَّجْمُ وَالشَّجَرُ, (Q 55: 6.) on one hand constitute grammatical identities and on the other hand cater for the semantic contrasts. In TL-text the first antithesis is translated by all five translators as "the sun and the moon" forming the SL-text

symmetries balancing the contrasting entities thus forming a stylistic equivalence. The second antithesis has also been retained by all five translators. With Haleem it is "the plants and the trees", with Bewley it is "the shrubs and the trees", and with Ali it is "the herbs and the trees" and Pickthall and Arberry rendered it as "the stars and the trees" which helps retaining stylistic equivalence.

5.1.3.6 Subtle form of antithesi (مقابلة لطيفة)

Al-Ṣābūnī (2009, p. 303) traces a very subtle form of antithesis (مقابلة لطيفة) in the verses seven and ten between وَالسَّمَاء رَفَعَهَا and وَالأَرْضَ وَضَعَهَا. The verse ten is annexed and coordinated with that verse seven and reclines on it and has same pattern. (السَّمَاء) and (الأَرْضَ), (رَفَعَهَا) and (وَضَعَهَا), (الْمِيزَانَ) and (لِلأَنَامِ) the entities of the celestial spheres such as *sky, heaven, firmament* have been contrasting the entities of terrestrial sphere *earth* which makes the renderings of all translators equivalent up to the level of human achievability.

5.1.3.7 Apostrophe (التفات)

Abdul-Raof while defining the term *Iltifāt* (التفات) lexically, says that it means "to turn one's face to" (2011, p.189) signifying the bravery of the speaker (Arabs). In the selected *Sūrah* this rhetoric device occurred twice, once in the verse thirteen from third person plural to the second person dual and the second from the third person to first person plural in the verse thirty-one discued in detail below.

From third person plural to the second person dual Q 55:13: The verse thirteen occurred after introducing the creatures أنام in third person plural which means human being or creatures surrounded by Allah's Blessings. In these verses the addresser Allah refers to Himself as third person. Thus the Blessings which the addresser bestows upon His own creatures may only be realized in understanding the very atmosphere which sustains and cherishes as well as beautifies the lives of these creatures and provides the means to make them prosperous in the both worlds. The shift occurs from third person i.e. Allah to the second person dual رَبِّكُما i.e. "your Rab" who is none else but the addresser Himself in the verse thirteen; resonating a stern challenging tone, reprimanding the addressees i.e. His creatures, Human beings and Jinn. This shift in the pronoun has been accurately maintained by all five translators in the English translations. The addressee أنام in the verse ten has been translated by Ali and Pickthall as "(His) creatures" by bracketing the owner and the creator of addressed entity, Haleem translated as "His creatures" while Bewley translated it as "all living creatures" and Arberry chose "all beings". In all five selected translations third person as the addressee has been maintained. There is nonequivalence at various other levels but it has been maintained at the stylistic level; even though (التفات)as a stylistic device does not exist in English Rhetoric.

From third person to first person plural: Q 55: 31: The core addresser Allah the Almighty after addressing His creatures by using third person for Himself كُلَّ يَوْمٍ هُوَ فِي شَأنٍ now addresses them by using first person in Raof's term (2011, p.176) "divine plural" which causes الالتفات, the shift from third person i.e. Allah to the first person plural "we" used as the latent

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pronoun in verse thirty one سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ Seemingly absent third person all at once

becomes the first person plural "We" the existent, the present and threatening and is far "more

powerful than the third" person and even the first person singular which "makes the challenge

awesome and all the more effective" (Raof, 2011, p.193). In the target language text the use of

the pronoun is equivalent to the source language text. In this way the technique of *Iltifāt* (الالتفات)

based on pronoun shift has been retained which is another example of stylistic equivalence.

5.1.3.8 Semantic embellishment and distich (مراعاة المزاوجة)

Ibn-'Āshūr (1984, p.247) traces the technique of "semantic embellishment" (مراعاة

المزاوجة) and "distich" in the verse Q 55:17: رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ which exemplifies a perfect

concordance of words and meaning, embracing one complete idea and creating a compact

inimitable symphony. The verse consists of a pair of metrical clauses coordinated by the

conjunction وَ. The repetition of the core noun رَبُّ is followed by the dual noun الْمَشْرِقَيْنِ and

الْمَغْرِبَيْنِ repetition of resonating sounds because of the repetition of assonance *ayn* (يْنِ ا) and the

use of alliteration as both of the phrases open with ال and *m* (م) occurring initially and *n* (ن)

finally conform perfect harmony which yields the inimitable symphony with irresistible and

long lasting effects on the mind of the listeners. In the TL-text the syntactic symmetries have

been maintained but the phonological enhancements remained at loss in the TL-text. All

selected translators in this regard achieved equivalence at the level of semantic embellishments

which makes the rendering partially equivalent.

5.2 ANALYZING AND INTERPRETING TEXTUAL EQUIVALENCE

The in-depth study reveals the fact that the *Sūrah* under study is an epitome of thematic unity, coherence and cohesion. The occurrence of the said intrinsic values in the *Sūrah* and its five English translations will comparatively be analyzed in the section below.

5.2.1 The contextual and situational features

The current *Sūrah* in this regard is a reply to the questions of those who wanted to know who the *Rahmān* is when they listened to the verse اسْجُدُوا لِلرَّحْمَنِ (Qur'ān 25: 59) then the *Sūrah* *Fifty-five* is revealed to illumine that *Al-Rahmān* is the one who taught man the Qur'ān (Ibn-'Āshūr, 1984; Al-Shaikheli, 2001). The context of situation could be explained in the introduction to the *Sūrah*. The extensive study of all five target texts reveals the fact that two of the translators, Pickthall and Arberry did not add an introduction or added any note about it. Haleem incorporated a brief introduction dating the *Sūrah* as Medinan providing a concise introduction encompassing the contents briefly and Ali provided a comprehensive introduction, referring to the controversy about its being Meccan or Medinan, considering the major part as "undoubtedly Meccan" (Ali, 1975, p. 1471). Bewley added just a brief note about the addressees. No translator referred to the situational background of the revelation of the *Sūrah*. Thus, the context of situation remained unstated by all translators. However, their translations did not reveal any impact conflicting to the situational aspects as stated above, but without any explicit statement at the part of the translator, it cannot be considered equivalent or nonequivalent. It is rather an instance of omission.

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5.2.3   Discovering cohesion in the *Sūrah*

Coherence in the *Sūrah* has been traced in the following section of the research.

5.2.3.1   Refrain

Situational features of the refrain: The prophet Muhammad (SAWS) said (as cited in Al-Ṭabarī, d. 310 /1997, p. 170; Ibn-Kathīr (d. 774 / 2000) that he recited the *Sūrah* in front of jinns on the night of Jinn (الْجِن الْيَلَة) and when he reached at this verse they exclaimed that they never denied anything. Al-Tabari thinks that the addresses of the verse and their origins are explained in the following verse which not only creates relational ties between the verses but also makes it clear that the addressees are man and jinn. The *Sūrah* consists of seventy-eight verses and a refrain starting from the verse thirteen which occurs thirty-one times. From verse 13-26 it occurs seven times at every odd numbers. At verse twenty-seven instead of the refrain the verse about Allah's eternity وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ occurs followed by a refrain as verse twenty-eight at an even number. The pattern got disrupted in verse forty-three and forty-four when two verses consecutively occurred and thus the previous pattern of the refrain at odd number resumed depicting the miseries of the sinners in hell. The pattern continued till the last. The *Sūrah* ended at the repetition of the verse twenty-seven in a modified form, instead of the refrain. At textual level the larger text properties have been retained by all translators in TL-text. They all translated seventy-eight verses practice has been

retained in all translations the omission and the insertion of the refrain occurs according to the SL-text pattern. However, the additions and omissions at word level are discernible. The translators maintained seventy-eight verses.

5.2.3.2 Ellipsis and the elliptical items (حذف والمحذوف)

Ellipsis is the necessary deletion of certain grammatical entity, a, noun, pronoun, preposition, modified, vocative particle, verb, adverbial, predicate (خبر) or inchoatives (مبتدأ) or any other entity which can be very easily inferred as the context of situation, the linguistic phenomenon i.e. the co-text communicates it. In the present study thirteen clearly marked ellipsis by the linguistic exegetes of the Qur'ān are incorporated. The selected translators have dealt with the said linguistic and cohesive device in multiple ways. Ellipsis has been retained, spelled out in parenthesis or even with out it. The ellipted entity has also been some times partially explicated, partially retained and sometimes its operative linguistic phenomenon has also been altered to a certain extent. Thirteen occurrencesof ellipses in the selected *Sūrah* and the way they are handled by the five selected translators are tabulated below:

Table 5; The study of Ellipsis and the elliptical items (حذف والمحذوف)					
Verse No. & the Detail	Haleem	Bewley	Ali	Pickthall	Arberry
1	V-1. a. الرَّحْمَنُ is the predicate of the elliptical inchoatives the implied construction is: (هُوَالرَّحْمَنُ) b. الرَّحْمَنُ is the inchoatives and the predicate is ellipted; the implied construction is: الرَّحْمَنُ رَبّنَا	It is the Lord of Mercy ER- Eq	The All-Merciful ER- Eq	(Allah) Most Gracious! EEP-Eq	The Beneficent ER- Eq	The All-merciful ER- Eq

2	V-2. عَلَّمَ الْقُرْآنَ the object elliptical	who taught the Qur'ān ER- Eq	taught the Qur'ān ER- Eq	It is He Who has taught the Qur'ān ER- Eq	Hath made known the Qur'ān ER- Eq	has taught the Koran ER- Eq
3	V-5. The implied elliptical inchoatives is: يَجْرِيانِ (Al-Shaikheli, 2001, p. 232)	The sun and the moon **follow** their calculated **courses;** NEq EE-	The sun and the moon both **run** with precision NEq EE-	The sun and the moon **follow courses** (exactly) computed; NEq EE-	The sun and the moon **are made** punctual. NEq EE-	The sun and the moon to a reckonin g, ER- Eq
4	V-7. The verb is omitted, the implied construction is: (وَرَفَعَ السَّمَاءَ) (Al-Alūsī , d. 1270/2000, p. 1442; Al-Shaikheli, 2001, p. 235)	He has raised up the sky ER- Eq	He erected heaven ER- Eq	And the Firmament has He raised high ER- Eq	And the sky He hath uplifted ER- Eq	and heaven He raised it up ER- Eq
5	V-9. The implied elliptical preposition is: وَلَا تُخْسِرُوا فِي الْمِيزَانَ (Al-Zamakhsharī, d. 538/ n.d., p. 444; Al-Alūsī , d. 1270 /2000, p. 1442)	do not fall short in the balance. NEq EE-	do not skimp in the balance. NEq EE-	fall not short in the balance. NEq EE-	nor fall short thereof. NEq EE-	skimp not in the Balance.) NEq EE-
6	V-14. The prepositional phrase is about the omitted خَلَقَ كَالْفَخَّار : مفعول مطلق (Al-Ṣāleh, 1993, p. 328; Al-Shaikheli, 2001, p. 238)	like pottery, ER- Eq	like baked clay; ER- Eq	like unto pottery, ER- Eq	like the potter's, ER- Eq	like the potter's ER- Eq
7	V-15. The prepositional phrase مِن نَّارٍ is about the elliptical **adjective** for مارِج which can be implied as لهب (Al-Shaikheli, 2001, p. 238) which means enkindled or enflamed of many colours	out of smokeless fire. PEPR NEq	from a fusion of fire. PEPR NEq	from fire free of smoke PEPR NEq	of smokeless fire. PEPR NEq	of a smokeless fire PEPR NEq
8	V-17. The implied elliptical inchoatives in the verse رَبُّ الْمَشْرِقَيْنِ, is الله / هُوَ (Alvi, 2006, pp. 374-5)	He is Lord of the two risings NEq EE-	The Lord of the two Easts ER- Eq	(He is) Lord of the two Easts EEP- Eq	Lord of the two Easts, ER- Eq	Lord of the Two Easts, ER- Eq
9	V-24. The elliptical predicate is (السفن) the implied meaning is: (وَلَهُ السُّفُنُ الْجَارِيَةُ) (Al-	His are the moving **ships** that	His, too, are	His are the **Ships** sailing	His are the **ships** NEq EE-	His too are the **ships**

	Ṣāleh, 1993, p. 330; Al-Shaikhaily,2001, p. 240)	float, high NEq EE-	the **ships** sailing NEq EE-	smoothly NEq EE-		that run NEq EE-
10	V-26. The prepositional phrase عَلَيْهَا فَانٍ is about the elliptical verb استقر/ كا نن/هو the implied construction may be: (كل من ا ستقر/)(هو كا نن عليها) (Al-Ṣāleh, 1993, p. 331; Alvi, 2006, p. 783)	Every one on earth perishes ALPE NEq	Everyone on it will pass ALPE NEq away	All that is on earth will perish ALPE NEq	Everyone that is thereon will pass away ALPE NEq	All that dwells upon the earth is perishing ALPE NEq
11	V-54. The implied elliptical phrase is : (يَقِيمُو ن فِي الجَنَّة مُتَّكِئِن) (Al-Ṣāleh, 1993, p.340)	They will sit ALPE NEq	They will be reclining ALPE NEq	They will recline ALPE NEq	Reclining ER- Eq	Reclining ER- Eq
12	V-56. The epithet الطَّرْف is for the elliptical noun which is implied as خُور (Al-Ṣāleh, 1993, p.340) or (نساء) (Ibn-'Āshūr, 1984, p. 269)	maidens restraining their glances, NEq EE-	maidens with eyes for them alone, NEq EE-	(Maidens), chaste, restraining their glances, EEP-Eq	of modest gaze, ER- Eq	maidens restrainin g their glances, NEq EE-
13	V-70. The modifier خَيْرَات is used for an elliptical modified which is implied as النِّساء خيرات (Ibn-'Āshūr, 1984, p. 273)	good-natured, beautiful maidens. NEq EE-	sweet, lovely maidens. NEq EE-	fair (Companio ns), good, beautiful;- EEP-Eq	the good and beautiful. ER- Eq	maidens good and comely NEq EE-

Ellipsis (حذف والمحذوف) Total=13						
	Eq	4	5	7	8	7
	NEq	9	8	6	5	6

Eq	ER	4	5	3	8	7
	EEP	-	-	4	-	-
	Total	4	5	7	8	7
NEq	ALPE	2	2	2	1	1
	PEPR	1	1	1	1	1
	EE-	6	5	3	3	4
	Total	9	8	6	5	6

Total Ellipsis studied in the present research: 13

Key:
Following abbreviations are used to indicate detailed study of the ellipsis and its measurement:
Ellipsis Retained: ER and Ellipsis Explicated in parenthesis is: EEP which means Eq
Alteration of the linguistic phenomenon of the Elliptical Entity ALPE
Partially explicated and partially retained PEPR
Ellipsis Explicated: EE: which stands for NEq (nonequivalent) Eq NEq

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Thirteen instances of the ellipsis and the ellipted items (حذف والمحذوف) form the SL text were analyzed and it was found that Pickthall retained eight ellipses out of thirteen which is the maximum retention of the present category among the five selected translators. Arberry and Ali both translated seven of them equivalently. Ali, however, explicated four in parenthesis and retatined three. Bewley retained five and Haleem four.

The explication in parenthesis makes the case of equivalence stronger. It not only makes the translation closer to the SL-text but also explains the meaning more clearly. It however reveals translators' alliances to certain school of thought and makes them more visible and reduces the impartiality but the help it offers to the reader in decoding and understanding the meaning cannot be denied. Without any assistance at the part of the translator a reader may not even detect the ellipsis and will thus skip the important information. Even if a translator points out the missing entity and its syntactic function either in parenthesis or in footnote; it helps reader in making intelligent guesses and inferring the ellipted item.

The study also revealed the instances of the alteration of the linguistic phenomenon of the ellipted entity; two instances were recorded with Haleem, Bewley, and Ali and one with Pickthall and Arberry which are not equivalent but can be considered as near equivalent. In Q 55: 15 the implied adjective وَالْخَبُ for the noun مَارِج was partially explicated and partially retained by all translators. However, the instances of total nonequivalence were also traced as the translators explicated the elliptic entity

in the TL-text and without any indication stated them explicitly. The ratio of such instances was higher with Haleem which was calculated as six, with Bewley five, Arberry four and three with the other two translators. The ellipted preposition في from the verse nine and the predicate (النفس) from the verse twenty-four were made explicit in all translation which restrict the translation reader's comprehension of the SL-text.

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The in-depth study of the ellipsis indicated that locating ellipses and helping readers to locate them and infer them need to be the key object at the part of the translator instead of leaving the reader in convenience by explicating the ellipses. For the said purpose a translator needs to help reader detect the ellipsis, and point out the elliptical grammatical entity either in parenthesis or in foot note instead of providing them ready-made answer.

5.2.3.3 Conjunctional compounds (العطف والمعطوف)

The conjunctional compound (العطف والمعطوف) occurs as a device to relate semantic segmantics of the *Sūrah* into a logical and cohesive unit as a text. Twenty instances of the conjunctional compound have been delved at. The Q 55: 68 is an instance which carrid two coordinated nouns so in the calculation total twenty-one items are considered. It has been observed that these motifs appear reccurently in the *Sūrah*: as the compound السَّمَاوَاتِ وَالْأَرْضِ appeared in Q 55: 29 and reappeared in Q 55: 33, الْجَلَالِ وَالْإِكْرَامِ appeared in Q 55: 27 and Q 55: 78, إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ appeared in Q 55: 56 as well as in Q 55: 78. Besides, certain conjunctional compounds recure with certain variation as in the Q 55: 33 الْجِنّ وَالْإِنس forms a conjunctional compound which reappeared in Q 55: 39 as إِنسٌ وَلَا جَانٌّ and in the Q 55: 22 اللُّؤْلُؤُ وَالْمَرْجَانُ constitute the pattern which reappeares in Q 55: 58 with an alteration as الْيَاقُوتُ وَالْمَرْجَانُ. It can thus be deduced that conjunctional compound perform double functions: the first one is their innate role as a conjunctional compound and secondly the repetition creating lexical cohesion in the text. In the following section conjunctional compound in the SL-text are explored and compared with its five English translations.

The verse Q 55:5 is the first instance of conjunctional compound (العطف والمعطوف) where الْقَمَر is coordinated with وَ, reclines on الشَّمْس and has same pattern, similarly, the TL-text "The sun and the moon" are coordinated with the English coordinating conjunction "and" by all five translators forming a paratactic expression which is equal and neither of them reclines on the other. Similarly, conjunctional compound also occurs in the following verse Q 55: 6 where وَ

occurs first as a coordinating conjunction between two verses containing the elements of identity and contrast 'تناسب من حيث التقابل' (Al-Zamakhsharī, d. 538/ n.d., p. 444). It occurs later between two nouns وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ which according to Ibne Ashūr (1984, p. 235) explicates to the power of symbolic logic instead of mere listing and counting. In the selected target texts the conjunction between two verses has been retained by Ali and Arberry but missed by the rest of the three translators. However the conjunction between two nouns has been maintained by all translators.

In the verse Q 55: 12 the coordinating noun الْعَصْفِ is coordinated with الرَّيْحَانُ with the help of the coordinating particle وَ. Both of the nouns have the same patterns. Haleem ignoring the Arabic conjunctional compound (العطف والمعطوف) used a paratactic structure with a comma in the centerby following the TL text normswhich gives the rendering a fluencyand also keeps the meaning intact. The rest of the four translators maintained the coordination in English where the construction is of course paratactic rather than hypotactic one.

The particle of وَ occurs in the center of the two construct noun phrases with balanced structure forming an instance of a perfect coordination and internal rhymes in Q 55: 17. This coordinating particle has been rendered as 'and' and the *of-genitive* construction has been retained by four translators, Arberry however, used a comma to coordinate the balanced isocolon.

The motif under discussion also recurred in the Q 55: 22, where the coordinating noun اللُّؤْلُؤُis coordinated by the particle وَ with the coordinated noun الْمَرْجَانُ. All selected translators

rendered the coordinating conjunction و as "and" and retained the balance between the coordinating and the coordinated nouns. Their relation however, became paratactic instead of hypotactic.

The conjunctional compound (العطف والمعطوف) also occurs in the verse Q 55: 27 الْجَلَالِ وَالْإِكْرَامِwhich is repeated in Q 55: 78 as the closing verse of the present Sūrah. In these two verses two proper nouns الْجَلَالِ and الْإِكْرَامِ are coordinated with the coordinating particle و presenting a perfect balanced structure. In the TL-text only Pickthall and Bewley presented the balanced coordination by using the coordinating conjunction "and" in the center of the two epithets commencing in the capital letters qualifying the noun "Lord", presenting a textual equivalence; although the underlying structural variations stay ignored. Arberry also used balanced structure of the coordinating and the coordinated nouns but omitted the rendering of و. The rest of the four translators rendered it by using a partial coordination. For example, Haleem used "full of majesty, bestowing honour" a construction and Ali used three epithets ignoring the SL pattern. The conjunctional compound (العطف والمعطوف) also occurs in the verse Q 55: 29 السَّمَاوَاتِ وَالْأَرْضِ which also reappeared in Q 55: 33. All of the selected translators rendered it as "and" placing it in the same position i.e. in the center of the coordinating and coordinated nouns. Ali came up with a new construction by adding the preposition "on" before the second noun "earth" which is although an instance of addition but causes a more dynamic impact than the other translations. All five translators maintained the coordination between the coordinated and the coordinating nouns like "heaven/sand earth", operating as a paratactic

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clause. The verse Q 55: 33 also carries another instance of the conjunctional compound الْجِنّ وَالْإِنس which has been retained by all five translators as a paratactic clause.

The verse Q 55: 35 carries an instance of the conjunctional compound نَارٌ وَنُحَاسٌ in which نُحَاسٌ is is coordinated with نَار with the help of coordinating particle وَ (عا طفة) reclines on it and has same pattern. All translators retained the balanced structure "fire and smoke" by Haleem, "flame and fiery smoke" by Bewley, "fire and flash of brass" by Pickthall and "fire, and molten brass" by Arberry. Ali provided certain core information by adding them in parenthesis "fire (to burn) and a smoke (to choke)" but did not disturb the core structure. Thus the SL structure been sustained by all five translators but as a paratactic clause. In the verse Q 55: 39 the noun جَانّ is coordinated with إِنس the coordinating noun by و and a letter of interdiction لَا, has the same pattern and reclines on it (Al-Ṣāleh, 1993, p. 336). Haleem, Pickthall and Arberry used the clause with "neither – nor" whereas, Bewley and Ali used "no-or" construction on account of the letter of interdiction لَا to retain their equivalent reclination and relational ties.

In the verse Q 55: 41 the noun الْأَقْدَام is coordinated with النَّوَاصِي by و has the same pattern and reclines on it (Al-Ṣāleh, 1993, p. 337), all five translators selected paratactic phrases, maintaining the coordinating conjunction 'and' in the center of the two noun phrases but being an English construction the first one does not recline on the second one thus becomes partially equivalent.

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In the verse Q 55: 41 the first adverb of place بَيْنَ is operating as the coordinating noun (المعطوف عليه)catering for the addition of explanatory word which is supplied as بَيْنَ the second adverb operating as coordinated noun (معطوف على) forming a balanced structure. The repetitive nature of the adverb بَيْنَ has been catered by Ali and Arberry. In Ali's translation which clarifies the situational features and picturizes the sinners will be wandering in the "midst" of the hell encircled by "boiling hot water" and Arberry's translation also gives the similar meaning as he says "between it and between hot, boiling water" but the omission of the the second adverb bythe other three translators communicates a different physical situation.

In the verse Q 55: 56, جَانٌ is coordinated with the coordinating noun إِنس with a particle of coordination وَ. The occurance of an adverb phrase قَبْلَهُم between the coordinating noun and the particle of coordination and the the letter of interdictionَ لا before the coordinated noun causes a brief interval in the coordination to further highlight the emphasis and the negation. The same pattern of coordination is repeated in the verse Q 55: 74. The SL-text pattern has been maintained with a variation of word order at the phrase level. Haleem and Arberry rendered it as "man or jinn", Bewley as "either man or jinn" Ali as "no man or Jinn" and Pickthall as "neither man nor jinn". In all selected TL-texts the translators consistently followed the pattern of coordination.

Another conjunctional compound occurs in the verse Q 55: 58 between the coordinating noun الْيَاقُوتُ and the coordinated noun الْمَرْجَان, both of the elements have the same pattern and the later reclines on the first one. The particle of coordination وَ has been rendered

as "and" by all four translators, only Arberry used a comma in the centre of the coordinating and the coordinated nouns. Similarly, the similarity of the pattern between the both coordinating entities is retained only by Ali as "Rubies and coral". Haleem added an adjective "brilliant" before the coordinated noun "pearls" and Pickthall added "the coral" before the "stone". Bewley chose an *of-genitive* phrase "precious gems of ruby" for translating coordinating noun الْيَاقُوتُ. In case of Arberry's translation, a pair of similes "lovely as rubies, beautiful as coral" has been coordinated which is very exquisite but an addition.

In the verse Q 55: 68, the coordinating particle وَ has been used twice, thus the coordination clause consists of one noun فَاكِهَةٌ coordinating two coordinated nouns نَخْلٌ وَ رُمَّانٌ with a coordinating particle وَ occurring in the text second time. All the the TL-texts are as equivalent as possible depicting the balanced and paratactic relation between the coordinating and the coordinated nouns. The coordinating particleوَ has been translated as "and" by all translators twice according to the SL pattern except Haleem, who chose to translate the coordinating particle وَ only once.

In the verse Q 55: 76 a modified رَفْرَفٍ and a modifier خُضْرٍ (الصفة والموصوف) are conjunctional compound, with another set of modified عَبْقَرِيٍّ and modifier حِسَانٍ with the help of the coordinating particle وَ. Both of the pairs in coordination have the same structure and the later set reclines on the first one. The coordinating particle وَ has been rendered as "and" by all of the selected translators. The balanced structure of conjunctional compound is disturbed in the second clause when Ali added an *of-genitive* phrase to the modifier and the

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modified "rich Carpets of beauty" which also creates hinderence in capturing the image vividly. The rest of the four translators used the balanced structure as much equivalently as possible.

In the verse Q 55: 78, two proper nouns الْجَلَالِ and الْإِكْرَامِ are coordinated with the coordinating particle وَ presenting a perfect balanced structure. In the TL-text Bewley, Ali and Pickthall presented balanced coordination by using the coordinating conjunction "and" in the center of the two epithets commencing in the capital letters forming textual equivalence; although the underlying structural variations stay ignored. Haleem used TL-text oriented pttern "Master of Majesty" and relaced the coordinating particle وَ with a comma.

5.2.3.4 Occurrences of وَ as a particle of cohesion

The Verses Q 55:1-4 are apparently without any particle of cohesion and the expected particle وَ is absent. Al-Zamakhsharī (d. 538/n.d., p.443) thinks that the text is a semantically cohesive because the absence of وَ is for tongue lashing and reproof for those who have forgot Allah after receiving all His Blessings. It appeared before the verse five when the anger is subdued. In this way the absence also becomes core to the meaning. In the selected TL-texts Ali and Pickthall strictly observed the SL-text pattern and avoid using any particle of cohesion. Bewley and Arberry missed the retention of this absence one time and Haleem two times which causes textul nonequivalence. In the Q 55: 6 and 7 initially occuring وَ operates conjunctively (عَاطِفَة) (Ibn-'Āshūr, 1984, p.235) and coordinates the verse five and seven. However, in the TL-texts only Ali and

Arberry retained it as 'and' in the Q 55: 6 and, Ali, Pickthall and Arberry retained it in the Q 55: 7.

The particle و also occurs in the between two verbs in the Q 55: 7 operating as the conjunctive particle (ما طفة) Alvi (2006, p. 771) coordinating both clauses of the verse. It has been retained differently by all translators: Haleem and Bewley translated it as "so that"; Ali as "in order that" and Pickthall as "that" but Arberry missed it. It also occurs initially in the Q 55: 9 operating as the conjunctive particle ما طفة (Al-Ṣāleh, 1993, p.326; Alvi, 2006, p. 772) used to concludes the argument by emphasizing the imperative Ali translated it as "so", and Pickthall as "but" but the rest of the three translators ignored it.

The Arabic و in the opening of the verse Q 55: 9 concludes the argument by emphasizing the imperative. It reccures in the same verse to coordinate two clauses; the first one commanding for an action وَأَقِيمُوا and the second one وَلَا تُخْسِرُوا preventing from certain other action with the help of the letter of interdiction and elision وَلَا creating constant links between the subsection of the Sūrah. In the selected TL-texts its first occurance is translated as "so" by Ali, "but" by Pickthall and "and" by Arberry but it has been ignored by the rest of the two translators. Its second occurance is translated as a coordinating conjunction "and" by Haleem, Ali and Arberry, and "nor" by Pickthall but Bewley ignored it.

The verses ten to thirteen form a resumptive section opening up with a conjunction و coordinating the terrestrial assets blessed by Allah the Almighty with the previous section which is about the cosmic and the celestial assets in the service of His creatures and exhibiting obedience to Allah (SWT). It reclines on والسَّماء in the verse Q 55: 7 and has the same pattern. The cohesive tie و in Q 55: 10 is catered by Pickthall and Arberry as "and" but the other three translators ignored it. The coordinating conjunction و also occurs in the opening of the verse Q 55: 12 and connects الحَبُّ with فاكِهة occurring in the previous verse, both of the nouns have the same pattern (Al-Shaikheli, 2001). In the TL-text Q 55: 12, Haleem opened the clause with a possessive pronoun "its" and repeated it between two clauses and also between two phrases. Bewley and Arberry used "and", Ali used "also" to connect the two clauses but Pickthall ignored it.

The coordinating particle و occurring in the beginning of the verse Q 55: 15 operate to coordinate Q 55: 14 and 15 retaining the same syntactic pattern and reclining on the previous verse. In the selected TL-texts except Haleem all four translators used "and" as a coordinating conjunction presenting a paratactic relation instead of hypotactic one. So the equivalence at one level is retained but at the other one is not, occurring on account of the two linguistic systems. The occurance of و in the Q 55: 24 at the initial position operates as a resumptive conjunction to coordinating the verse Q 55: 24 and 25 (Ibn-ʿĀshūr, 1984, p.251). In the selected TL-texts only Ali rendered it as "and", Haleem and Pickthall ignored it Bewley and Arberry

used the preposition "too". The ‎و‎ in the verse Q 55: 27 is also resumptive (Al-Ṣāleh, 1993, p.331; Al-Shaikheli, 2001, p. 641) presenting a dichotomy between ‎فان‎ the mortality of all the creation and ‎يبقى‎the immortality of the Creator. Haleem rendered it as "all that", Arberry as "yet" and the rest of the three translators rendered it as "but".

The ‎و‎ in the verse Q 55: 46 is also resumptive presenting shift from the miserable state of the evil doers in the Hell and the showers of Allah's Blessings for the believers in Jannah (Ibn-ʿĀshūr, 1984, p. 264). The dichotomy between the distress and torments of the sinners and the blessed delights of the virtuous and the God fearing believers are introduces with the particle ‎و‎. The said shift presenting a contrasting situation has been transferred into English by using the article "but" by Ali, Pickthall and Arberry which has been missed by Haleem and Bewley. In the verse Q 55: 54 ‎و‎ operates as a coordinating particle (‎عاطفة‎) (Al-Ṣāleh, 1993, p. 341; Alvi, 2006, p. 797; Duke, 2009) which has been missed by all translators although Ali incorporated a parenthetical note containing "and" "(and easy of reach)".

5.2.3.5 Recurring prepositional phrases and other particles   of cohesion

In the present *Sūrah* prepositional phrases and other discourse markers serve as cohesive ties and in terms of El-Awa (2006) help understanding the cognitive situation, mapping the information structure and highlighting the contextual situations.

Repetition of the word ‎الميزان‎ forms an end rhyme in the verses seven, eight and nine operates as an important device to mark the text with the quality of coherence and cohesion as well as lays a significant emphasis on its importance and its role in the life

of the human beings and that of the universe and thus becomes unique as it becomes the carrier of the meaning itself which distinguishes it from the commonly available Qur'ānic discourse.

The verse Q 55: 8 is an instance of a combination of the explanatory letter أنْ and a letter of interdiction (أنْ + لا) which is read as ألّا makes the verse to recline on the previous verse (Al-Shaikheli, 2001, p.635). Four translators maintained the interdependence of the clauses in their translations, for example, Haleem and Bewley selected a two words expression "so that", Ali chose a trio word expression "in order that", and Pickthall rendered both words precisely word for word but the word order changed in this course, as "That ... not", "That ye exceed not the measure".

The verse Q 55: 9 carries four particles of cohesion: ف, بِ, وَ and لا. The first particle of cohesion وَ is عاطفة (Al-Shaikheli, 2001, p.636) has been retained by Ali as "so" Pickthall selected an adversative conjunction "but" and Arberry chose a literal rendering "and". The other two translators missed it. The second particle of cohesion is a preposition بِ prefixed to a proper noun which has been retained as "with" by Haleem, Ali and Arberry but missed by the other two translators. The occurrence of وَ is also cohesive, coordinating the two clauses of the verse (Al-Shaikheli, 2001, p.636) which has been retained as "and" by Haleem, Ali and Pickthall and missed by the other two writers. The particle لا is apocopative, conclusive and also is that of interdiction ناهية جازمة (Al-Ṣāleh, 1993, p.325; Al-Shaikheli, 2001, p.636) Haleem and Bewley used "do

not", Pickthall used "nor", Ali and Arberry "not". فِيهَا is an instance of anaphoric reference which is not only a recurring entity but also carries a pronoun another device of cohesion in the text opening the verse Q 55: 11 and forming a backward reference to الأَرْضَ in the verse Q 55: 10. Haleem selected the expression "with its", Bewley used the phrase "in it", Ali and Arberry "there in" and Pickthall rendered it as "wherein". Thus an attempt has been made by all selected translators to retain the textual ties.

The verse Q 55: 13 is an example of the refrain and the rhetorical question embodying a set of cohesive particles signifying multiple meaning and connections. It opens with فَused for resumption (الاستئناف) and bifurcation to remind those one by one who after receiving the integral and compact Blessings and favors of Allah (SWT) have forgotten. Thus, here is logic in that reminder (Ibn-'Āshūr, 1984, p.243,); for, Al-Alūsī (d. 1270 /2000, p.148) it is for sequence and for tongue-lashing. The Arabic particles فَبِأَيِّ are rendered by all translators as discussed above in the 4.1 in the analysis of Q 55: 13. It has been observed that neither all linguistic features of these cohesive ties can be rendered in any other language nor the multiplicity of the meaning can be retained, nor the sternness of the effect could be captured. Yet the cohesive ties used in the English text serve the purpose and are the TL-text oriented and apparently help making the text cohesive and secure the textual equivalent up the extent of human achievability.

The verse fourteen carries the particle of similitude كَ which has been equivalently rendered by all translators as 'like' and communicates the meaning clearly. The verse Q 55: 20 introduces the use of a dual additive pronoun هُمَا in genitive case preceded by an adverb of place بَيْنَ which is a recurring phrase with certain alteration and also forms an instance of anaphoric reference back to الْبَحْرَيْنِ in the verse Q 55: 19 and thus constitutes the integral connections. In all the TL-texts it has been rendered as 'Between them' serving the same purpose in English.

The prepositional phrase مِنْهُمَا in the verse Q 55: 22 is a combination of a preposition and a third person masculine dual pronoun relates the verse with الْبَحْرَيْنِ occurring in the verse Q 55: 19 (Ibn-'Āshūr, 1984, pp. 249-250). In all of the selected TL texts the combination of a third person pronoun "them" preceded by at least one preposition occurs. Thus it has been observed that Haleem and Arberry used "from them", Bewley and Ali used "out of them" and Pickthall used "from both of them". The opening وَ in the verse Q 55: 24 is anaphoric connecting the present verse with the Q 55: 22 يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ and the particle لَ in the phrase وَلَهُ الْجَوَارِ is (الاستئنافية) used for warning explicating the Almighty Allah's ownership of the ocean and the ships advancing are within His province (Ibn-'Āshūr, 1984, p.251). The phrase لَهُ means that everything belongs to the Lord of the two Easts and the Lord of the two Wests (Al-Ṭabarī, d. 310/1997, p.175) thus connecting the present verse with the Q 55: 17 and forming coherent and cohesive ties. In the TL-texts the opening وَ has been translated as

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'and' only by Ali and was ignored by the rest of the four translators causing textual nonequivalence. The phrase لَهُ has been rendered as "His are" by Haleem, Ali and Pickthall and Bewley and Arberry added "too" i.e. "His, too, are". Thus the referents in the translations are the same as intended in the SL-text which caters for the textual equivalence. The verse Q 55: 24 also carries the instance of a particle of similitude كَ which has been successfully translated as the TL carries the said particle as "as" and "like".

The verse Q 55: 26 opens with the cohesive ties of resumption (Ibn-'Āshūr, 1984, p. 252), the opening noun كُلُّ and the relative pronoun مَن refers to all the possessions of the earth, the sky and the oceans followed by the prepositional phrase عَلَيْهَا which is the combination of a preposition and the feminine pronoun referring back to the verse Q 55: 10 that is وَالْأَرْضَ and thus weaving complex cohesive and coherent textual ties. The Arabic annexed governing noun كُلُّ has been rendered as a pronoun "Everyone" by Haleem, Bewley and Pickthall, whereas; Ali and Arberry used the indefinite determiner "all" with the relative pronoun "that" which connects the phrase with some previous verses and this connection is explicated by three translators as "earth" while translating the prepositional phrase عَلَيْهَا which makes their renderings nonequivalent. Bewley and Pickthall however retained the SL-text norm by rendering it as "thereon" by the first one and "it" by the later one. The relative pronoun مَن in the verse Q 55: 29 refers to all creation in the universe always asking Allah (SWT) for their needs and desires (Al-

Shaikheli, 2001, p. 642). It has been translated as "everyone" by Haleem and Bewley and "every creature" by Ali may be considered textually equivalent but reduces emphasis. Pickthall's rendering "All that" carries a comparatively stronger emphasis. Arberry's translation "Whatsoever" also provides the said references.

In the verse Q 55: 31 four cohesive particles occur consecutively. The Arabic particle سن occurs for the postponement and for the future (Al-Shaikheli, 2001, p. 643). The future form has been sustained by all five translators as "We shall/ shall We" which indicates a routine matter but to give the meaning of the postponement Bewley used "Soon we will" and Ali "soon shall We". The verb is followed by the preposition ل, a dependent pronoun كم, a vocative noun for proclamation أي operating as a cataphoric referent, connecting the present verse with the verse Q 55: 33 followed by the first person pronoun ها, which also serves to form the text coherent. Only Pickthall rendered all these four cohesive particles as "of you, O ye", all other translators followed TL-text pattern which resulted into a significant omission of one or more cohesive particles. For example أي has been rendered as "O" only by Ali and Pickthall. Bewley merged the first two particles and ignored the third one.

The verse Q 55: 33 opens with the regular vocative particle يا which in El-Awa's term is an instance of "emphatic vocative" (2006, p.52). Here it is used to address the two tribes Jinn and Man encoded as a conjunctional compound (العطف والمعطوف), which becomes referent to bind all points where the said tribes have been addressed in the

entire *Sūrah* and makes it cohesive and coherent. The particle يا has been rendered as

"O" by Ali, Pickthall, and Arberry which clarifies the meaning. Ali added an

exclamation mark at the end of the phrase but the rest of the two translators ignored it.

The apocopate articles (إن (ادانة الشرط), and ف in the verse Q 55: 33 are other key instances

of cohesive and coherent ties. The first one commences the protasis (فاعل الشرط/ لأمر

للتعجيز) part of the verse and opens up the challenge to the sinners (Al-Ṣāleh, p. 333) and

the later commences the apodosis (جواب الشرط) part of the verse (Al-Ṣāleh, p. 334)

concluding the threatening tone of the verse. Both of these particles not only create the

textual network by linking both of the clauses together bot also emitting an

argumentative force to it. The first apocopate articles (إن (ادانة الشرط), has been rendered

as "if" to commence the protasis part but the second particle ف has been rendered as

"then" only by Haleem, the rest of the four translators used a comma to link the first

part with apodosis which makes the translation TL-text oriented.

The verse Q 55: 33 also carries an instance of إلا a particle of limitation (حرف

الحصر) restricting the power only to the سلطان i.e. Allah the Almighty. In TL-texts

Haleem and Ali used "without", Bewley and Arberry used "except" and Pickthall used

"save". As a letter of restriction these renderings are equivalent but there occurs a

semantic void as discussed above in 4.2. The verse Q 55: 33 also depicts the elements in

which words with minor variations are repeated as for example, انفُذوا، تَنفُذوا, and تَنفُذونَ

emitting a network of the textual ties and connections. Four translators retained all these

repetitions which are an instance of equivalence except Haleem. For the first entry he selected the word "pass" but for the second one he altered it by "do so" and resumed it while translating the third entry.

The prepositional phrase about يَنْزِلُ in the verse Q 55: 33 comprising of a preposition عَلَى and the annexed dual pronoun كُمَا serves as a cohesive tie as, it refers back to مَعْشَرَ الْجِنّ وَالإِنس and forms cohesive ties. In Bewley's rendering the passive voice is changed into active voice and thus consequently the structure of the cohesive ties is also changed, she rendered it as "about". Ali and Arberry foregrounded the cohesive tie, the first one as "On you", and the second one as "against you". Pickthall even retained the SL word order and used "against you both" an SL-text oriented expression precisely. Another cohesive tie in Q 55: 35 the present verse under discussion is فَلَا which is a combination of the letter فَ operating for causation and لا, operating for interdiction. The SL letter of causation لا has been replaced 'and' by all five translators and that of interdiction لا has been rendered into a negative particles such as "no one" by Haleem, "no" by Ali and "not" by the rest of the three selected translators.

The verse Q 55: 37 opens with فَ a resumptive letter (الاستئناف) followed by the particle of condition إِذَا commencing the protasis (فاعل الشرط). Another conjunction فَ occurs in the same verse for reviewing and commenting (التعقيب). If it is to be taken as the apodosis the second part of the conditional, it illustrates the physical condition of the sky Al-Ṣāleh (1993, p. 337) thinks that the verse thirty-nine is the result clause. فَ

followed by the particle of condition إذا commences the protasis. Pickthall and Arberry rendered it as "and when" explicating both of the particles and gaining an equivalent cohesion but the rest of all selected translators used only "when" ignoring the translation of the resumptive particle.

The verse Q 55: 39 opens with a particle of apodosis ف used as a reply (جواب الشرط) for إذا in the verse Q 55: 37 (Al-Shaikheli, 2001, p. 646). The Arabic adverb of time يوم refers back to the Day of Judgment referred as فإذا in the verse thirty-seven and thus establishes the intertextual ties.The Arabic word لا also operates for interdiction and in the TL-texts all selected translators ignored translating ف, instead the link with the previous verse is created with the help of adverbial "On that Day" which may be accepted as an English equivalent of the SL word يومئذ used by all five translators. The particle of interdiction لا is rendered as 'no ... or' by Bewley and Ali, "neither ... nor" by Haleem and Pickthall and "none ... neither ... nor" by Arberry which render the meaning of لا in an extenuated structure and thus makes it not only emphatic but also well connected.

The Verse Q 55: 41 according to Ibn-'Āshūr (1984, p. 262) is a rhetorical and resumptive stemming from the verse Q 55: 39. The third person plural pronoun هم refers to man or jinn in the verse 39 who are the sinners (Al-Alūsī , 1270 /2000, p.162) which has been rendered as "their" by all selected translators. The conjunction ف conjugates the cause with that of the result clause and thus makes the text cohesive and coherent.

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Four translators translated the conjunction ف as "and" and thus the cause and effect relation as explicated by ف in the SL-text has been altered into a paratactic relation. Ali inserted in parenthesis '(For)' in the opening of the verse which makes the first section of the verse causal, and added a colon before "and" which helps operating the clause as that of the result one and thus becomes partially equivalent.

The verse Q 55: 43 consists of two sections the first one is nominal and the second one is the verbal sentence comprising of attributive relative clause. The center of the argument is جَهَنَّم surrounded by a demonstrative pronoun هَذِهِ operating as the subject used for the predicate and the relative pronoun الَّتِي which also serves as an epithet for جَهَنَّم, also referred as بِهَا in the same verse thus a very complex linguistic phenomena is created which makes the text cohesive and coherent. All of the selected translators opened the verse with the demonstrative pronoun 'this' which is equivalent at certain level, "is" is the necessary explication of the nominal sentence, the feature which is an Arabic language specific feature and is caused by the disparities between the language systems. The relative pronoun الَّتِي has been rendered as "which"' by four of the selected translators but Haleem ignored it.

In Q 55: 44, the adverb phrase بَيْنَهَا وَبَيْنَ is an instance of repetition with certain alteration creating textual relatedness by referring back to جَهَنَّم in the verse Q 55: 43. In the TL-texts Ali and Arberry used the repetition of the prepositional phrase and inserted a coordinating conjunction "and" in the center. Ali rendered بَيْنَهَا وَبَيْنَ as "its midst and

in the midst" and with Arberry it is "between it and between"; which results into textual equivalence. The rest of the three translators ignored the coordination.

Q 55: 46 is an attributive relative clause. The verse opens with a resumptive conjunction ﻭ (ﺍﻹﺳﺘﺌﻨﺎﻑ) which has been retained by three translators as "but", Haleem and Bewley ignored it. The following prepositional phrase ﻟِﻤَﻦ is a combination of a preposition and a relative pronoun. It refers to those who are righteous and fear Allah ﺍﺗﻘﻰ i.e. obey Him and reject sin (Al-Ṭabarī, d. 310 /1997, p.182). In the TL-texts ﻭ has been translated as "but" by Ali, Pickthall and Arberry but ignored by the rest of the three. In translating the prepositional phrase ﻟِﻤَﻦ Haleem and Bewley selected the expression "For those who" a combination of a preposition, a plural demonstrative and a relative pronoun making the expression equivalent. Ali rendered it as "for such as", Pickthall as "for him who" which appear as equivalent expressions. But in Arberry's rendering: "such as" the relative pronoun has been omitted altogether. The verse also carries a dependent annexed, pronoun ﻩ; in third person singular (Al-Shaikheli, 2001, pp. 649-50). Haleem, Bewley and Ali selected a third person plural pronoun "their", whereas Pickthall and Arberry selected a closer equivalent form that is "his" a pronoun in third person singular.

The recurring prepositional phrase ﻓﻴﻬﻤﺎ operates as anaphoric referent four times in this section in the verses Q 55: 50, 52, 66 and 68 mapping the information structure and guiding the readers by referring to the exact referents. When it occurs in the

beginning of the verses fifty and fifty-two it introduces attributes for the SL-text word جَنَّتَانِ occurring in the verse forty-six (Al-Shaikheli, 2001, pp. 650-1) and thus potentiates the cohesive ties of the text and likewise reinforces the coherent whole. Bewley and Ali explicated it as "in them", Pickthall and Arberry used spatial adverb i.e. "wherein" and "therein". Haleem however used only a preposition "with". The under discussion phrase is also repeated in the verse sixty-two with a slight alteration i.e. دُونِهِمَا referring back to the word جَنَّتَانِ in the verse Q 55: 46 (Ibn-'Āshūr, 1984, p.271). جَنَّتَانِ in the same verse refers to the two kinds of Heavens; the first one is promised to مقرَّبين the intimate companions and the second one to أَصْحَابِ الْيَمِينِ the right hands (Al-Zamakhsharī, d. 538/n.d., p. 453). The recurring phrase فِيهِمَا thus in the verse sixty-six and sixty-eight refer to the second kinds of gardens specified for the right hands, i.e. أَصْحَابِ الْيَمِينِ and thus refer back to the word جَنَّتَانِ in the verse sixty-two forming an anaphora. All five translators repeated the patterns they used in the verse fifty and fifty-two which makes the cohesive ties stronger as well as equivalent.

The prepositional phrase فِيهِنَّ occurs in the verse Q 55: 56 and 70 referring to the first two Gardens and the other two gardens in the Heaven reserved for those who fear confronting God's law and are virtuous. فِيهِنَّ in the verse Q 55: 56 is the prepositional phrase about the fronted predicate, referring to فُرُش in the verse Q 55: 50, but the same phrase is repeated in the verse Q 55: 70 and there it refers to جَنَّتَانِ in the verse Q 55: 62, the other two types of جَنَّتَانِ (Ibn-'Āshūr, 1984). All of the selected translators used the

same construction as used in the rendering of فِيهِنَّ in the verse ifty, fifty-two, sixty-six

and sixty-eight only Pickthall altered "wherein" by "therein"'. Bewley and Ali

explicated it as "in them", Pickthall and Arberry used spatial adverb i.e. "therein"' and

Haleem used only a preposition "with". In the English rendering of the prepositional

phrase فِيهِنَّ in the verse Q 55: 70 three of the translators did not make any alteration,

only two of them made slight alteration, i.e. Haleem chose "There"' and Pickthall

selected "wherein"'. The referents in both cases remained the same which help securing

textual equivalent.

Q 55: 56 The Arabic letter of interdiction لَم, occurring in the Verse Q 55: 56 is

one of the apocopate (جازم) and inversion قلب, (Al-Ṣāleh, 1993, p.342) and لا, which is also

a letter of interdiction, addition and emphasis in the verse Q 55: 56 are not explicated

by four of the translators. Only Pickthall and Ali by being close to the SL text explicated

as Pickthall used "neither" and "nor" and Ali used "no" and "or" construction. The

implied meaning of these two important cohesive devices has been retained by using a

combination of a prefix "un" and "or" by Haleem and Arberry, and Bewley added

"either"' to this construction. The same construction and the under discussion cohesive

devices are repeated in in the verse Q 55: 74 and are rendered by all translators in the

same way as has been just discussed.

The particle of similitude كَأَنَّهُنَّ in the verse Q 55: 58, refers back to the construct

noun phrase قَاصِرَاتُ الطَّرْفِ in the verse Q 55: 56 and thus sets strong cohesive and

coherent ties in the text. In the TL-text it has been rendered as "like" by four selected

translators, Arberry using a different construction, rendered it as "as" which is also an

equivalent particle of similitude in English. The referent remained the same, which helps

retaining the cohesive and coherent devices. However, the pronoun هُوَ has been missed

by all translators reducing the specificity of the referent.

The verse Q 55: 56 according to Ibn-'Āshūr (1984, p.271) is annexed to the Q 55:

46. The Arabic letter of interdiction هَلْ opens the rhetoric question with a previously

known answer. The particle إِلَّا (حرف الحصر) is used to limit, restrict and specify the

rewards for those who fear standing the station of their Lord Allah. In the selected verses

Haleem, Bewley and Arberry selected model auxiliary "will/ shall" with "be" and Ali

and Arberry selected "is", to open the question and the particle إِلَّا has been translated as

"other than" by Ali and Arberry and "anything" by the rest of the three translators. In

this way the cohesive ties in the TL-texts are created, keeping close ties with the SL-text

and are communicating the meaning as much equivalently as humanly possible.

The verse Q 55: 62 carries four particles of cohesion وَ, مِن, دُون and هِمَا. The

coordinating particle وَ has been missed by Haleem and retained by the rest of the four

translators. The phrase مِن دُونِهِمَا constitutes stronger ties by referring to جَنَّتَانِ in the Q

55: 46 as well as introduces the other two gardens of the Heaven described in the

following section. In the TL-texts it has been translated as "There are two other …

below these two", by Haleem, "As well as those two there will be two other" by Bewley,

"besides these two, there are two other" by Ali, "beside them are two other" by Pickthall

and "besides these shall be" by Arberry constituting the textual ties in the TL-texts.

5.2.4 Discovering coherence and the thematic contents of the Sūrah

The Sūrah is divided into two major sections with a number of subdivisions.

5.2.3.1 Verse 01-to-29

The Sūrah opens itemizing Allah's core Blessing for mankind and jinn who created the means to guide man through the Qur'ān before creating him, and created the system and architecture of the universe, containing wondrous provisions for human need comprising the riches of the skies, the earth and the oceans all prostrating to Allah (SWT) and all providing man the riches to fulfill his needs. The section thus sums up in a coherent way the signs of Allah the Almighty, which is one of the dominant elements of the Meccan Sūrahs (Robinson, 1996/2003). The cataloging is interrupted by a moral lesson in the verse eight and nine and reinforced by the refrain occurring with intervals as stated above leading to a "hymnic conclusion" (p.135) in verse twenty-six and twenty-seven. The occurrence of the refrain has been stated above in detail.

Thus accordingly the first four verses i.e. one-to-four enlist Allah's core blessings commencing from the blessing of guidance for the mankind through the institution of revelation, specifically that of the Qur'ān as it is the most magnificent one (Al-Alūsī, d. 1270 /2000; Al-Ṣābūnī, 2009; Al-Zamakhsharī, d. 538/ n.d.). All of the selected translators enlisted the blessings in the same order and thus attained the equivalence at the level under discussion.

The in-depth study of the SL-text and its five selected translations reveal the fact that the first

four sentences are without conjunction, و as they enlist Allah's blessings. In the TL-text Ali and

Pickthall following SL-text pattern did not use any conjunction in all these four verses but the

other three translators inserted the coordinating conjunction "and" between the verse three and

four and made it one sentence.

The verses from five to seven enumerate the signs revealing the fact what the Will of

the Creator of the universe is signified by His creation (Iṣlāhī, 1999). The creator Allah likes

man to penetrate on His creation which presents symbolic logic and acts accordingly. The sun

and the moon potentate the core measurement the trees and the shrubs signify the riches of

obedience, and the skies which He raised high and kept erect on the balanced scale implies

justice (Al-Alūsī, d. 1270 /2000; Haleem, 2011; Iṣlāhī, 1999; Al-Ṣābūnī, 2009; Al-Ṭabarī, d. 310

/1997; Al-Zamakhsharī, d. 538/ n.d.) which the creator of the universe likes.

The celestial bodies and their benefits occur in the verse five before the occurrence of

the sky, likewise the sky is referred in context of the greater and wider benevolence that is the

importance of the justice. All of the translators catered for the logic and the argument presented

and listed Allah's powers and blessings for mankind and jinn which makes the translations

coherent. The verse eight and nine emphasize the importance of judgment for security of life

on the earth maintained by the sky. It will be the drastic day when sky will fall asunder.

Similarly, man's life falls asunder when man does the trespassing. The group concludes at

emphasizing the importance of maintaining Justice in the imperative form (Robinson,

1996/2003, p.135). The coherence of the argument is maintained by several cohesive devices as given below.

The verse ten resumes summing up the Divine gifts, the terrestrial and the celestial assets for the creatures, which continues up to the verse twenty-four. Besides, the verses are semantically coherent too, as الْحَبُّ is the main harvest الْعَصْفِ, is the stem and الرَّيْحَانُ is the leaf (Al-Ṣāleh, 1993, p.326) constituting a complete whole. Thus the SL-text commences by recounting the fruit followed by the description of the tree and ending at the description of sweet fragrance and the natural method of protection. The large text items, the coherent properties are all maintained by all translators. No part of the text in this regard has been omitted. This group of verses embodies the coherent effects emitted by the cohesive ties discussed below.

The verse fourteen and fifteen depict a preamble to reproach man and jinn who have forgotten and deterred from their duty to express their gratitude to the one who has created them (Al-Alūsī, 1270 /2000) to this beautiful and dignified semblance. Amīn Ahsan Iṣlāhī (1999) thinks that it provides logic for the reassembling man and jinn for the accountability after their first biological death and again the Creator will do so as He has done at the time of creation. So the verses sum up the Divine Power of creativity. Both of the two verses are in perfect harmony as discussed below.

The verse seventeen and eighteen depict the omnipotence of Allah the Almighty on the entire universe from East to west (Iṣlāhī, 1999) which His creation man and Jinn deny.

From verses nineteen to twenty-five illustrates the riches of the aquatic life. Verses nineteen to twenty-one impart the variant potencies of water with variant levels of compositions which prevent them from mixing up, give an insight to the modern oceanographers; verses twenty-two to twenty-three count the riches existent inside water in the form of pearls and jewels; whereas the verses twenty-four and twenty-five refer to the benefits man can enjoy existent on the water surface.

The verses Q 55:19-24 like the rest of the part of the *Sūrah* are not only cohesively knitted with the help of several devices but also that these devices form them into a coherent whole. The repetition of the word الْبَحْرَيْنِ in Q 55: 19 and الْبَحْر in Q 55: 24 (Ibn-ʿĀshūr, 1984, p.251) becomes not only a cohesive tie but also becomes integral to the coherent whole interlinked with the pronoun بَيْنَهُمَا in the Q 55: 20 and مِنْهُمَا in the Q 55: 22, explicating the inmost riches of the sea beneficial for Allah's creations and the usage of the upper surface used for the transportation fulfilling the human needs all over the world. The cohesive ties make the text coherent and pragmatic from the verse Q 55:19- 24.

Verse twenty-six to twenty-seven manifest that Allah's all perfect creations; on the Day of Judgment will perish (Iṣlāhī, 1999, p.136) and only Allah the Almighty, the Majestic and the splendid, will remain and maintain the balance of justice, the verse in terms of Robinson (1996/2003, p.135) present the "hymnic conclusion". All selected translators retained the force of the argument, did not omit any section and the contents listed above have been forcefully communicated in the *Sūrah* which helps achieving the textual equivalence.

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5.2.3.2   Verse 28 -to-78

This section of the *Sūrah* depicts three main registers i.e. "polemic", 'Eshatology' and "Messenger" (Robinson, 1996/2003, pp.135-6). Thus based on these three registers this section can be divided into three sections with a number of subsections as discussed below.

The polemic section opens with the statement that Allah is the sole originator (Iṣlāhī, 1999, p.137) which is followed by the description of the Day of Judgment which will not only destroy the wondrous architecture of the universe but it will be the day when Allah the Almighty will precisely free himself for conducting the trial of His creations; Man and Jinnies with a complete control on every move and no one will escape from the court of Justice. But those who will endeavor to do so will be attended by the showers of flames and burning meteor (Iṣlāhī, 1999, pp.139-40), will be thwarted and frustrated and will remain in utter helplessness. It thus mainly depicts the miserable plights of the sinners before God, which is termed as the 'prelude' and the 'proceedings' by Robinson (1996/2003, p. 136). In the following sections the arguments revolves round the illustration of the life of virtuous in the Heaven which has been classified as "Diptych" (a) hell' in Q 55: 43-44, 'Diptych (b1) two gardens' in Q 55: 46-60, and 'Diptych' (b2) two other gardens concluded at a "directive" in the verse seventy-eight (p. 136). All selected translators retained the force of the argument, did not omit any section and the contents listed above. The entire argument has been forcefully communicated in the *Sūrah* which helps achieving the textual coherence equivalently up to the possible extent.

5.3 SUMMARY OF THE CHAPTER

The present chapter of the study presented and analyzed the data related to the level three and the level four of the analysis in two sections. The section one of the chapter explord and analyzed the data related to the functional and pragmatic features i.e. Speech Acts ('Ilm-ul-Ma'āni). The features of the said discipline studied in the present text involve hysteron proteron (التقديم والتأخير) occurring in Q 55: 11, 20, 24, 46, 50, 52, 56, 62, 66, 68 and 70, denial reporting and affirmation (خبر إنكاري) in Q 55: 13, imperative to thwart and frustrate (أمر تعجيزي) in Q 55: 33, limitation or restriction (الحصر) in Q 55: 33 and elliptical succinct (ايجاز الحذف) occurring in Q 55: 56. Similarly, the data related to the figurative devices ('Ilm al-Bayān) was explored and analysed in the same section. Nine items of the said category were studied. They are: explicit paronomasia (التورية الظاهرة) occurring in Q 55: 6, hypallage, metaphor or transferred epithet (مجاز مرسل) in Q 55: 6, simile (التشبيه) in Q 55: 14 and 58, unrestricted synopsis simile (تشبيه مرسل مجمل) in Q 55: 24, synecdoche (مجاز مرسل) in Q 55: 27, proverbial metaphor (استعاره تمثيلية) in Q 55: 31 and effective simile (التشبية البليغ) occurring in Q 55: 58. In the same way, the data related to the schemes and embellishments ('Ilm al-Badī') was explored and analysed in the same section. Twelve items of the said category were studied. They are: couplet embellishments (المحسنات البديعية الكاملة) occurring in Q 55: 14-15, isocolon (السجع المتوازي): 5-6, 14-15, antithesis (طباق، مطابقة، تضاد) in Q 55: 5, 6, subtle form of antithesis (مقابلة لطيفة) in Q 55: 7 and 10, apostroph (التفات) in Q 55: 13, semantic

embellishment and distich (مراعاة المزاوجة) in Q 55: 17 and imperfect paronomasia

(الجناس الناقص) occurring in Q 55: 57. The study revealed the fact that out of three

sections of the stylistics; the two sections *'Ilm-ul-Maʿāni* and *'Ilm al-Bayān* were more

equivalently translated than that of *'Ilm al-Bayān*.The detailed findings of the study have

been presented and discussed below in the Chapter six.

Last but not least, the second section of the Chapter explored and analyzed the data

related to the textual features (نظم الكلام) of the SL text and its five selected English

translations and traced the status of equivalence and its effects on the meaning. The

gradual and logical development of the thematic contents of the *Sūrah*, the refrain and

the contextual and situational features are the factors providing coherence to the text.

The conjunctional compounds, coordinating and resumptive particle و, recurring

prepositional phrases and other particles of cohesion such as particles of explanation,

interdiction, condition, similitude, limitation and restriction, reproof and reproach,

apocopate, apodosis, of condition and vocative particles including a demonstrative and

relative pronouns, adverbials operating as spatiotemporal referents and prepositions

were carefully studied to trace the cohesion of the SL-text.

The study also traced how the stylistic and textual features have been translated in

English language by the five selected translators, the consequent status of translational

equivalence and the effects of discarding or adhereing to the translational equivalence

on the meaning. The findings of the study have been presented in the following chapter of the research.

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CHAPTER 6

CONCLUSION

The present chapter aspires conclude the research as well as suggest workable recommendations for the translators, translation analysis, and also for the readers of the Qur'ān translations. It also aspires to suggest implications and the further scope of the research in this field.

The problem which promulgated the research, the research methods, and the conclusions of the three research questions which guided the study are briefly stated in the following section.

The Qur'ān has perpetual Divine guidance for the whole humanity and is revealed in Arabic. Its form and meaning are interwoven, inseparable, and making the meaning deep, multilayered, and ungraspable without comprehending its linguistic pattern. It has been accepted as untranslatable but to make its message intelligible for the non-Arabs its translations in multiple languages especially in English is essential as it is one of the primary sources of communication across the world. Comprehending and transmitting the Divine discourse into any other language is an arduous and strenuous effort for which the assistance from multiple disciplines such as, linguistics, stylistics, literary studies, Tafsīr, and Hadīth is required for methodological interpretations and translation to make this repository of knowledge and guidance

accessible for a larger community of mankind. It is also equally important that the translations need to be faithful to the SL-text with lucidity and accuracy.

The present study thus commenced with an assumption that rejection of equivalence at syntactic, semantic, stylistic, and textual levels and the preference of liberal approaches to the translation theory, such as communicative approach or dynamic equivalence for translating the Qur'ān as has been recommended by modern scholars and the translators may produce translations much different from the source language-text. It sets with the assumption that equivalent renderings of the Divine text may help in communicating the meaning more aptly than the non-equivalent renderings.

Accordingly, the study attempted to explore whether the search for equivalence in the Qur'ān translation can help to capture the sublimity of the Qur'ānic discourse which is a linguistic miracle, inimitable, untranslatable, sacred, and widely different from all other texts submitted for translation and to capture the depth of its meaning and to keep the translation impartial.

For the said purpose, not only the linguistic phenomenon of the Qur'ān was delved into, but also the methods of interpreting and decoding the meaning of the Qur'ānic discourse; developed and applied during the classical period of Islam were explored. The theory of translation and translation equivalence was also explored to

select the parameters for analyzing five selected translations of the *Sūrat al-Raḥmān* and the extent of translational equivalence in them.

The study was carried out by applying the descriptive qualitative research methods involving comparative close textual analysis. The selected source text was *Sūrat al-Raḥmān*, Chapter Fifty-five of Qur'ān and its five selected English translations by Haleem, Bewley, Yusuf Ali, Pickthall, and Arberry. The review of the previously researched compendium of literature on the features of the *Sūrat al-Raḥmān* helped to conceptualize the text type and its concentrated, multilayered, and complex linguistic, stylistic, textual, and pragmatic phenomenon. Similarly, the exploration of the translation theory and translation equivalence helped to decide useful paradigms for analyzing the English translation of the Qur'ān by Abdel Haleem, Bewley, Yusuf Ali, Pickthall, and Arberry. The study was guided by three research questions stated below.

Q.1. How do the key syntactic, semantic, stylistic, and textual features of the *Sūrat al-Raḥmān* help in transmitting the meaning and what are their functions?

Q.2. How far has the equivalence at syntactic, semantic, stylistic, and textual levels been achieved in the selected translations of the *Sūrat al-Raḥmān*?

Q.3. How does retaining or discarding the equivalence in the TL-texts affect the meaning of *Sūrat al-Raḥmān*?

The first question implied the four levels of investigation to obtain the syntactic, semantic, stylistic, and textual features of the *Sūrat al-Raḥmān*. These features have been

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further explored to comprehend their functional aspects. The second question employed the exploration of the SL-text and its five selected English translations to explore the extent of equivalence maintained in them. The third research question mandated the exploration of the effects of retaining or discarding the equivalence on the meaning in the TL-texts.

6.1 CONCLUSION OF THE RESEARCH

Based on the research questions and the four levels of analysis (see Chapter 4; 5; Appendix B and Appendix C of this study) helped to conclude the present research as follows.

Level-1: The in-depth study of the *Sūrah* to discover **syntactic features and their translational equivalence** revealed that a number of predominant specific syntactic categories forming strong relational ties between the various segments of the Qur'ānic discourse have been functioning to achieve communicative intent. The comparative study of these categories in the *Sūrat al-Rahmān* and its five selected translations carried out in the Chapter four of this research which led to some integral conclusions stated in the following section.

The study of *Sūrat al-Rahmān* revealed the use of multiple Arabic sentence types exhibiting a uniquely harmonized variety of syntax. Out of total seventy-eight verses, twenty verbal sentences (جملة فعلية) occur in Q 55: 2, 3, 4, 8, 9, 14, 15, 19, 22, 27, 29, 31, 35, 37, 41, 44, 46, 56, 74, 78, and sixteen nominal sentences (جملة اسمية) occur in Q 55: 1, 5, 6, 7, 10, 11, 12, 17, 20, 24, 26, 48, 50, 52, 62, 64, 66, 68, 70, 72, and the rhetorical

question in Q 55: 13 recurring thirty-one times regulate the pattern of the *Sūrah*. Besides, a simile with verbal force in Q 55: 58, interrogative in Q 55: 60, an imperative to thwart in Q 55:33, and imperative, prohibition, and interdiction in Q 55: 9 accord variant structures appear in the *Sūrah* to vitalize the balance and variety. Likewise Q 55: 35 (2 verbs), 39, 41(2 verbs), 42 and 72 depict the instance of passive verbs whereas Q 55: 2, 3, 4, 6, 7 (2 verbs), 8, 10, 13, 14, 15, 19 (2 verbs), 20, 22, 27, 29, 31, 33, 37, 44, 46, 54, 76 illustrate the use of active verbs. There are twelve instances of verbal and nominal clauses Simultaneously occurring in six verses Q 55: 28, 39, 43, 56 54, 74.

The comparative study of the syntactic pattern of the selected *Sūrah* and its five English translations at the first level of analysis led to the conclusion that translating a verbal sentence in to English is easier than that of the nominal sentence. It has been proved by the fact that Haleem and Pickthall missed translating only one verbal sentence (جملة فعلية) as verbal. Haleem merged the verse fourteen and fifteen by omitting the verb خَلَقَ which led to the confusion in the meaning, but the provision of the verb "created" by the other translators resulted in clear communication. Similarly, three translators; Bewley, Yusuf Ali, and Arberry translated the verbal sentences as verbal in the TL-text. The study proved the fact that the absence of the language specific systems lead to either non-equivalent or literal renderings. It has been proved by the English translations of the Arabic nominal sentence (جملة اسمية). Total sixteen nominal sentences were studied, and it was found that Arberry translated fourteen nominal sentences as

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nominal, Haleem translated eleven, Pickthall translated seven and Bewley, and Yusuf

Ali translated five each. In the rest of all verses, nominal sentences are changed into

verbal. Arabic nominal sentences are language specific, hard to translate, and may be

transformed according to the TL-norms. This deduction has been supported by the fact

that the English renderings of the nominal sentences by Abdel Haleem had an ease and

fluency although there had been omissions and alterations of grammatical categories as

discussed above (see the analysis of the related verses in 4.1; and Appendix B of this

thesis).

The study also revealed that a in the English rendering of recurring rhetorical

question commencing from Q 55: 13, similes, and interrogative in Q 55: 60, imperative

and conditional in Q 55: 9 and 33, prohibition and interdiction as in أَلَّا تَطْغَوْا in Q 55: 8,

and لَا تُخْسِرُوا in Q 55: 8 have closely followed the sentence structures used in the Qur'ān.

Similarly, Haleem, Ali, Pickthall, and Arberry closely retained the passive voice while

translating the passive verbs يُسْأَل in Q 55: 39 and يُعْرَف and يُؤْخَذ in Q 55: 41 in Enlish

except Bewley, who translated one passive verb يُرْسَل occurring in Q 55: 35 as "He will

pursue" which is not only an instance of syntactic non-equivalence but also disturbes

the situation and the level of importance. It thus helped to affirm that the change of

voice shifts the importance and leads to confusion and its retention makes the meaning

clear.

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Similarly, active verbs were rendered in active voice except a few, such as Haleem missed the verbs in Q 55: 37 and 78, Ali in Q 55: 35 and 78 and Pickthall missed in Q 55: 2 which reduce the pointedness of the meaning. Bewley and Arberry altered the three active verbs into passive voice in Q 55: 35, 37 and 78 which confuse the point of importance and emphasis. Two translators Bewley and Arberry rendered the verses in active voice as it is, which leads to the successful communication of the meaning (see the analysis of the related verses in 4.1.2; 4.1.3, and Appendix B of this thesis).

The investigation of the Arabic inchoatives and the predicates (المبتدأ والخبر) occurring in the selected *Sūrah* helps to determine their types, functional values, the nature of their translational equivalents in English and the effects of the selected equivalents on the meaning. Twenty instances of the Arabic inchoatives and predicates (المبتدأ والخبر) were analyzed (see the analysis of the related verses in 4.1.2; 4.1.3, and Appendix B of this thesis); and were classified in three types. The first type was based on the canonic default structure where inchoatives are followed by the predicate in the linear order occurring in Q 55: 6, 26, 29, 43, 58, and 60. It has been observed that four translators translated six inchoatives equivalently; Ali translated five inchoatives and five predicates of the canonic default structure equivalently but his translation of (هُوَ في شَأْنٍ) Q 55: 29 as "in (new) Splendour doth He (shine)!" which is an instance of inversed structure and partial equivalence, communicating the meaning clearly.

The second type depicts either elliptical inchoatives or elliptical predicates as in Q 55: 1-3, 5, and 17. Ali translated the first verse الرَّحْمَنُ as the predicate of an independent nominal sentence and its elliptical inchoative as "Allah" which he specified by adding it in parenthesis "(Allah) Most Gracious!", which not only clarifies the meaning but also makes his rendering equivalent. The rest of all translators interpreted it as the inchoative of the predicate (عَلَّمَ) as for example, Bewley and Pickthall translated it as "The All-Merciful taught the Qur'ān" which is equivalent and communicates the meaning very clearly. Only Haleem selected it-cleft clause which is an instance of syntactic alteration. The study also helped to conclude that to retain the elliptical predicate as elliptical in English appeared odd for the translators therefore, they explicated it while translating fifth verse only Arberry retained the source language norms. While translating the verse seventeen, Haleem explicated the elliptical inchoative in Q 55: 17 as 'He is,' but Yusuf Ali added it in parenthesis which is an instance of translational equivalence. The rest of all renderings have translational equivalence. The third type was the marked structure termed as hysteron proteron; have been discussed in the third level of investigation below.

The Arabic prepositional phrases (الجار والمجرور) create a web of relationship between the different parts of the *Sūrah* and also between the discourse participants, and link them with spatial and temporal factors. The study helped to conclude that these phrases provide additional or integral information about the governed nouns, pronouns

or verbs. In the selected *Sūrah* forty instances of prepositional phrases occurring in Q 55: 5, 8, 9, 10, 11, 13, 14, 15, 22, 24, 26, 29, 31, 33, 35, 37, 39, 41, 43, 46, 50, 52, 54, 56, 62, 66, 68, 70, 72, and 76 have been analyzed (see the analysis of the related verses in 4.1.2; 4.1.3 and Appendix B of this thesis). In Arabic the governed noun or pronoun is preceded by a preposition but in English language it is otherwise. The selected translators inversed the structure to overcome the linguistic disparities but they preserved the grammatical entities. Such alterations without any threat to meaning have been accepted as a mean to achieve translational equivalence under Peter Newmark's (1982) semantic approach to translation. The study helped to deduced that translating prepositional phrases into English occurring in the selected *Sūrah* has been a tedious task as the phrase structure in the TL-texts noticeably altered. Haleem altered the phrase structure in Q 55: 5, 24, 50, 66, 68, and 50; Bewley Q 55: 8, 24, 31, and in both prepositional phrases occurring in Q 55:35. Ali altered the pattern in Q 55: 5, 8, 24, 31, and Pickthall changed in Q 55: 5, 24, 31, and 33 and in two prepositional phrases occurring in Q 55: 8. Arberry changed the structure while translating Q 55: 24, 29, and 46 in to English. The altered structures disturb the relational ties and do not communicate the meaning effectively.

The investigation helped to conclude that the prepositions occurring in the *Sūrah* may be altered into adverbials but the governed nouns or pronouns have been retained in their English renderings. As for example, in the English translations of the Qur'ānic

prepositional phrases Q 55: 56, and 70 by Haleem, Q 55: 50, 52, 56, 66, 68, 70 by

Pickthall and Q 55: 50, 52, 56, 66, 68, 70 by Arberry are instance of partial alteration

and may be accepted as partial equivalents.

The investigation helped to conclude that the Arabic prepositions have been

translated as prepositions, adverbials or even sometimes omitted to cater for the selected

English structures. The governed nouns or pronouns (مجرور) have been committed to

the TL-text as the objects of prepositions, the prepositional complements, and

sometimes merged in TL-text by some translators. For instance in Q 55: 24 the

prepositional phrase له has been merged into a genitive pronoun 'His' as the subject

complement by all translators which is non-equivalent and changes the meaning. The

preposition ل denotes the meaning something which is owned and is also fixed for the

owner alone; whereas the use of English pronoun in genitive form communicates only

one aspect.

Thirty instances of the construct noun phrases (المضاف والمضاف إليه) comprising

of an annexed governing noun (المضاف) and a governed noun in genitive case (المضاف إليه)

occurring in Q 55:11, 12, 13, 17, 20, 26, 27, 29, 33, 39, 41, 44, 46, 48, 52, 54, 56, 60, 62,

and 78, were surmised in 4.1.2; 4.1.3, and Appendix B of the present study. Some of the

verses also carried two construct noun phrases. The regular occurrence of the annexed

governing and the governed nouns determine the relationship of possessors and the

possessed ones which is usually expressed through *of-genitive* construction in English.

They strengthen the relational ties within the text, as they govern and define other nouns or pronouns. The comparative analysis led to affirmation that the translators retained the grammatical entities but inversed the phrase structure to overcome the linguistic disparities. It has also been affirmed that translating the annexed governing noun has been more problematic than the governed noun as the governed noun has successfully been transmitted to the TL-texts although a few instances of non-equivalence have been significant but they were caused by omission. As for example, Haleem omitted the translation of مَن in Q 55: 26 and هُم in Q 55: 56 and 74. Bewley omitted مَن in Q 55: 26 and هَا in Q 55: 44 initiating total non-equivalence. In translating the annexed governing noun non-equivalence has also been caused by alteration. Haleem, Bewley and Ali omitted the translation of بَيْن in Q 55: 44 and Haleem, Bewley and Pickthall missed translating قَاصِرَاتُ in Q 55: 56 triggering non-equivalence. Besides, Pickthall missed translating the annexed governing nouns ذَاتُ in Q 55: 11, ذُو in Q 55: 12, ذُو in Q 55: 27 and ذِي in Q 55: 78. Arberry missed ذِي in Q 55: 78. The omitted items are non-equivalent and do not communicate the meaning clearly. However, the rest of the construct noun phrases have been equivalently translated communicating the meaning as clearly as humanly possible.

In addition, the omission of مَن in Q 55: 26 and هُم in Q 55: 56 and 74 omitted by Haleem, مَن in Q 55: 26 and هَا in Q 55: 44 by Bewley, ذَاتُ in Q 55: 11, ذُو in Q 55: 12, ذُو in Q 55: 27 and ذِي in Q 55: 78 by Pickthall cause fluent and smooth rendering but are

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non-equivalent. These elements have successfully been translated by the other selected translators, which affirmed that these elements are not translation resistant although translating them has been difficult.

The in-depth study of the selected Sūrah revealed the use of modifier and modified (الصفة والموصوف) illustrating the general and specific aspects of a noun including its types, qualities, fragrance, colors, taste, texture, and shape etc. to help readers to visualize the entity clearly. Seven instances of the Arabic modifier and modified occurring in Q 55: 12, 44, 66, 70, 72 and 76 were compared with the five selected translations (see the analysis of the related verses in 4.1.2; 4.1.3 and Appendix B of this thesis) which led to a number of conclusions. The inevitable alteration of the word order to overcome the linguistic disparities had been key to the translations of the Qur'ānic modifier and modified. In the selected translations the clause commenced with adjective followed by nouns which is a TL-text oriented pattern. It has been noticed that without such minor alterations the meaning may be hampered which is the key feature of the semantic translation; recommended for translating a sensitive text by Newmark (1982).

The study also proved that searching an equivalent for an Arabic modifier had been more challenging than a modified. It has been proved by the fact that all five translators translated six modified equivalently and only the modified ذُو Q 55: 12 was altered and rendered as a preposition "on" by Bewley and "in" by Arberry. Pickthall omitted it and added a vocative letter "O" in parenthesis. In these instances not only the

grammatical entity has been changed but also the accuracy of meaning has been reduced. "Its" by Haleem and "with (its)" by Ali are comparatively closer to the Qur'ānic discourse and may be taken as partial equivalent. However, the English renderings of the rest of the modified 'حَمِيمٍ', 'عَيْنَانِ', 'خَيْرَاتٌ', 'حُورٌ', 'زَفْرَفٍ' and 'عَبْقَرِيٍّ' may be accepted as much equivalent as humanly possible. It likewise, helped to deduce that translating a modifier is comparatively more difficult, as there have been more instances of non-equivalence. Haleem translated the modifier الْعَصْفِ in the verse twelve as "husked", Bewley used two-stem equivalence "leafy stem". Ali went for further clarification and committed it as "leaves and stalk for fodder" Pickthall merged the modifier and the modified both in his rendering. These both renderings are the instance of partial equivalence but they communicate the meaning clearly. Arberry however, altered the grammatical category by translating it as "the blade" which is non-equivalent and shifts the meaning to other aspects such as the absence of stem or may be a fresh blade of grass forming an instance of a partial equivalence communicating the meaning partially. Haleem translated the modifiers آنٍ Q 55: 44 as "flames" and Bewley as "fire" which are the instance of a totally altered grammatical entity causing non-equivalence. Similarly, Ali and Arberry made additions in translating نَضَّاخَتَانِ Q 55: 66. However, the English renderings of the rest of the modifiers 'خُضْرٍ', 'مَقْصُورَاتٌ', 'جِسَانٌ', and the second occurrence of 'جِسَانٌ' may be accepted as much equivalent as humanly possible.

Level-2: At the **second level** of investigation the **semantic features** were explored. The key lexical items/ components and their denotative and connotative meaning were explored, and then the translational equivalents used by the five selected translators were compared. The study led to some substantial conclusions. The study helped to conclude that (see the analysis of the related words in 4. 2 of this thesis) the level of semantic equivalence was higher than the syntactic equivalence and the instances of non-equivalence were very few. It has been verified by the fact that out of seventy-two measured items in Haleem and Abdullah Yusuf Ali's renderings fifty-seven words may be accepted as equivalent as human language may convey. Similarly, Bewley translated fifty-six and Pickthall fifty-three and Arberry fifty-four words equivalently. All these renderings conveyed the core meaning up to the extent of human achievability. The study determined that no translator chose any word which was totally non-equivalent. However a few instances of omission, fusion of certain lexical items, addition occurring on account of the absence of one-stem equivalents and also because of endeavour to capture multiple aspects of meaning have been found which are briefly stated here.

The study of non-equivalently rendered words helped to conclude that words with multilayer meaning were non-equivalently translated. All translators could cater only for one or two aspects of meaning. As for example, all five translators could not capture the depth and multiplicity of meaning of the first descriptive adjective الرَّحْمَن all of the English renderings depict only one aspect of the word although Bewley and

Arberry used hyphenated structure "The All-Merciful". The integral quality of the word

which lays in its extremity of the emotions of Mercy for all (including believers or non-

believers) are not activated or equalized in the target language. The word رَبِّ is also an

instance of multiplicity of meaning which has been translated as "Lord" by all selected

translators conveying only partial meaning. Similarly, the word مَارِج occurring in the

verse fifteen is multilayered conveying the meaning of flames with multiple qualities

such as blazing, intermingling, pure and smokeless. All five translators omitted the core

word "flame" but used the quality of the flame i.e. "smokeless".

It can also be concluded that in order to cater for the multiple aspects of the

Qur'ānic vocabulary translators used additional segments resulting from the absence of

one-stem equivalence but communicated the meaning as clearly as possible. As for

example, the word الْجَوَارِ and الْمُنْشَآتُ occurring in the verse twenty-four need more than

one word in the target language. It is rendered in two word equivalence as "the Ships

sailing" by Bewley and Ali. Only Pickthall used one-stem equivalence i.e. "the ships"

which is apparently very close to SL-text but the aspects of movement could not be

transmitted in the English rendering. In the absence of one stem equivalence the

translators added certain segments to the core words to accommodate the multilayered

aspects and components of the Qur'ānic vocabulary to grasp the message as accurately

as possible and also to avoid the semantic loss.

In the English renderings of certain Qur'ānic words there is a possibility of merging two words and rendering them as one word which reduces the clarity and precision integral to the Qur'ānic vocabulary. Haleem and Arberry for example, merged two Quranic words أَقِيمُوا and الْوَزْنَ in the verse nine and rendered as "weigh" omitting the word أَقِيمُوا which may mean "establish" as translated by Ali and "observe" by Pickthall. Similarly, in a few cases translators ignored the co-text, context and multilayered analysis to grasp the internal structure of the Qur'ānic vocabulary while translating certain lexical items. As for instance, the word النَّجْمُ in the verse six is multilayered and sensitive to co-text and context. Pickthall and Arberry translated it as "the stars" which is an instance of non-equivalence; as the co-text and the context both, demand an entity of the terrestrial body forming a contrast to the celestial bodies depicted in the verse five.

Finding one-stem equivalent for the Qur'ānic vocabulary with multiple components is a challenging task and such items are rendered partially equivalent. As for example, the difference between the two types of pearls اللُّؤْلُؤ and الْمَرْجَان is that of size but only one translator Haleem referred to the size as "large ones" and "small, brilliant ones" but the object remained untranslated which makes his rendering partially equivalent. Four translators used the word 'coral' which defines the colour and ignores the size. Bewley also involved the aspects of colour and the texture in translating اللُّؤْلُؤ

as "glistening pearls" but ignored the size. Thus, in spite of addition these renderings are but partially equivalent.

Level-3: At the third level of investigation the **stylistic features** related to the three disciplines of Arabic rhetoric *'Ilm al-Ma'āni*, *'Ilm al-Bayān*, and *'Ilm al-Badī'* were explored. Their types, constitutional elements and their multiple functions in the context have been explored, and then the translational equivalents used by the five selected translators were compared. The study led to important conclusions stated below.

The use of literary feature not only add to the linguistic and stylistic beauty but also sum up the wisdom of the universe precisely, explaining the invisible celestial categories and events in concrete manner and presents them so vividly that at time one not only sees them happening in front of human eye but also can touch them, taste them, and listen to them. The metaphoric representations in 'صَلْصَالٍ كَالْفَخَّارِ' Q 55:14 of the substance used in the creation of human body and the jinns, the water bodies flowing side by side but never meeting each other because of بَرْزَخٌ between them, the description of the rippling and tumultuous sky like 'وَرْدَةً كَالدِّهَانِ' synthesizing the sense of taste, sight (red) and touch (hot oil). Through the use of stylistic features The Creator describes the riches and beauty of Heavenly gardens loaded with fruits in abundance and the existence of bowers of bliss for the believers of Allah the Almighty in the center of these lush green gardens. The selected stylistic stratagems help the readers to perceive the richness,

the comfort and the beauty of their couches and the unravished beauty of the heavenly

maidens with الْيَاقُوتُ وَالْمَرْجَانُ through terrestrial images of gorgeous quilts, cushions, rugs

and jacinths, rubies, and coral. The unsubstantial and profusely bestowed phenomenon

has been made perceivable and intelligible for human comprehension through the use

of imagery, symbols, and metaphoric expressions, descriptive and transferred epithets

that a reader not only reads them but sees them as living and substantial entities.

Fifteen elements of *'Ilm al-Ma'āni*, which can be translated as functional and

pragmatic features or in the modern terms Speech Acts were traced in the present *Sūrah*

(see the analysis of the related verses in 5.1.1 and Appendix B of this thesis). The Sūrah

exhibits a number of instances of hysteron proteron (التقديم والتأخير) i.e. fronting of

predicate and postponement of the subject. The fronted predicates are prepositional

phrases referring to certain entities stated in the preceding verses, they thus

systematically, save repetitions and give precision to the expression. They provide a

further description of the previously stated entities and likewise shift the emphasis to

the following inchoatives. As for example, the fronted predicate فِي in the prepositional

phrase فِيهَا in the verse eleven refers to the earth emphasizes the following inchoative

فَاكِهَةٌ signifying all the riches of the earth especially the abundant variety of fruits.

Similarly, بَيْنَهُمَا in Q 55: 20 refers to the two bodies of waters enhancing readers'

motivation to shift their attention towards the minutest aspects, i.e. بَرْزَخٌ the invisible

hindrance preventing the interfusion of the two types of water revealing a calm

submission to Allah's Will. Likewise, the prepositional phrase in Q 55: 24 لَهُ refers to

Allah the Almighty as the sole Owner emphasizing the inchoative الْجَوَارِ depicting the

dynamics of transportation i.e. the sailing ships. Correspondingly, لِمَنْ in Q 55: 46 refers

to people accentuating their God-fearing nature. The fronted predicate هما in the

prepositional phrase فيهما occurring in Q 55: 5o, 52, 66 and 68 signifies the two heavens.

Its back grounded inchoative زَوْجَان illustrates the richness of the life-provisions, عَيْنَان

enriches the readers' imagination and enhancing their enthusiasm for the righteousness

and فَاكِهَة heightens the variety and richness of the rewards kept for believers. Likewise,

هنّ of the prepositional phrase فيهنّ occurring in Q 55:56 and 70 emphasize Heavenly

wealth and blessings. The back grounded inchoatives قَاصِرَاتُ and خَيْرَاتٌ حِسَانٌ illustrate

the righteous, courteous and beautiful ladies in the heaven.

The close comparative study of the technique revealed that translating a fronted

predicate is more complicated and difficult than a postponed subject. It has been

affirmed by the fact that while translating the fronted predicate فيها in Q 55: 11, and فيهما

in Q 55: 50, 52, 66 and 68 Haleem used "with". Likewise, Arberry changed فيهما in Q 55:

66, 68 and فيهنّ in Q 55: 70 into adverbial as "therin" and Pickthall as "wherein" making

these expressions poetic and in Nida's term dynamic but inaccurate communicating the

meaning imprecisely. On the contrary the postponed subjects have been translated as

accurately as humanly possible as well as providing the meaning appropriatly.

The refrain فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ Q 55: 13 is an instance of denial reporting (خبر)

(إنكاري) and affirmation (التوكيد) expressed in a reproachful manner caused by the obstinacy

and persistence of the addressees who are indulged in denial and accredit impotent gods

for all their gains in the world. The verse occurs and recurs after every reckoning of

Allah's countless blessings articulating the Divine reproofs and admonitions. All

selected translations used "which" to maintain the rhetorical question, "then", and "so"

to maintain the particle of resumption and denial 'ف'. In general, the entire rendering

of the verse remains emphatic and reproachful representing the message and the form

both as accurately as might be possible within the confines of English language.

The *Sūrah* illustrates a unique imperative to thwart and frustrate (أمر تعجيزي) in

the verse Q 55:33 encompassing apostrophe (المخاطبة), protasis (فاعل الشرط) opening with

إِن the particle of condition (اداة الشرط), and the apodosis (جواب الشرط)opening with ف.

The concluding section is an instance of limitation and restriction opening with the

particle of restriction (حرف الحصر) إلّا placed just after the frustrating challenge and

concludes the proposition. In the selected translations the particle of condition إِن has

been translated as "if" and the apodosis ف has been rendered as "then" by Haleem and

Pickthall and a direct imperative by the rest of the three translators. Haleem used

"without", Bewley and Arberry "except", Pickthall "save" and Ali "not without" to

translate the particle of restriction إلّا. The challenging conditional imperative from the

utter authority to a weaker addressee and the consequent impotency and the frustration

of the addressees are the key features equivalently rendered but the level of equivalence remained partial except with Pickthall.

The verse فِيهِنَّ قَاصِرَاتُ الطَّرْفِ Q 55: 56 with an instance of elliptical succinct (إيجاز) (الحذف) which may be حُور signifying the heavenly beauty and chastity. Haleem, Bewley and Arberry elucidated the elliptical entity as "maidens" and Pickthall as "those" which diminishes the terseness, suggestive elegance and brevity of the expression. Only Yusuf Ali retained the elliptical in the core text. He however, added it as "madiens" in parenthesis which makes rendering equivalent.

The study revealed the use of multiple categories of figurative devices ('Ilm al-Bayān:) in the Sūrah manifesting the celestial events and concepts in evident, distinct, clear and intelligible expressions. As for example, the Sūrah embodies the technique of explicit paronomasia وَالنَّجْمُ وَالشَّجَرُ in Q 55: 6 operating to widen the horizon of readers' imagination by placing them between two unrelated meanings of the one word. The co-text and the context prove that the uncommon meaning "shrubs", "herbs" or "plants" is intended rather than the common meaning i.e. "stars" as used by Pickthall and Arberry. Even these words with uncommon meaning are devoid of double-layered meaning restricting readers' imagination and thus virtually oppose the intended purpose of the employed technique. The same verse also carries hypallage (مجاز مرسل) or transferred epithet يَسْجُدَانِ in Q 55: 6 used for the semantically unrelated entities النَّجْمُ and الشَّجَرُ metaphorically and the meaning is to be deduced by the co-text and the context

but translating it in to English reduced the metaphoric aspect and consequently all English renderings become non-equivalent producing a significant reduction in the meaning.

A proverbial metaphor الثَّقَلَانِ in Q 55: 31 has been employed to produce an effective and forceful contrast to the general notion of the two species about themselves. The proud and pompous men and jinns are but tardy, sluggish and heavy throngs. The English renderings communicate the meaning in more explanatory terms. Synecdoche وَجْهُ (مجاز مرسل) in Q 55: 27 which has been translated as "countenance" by Pickthall and "face" by the rest of translators form the renderings equivalent without effecting meaning. The *Sūrah* also carries multiple types of similes to communicate the celestial and invisible occurrences in the universe and to make them vivid and comprehensible for the human mind. The elements of simile; the particle of similitude and the likened-to elements in the two similes صَلْصَالٍ كَالْفَخَّارِ in Q 55: 14 and كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ in Q 55: 58 have been catered in the selected English translations forming a clear communication of the meaning.

The use of two effective similes (التشبية البليغ) successively in the verse Q 55: 37 enriches the description. The study helps to conclude that the miner alteration in translating figures of speech leads to a greater semantic void. As for example, in the first effective simile وَرْدَةٌ; without the ground of similitude represents the immense broken rose petals signifying the massive ruined pieces of the red sky which has been altered as

"Crimson" by Haleem and Arberry, "red" by Ali, "rosy" by Pickthall heightening the colour rather than its condition of total wrack. The non-equivalent rendering altered the discourse into a common day to day speech. However, in the English renderings of the second effective simile كَالدِّهَانِ Haleem and Pickthall selected "red hide", Bewley "dregs of oil" and Arberry selected "red leather". Ali chose "ointment" annexing an explanation that how visual image of melting, inflamed and red ointment suggests the gigantic catastrophe. These expressions have stylistic equivalence but render multiple meanings. This also led to conclude that the possibility of using various expressions for the same word or clause.

The in-depth study of the *Sūrah* revealed the perfection and mastery in the use of schemes and embellishments *'Ilm al-Badī'*. The couplet embellishments (المحسنات البديعية الكاملة) occurring in Q 55: 5-6 and 14-15, isocolon (السجع المتوازي) in Q 55: 5-6 and 14-15, antithesis (طباق، مطابقة، تضاد) in Q 55: 5, 6, subtle form of antithesis (مقابلة لطيفة) in Q 55: 7 and 10, apostrophe (التفات) in Q 55: 13 and 31 semantic embellishment and distich (مراعاة المزاوجة) in Q 55: 17 and imperfect paronomasia (الجناس الناقص) in Q 55: 57 have been discerned in the *Sūrah*. The study of these forms helped to conclude that the creativity and beauty of the expression may be created by artistic arrangement of the word or by the schematic stratagem they organize, systematise and set constant network of relations with each other, and heighten the effect and strength of the Qur'ānic discourse. They are not merely the techniques of artistry but are integral to the

constitution of the meaning and prove that form and meaning in the Qur'ānic discourse have so closely been interwoven that it is impossible to overlook either of them. The apparatus and devices applied in schemes and embellishments are exclusively organized and systematised and form a constant network of relation with each other.

The use of spontaneous ornate rhyming prose (السجع المرصّح غير متكلّف)Q. 55:1-4, couplets and end rhyme are some of the most dominant features of the *Sūrah*. The regular pattern 'ان' occurring in the whole *Sūrah* interrupted only in ten verses. At first, it has been interrupted by the couplet ending at للأنّام and الأكْمَام in Q 55: 10-11, secondly by مَن نّار and فَخّار in Q 55: 14-15, then by أعلام in Q 55: 24, إكْرَام in Q 55: 27, أقْدَامِ in Q 55: 41, مُجْرِمُونَ in Q 55: 43, الْخِيَام in Q 55: 72 and الإكْرَام in the concluding verse. The flow of rhythmic pattern 'ان' and the interruption of the elongated vowels with most musical combinations اَم, اَر, and ون make the utterance most musical and harmonious. These phonological enhancements contribute to its intrinsic beauty which is the attributes of spontaneous ornate rhyming prose (السجع المرصّح غير متكلّف). Besides, the rhythmic and artistic array of phonemes and lexical items throughout the *Sūrah* and the refrain occurring thirty one times make it very pleasing which can easily be committed to memory. To retain the phonological enhancements in the English translations of *Sūrat al-Rahmān* was not possible by all selected translators which marred the total impact of the *Sūrah*. As the form and the meaning in the Qur'ānic discourse are interwoven and inseparable the translational loss becomes inevitable.

The study helped to conclude that translating antithesis in Q 55: 5 and 6, the subtle form of antithesis (مقابلة لطيفة) in Q 55: 7 and 10 and the apostrophe (الالتفات) in Q 55: 13 and 31 were comparatively less translation resistant elements as these entities have been successfully committed to the TL-texts by all translators communicating the meaning as equivalently as humanly possible (see the analysis of the related verses in 5.1.3; of this thesis). The rest of the entities were either partially retained or missed and thus became non-equivalent.

Level-4: At the fourth level of investigation the textual features related to the text linguistics of Qur'anic discourse involving contextual and situational features, refrain, ellipsis (حذف والمحذوف), conjunctional compounds (العطف والمعطوف) occurrences of و as a particle of cohesion , recurring prepositional phrases, particles of cohesion, and the elements of coherence of the *Sūrah*. The study investigated how these cohesive and coherent elements operate in the *Sūrah* and how much equivalently they are transmitted in English by the five selected translators. The study led to important conclusions.

Contextual and situational features have been integral in forming the relational ties between the different elements of the discourse. *Sūrat al-Raḥmān* has been revealed in the background of the question posed by the Meccans when they listened to the verse اسْجُدُوا لِلرَّحْمَنِ (Qur'ān 25: 59). It therefore, illumines that *Al-Raḥmān* is the one who taught them the Qur'ān, created man, and bestowed him with the power to discern and to speak, which not only creates a context of situation but also connects it with other

Sūrahs logically. All translators ignored to introduce the context of situation before commencing the translation which may be considered an instance of omission rather than that of the non-equivalence.

Refrain is a unique instance of phonological enhancements, contributes to the intrinsic beauty of the *Sūrah* and strengthens relational ties between the verses. It also helps to specify the relationship between the addresser and the addressees accenting their dissimilar origins and species i.e. man and jinn. All selected translators retained the original occurrences of the refrain to conform the equivalency of the message up to human level.

Thirteen ellipses (حذف والمحذوف) occurring in the *Sūrat al-Rahmān* perform multiple pragmatic functions. The ellipses are omitted entities and can be implied in its co-text. They virtually become key cohesive device to trigger the relational ties between the elements of the clause enhancing readers' imagination, reflection, and thinking abilities to fill in the omitted entity. They avoid repetition, give brevity and terseness to the expression and communicate the compact meaning. Ellipses occurring in the opening verses reproach the negligent beings who get all from Him and forget. The comparative study of the SL-text and its five selected English translations helps to conclude that retaining the elliptical entity in the target language is more difficult than explicating it. It has been proved by the fact that the elliptical inchoative بحرُبان in Q 55: 5 has been retained only by Arberry and the rest of the four translators spelled it out.

Similarly, the implied elliptical preposition في in Q 55: 9 has been construed as "in" by all translators. In the Q 55: 24 the implied elliptical predicate السفن has been explicitly stated as "ships" by all translators. Similarly, the implied elliptical noun حُور in Q 55: 56 and the modifier خَيْرَاتٌ in Q 55: 70 have been delineated as "maidens" by Haleem, Bewley and Arberry, which are the instances of non-equivalence. Only Pickthall retained the elliptical entities but Ali spelled them out in parenthesis. Such practices eliminate the functional aspects of ellipsis and reduce the impact of the Divine discourse. The retention of the ellipsis may communicate the meaning to the point but it may restrict readers' speculation and imagination dilatability. It may make the clause self-explanatory and the interdependency of the clauses and their relational ties, which are the key functions of ellipsis, may be belittled.

Conjunctional compound (العطف والمعطوف) is one of the key devices triggering textual cohesion and inter-relating phrases, clauses, and sentences and setting a strong network of relation between the various sections of the Sūrah. Disjunction equally emphasizes the flow of interconnected thought making the text highly cohesive and coherent (see 5.2 and Appendix B of this thesis). It can safely be deduced that the English renderings of the conjunctional compounds were comparatively more equivalent as all selected translators committed the constitutional elements i.e. coordinating noun (المعطوف عليه), coordinated noun (معطوف على) and the particle of coordination (عاطفة و)more accurately. However, the relational ties between these elements could not be

retained as the succeeding element of the Arabic conjunctional compound reclines (عطف)
on the preceding element which is the key feature of Arabic conjunctional compound,
could not be retained. Both coordinated and the coordinating elements entered into a
paratactic relation forming apposition. For this difference, the translator needs to
provide explanation and assistance to the reader.

Similarly, the occurrence and elision of (و) in the Qur'ānic discourse may operate
for coordination, for resumption (الاستئنافية), and even for extension or inclusion
according to the context and co-text. Besides, a large number of particles of cohesion
comprising of the particles of explanation, interdiction, resumption, condition,
similitude, limitation and restriction, reproof and reproach, apocopate, apodosis, of
condition and vocative particles, including demonstrative and relative pronouns,
adverbials operating as spatiotemporal referents, preposition, recurring prepositional
phrases have been used significantly in the *Sūrah* setting a network of relationship
between the segments of the discourse (see 5.2 and Appendix B of this thesis). The study
revealed that the level of equivalence was far higher with all translators as compared to
that of non-equivalence in committing the particles of cohesion to the target text.
However, some of the renderings were nearly equivalent and helped communicating
the meaning as much as possible.

The study led to the conclusion that although the contextual and situational
features were not incorporated by the translators in the introduction of the *Sūrah*, but

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the complete text was committed to the translation by all translators. The omission and the insertion of the refrain befell according to the pattern of Arabic scriptures, although these omissions and insertions were ascertained at the word level. Allah's core Blessing for mankind and jinn, a moral lesson in the verse eight and nine, reinforced by the refrain, the functions and purposes of the creation, the importance of maintaining Justice for security of life on the earth as maintained by the sky revealing the omnipotence of Allah the Almighty have been as much equivalently committed to the TL-texts by all five translators as human language may do so. The progression, the interval and the resumption of stating the Divine gifts in the forms of the terrestrial, celestial, and aquatic assets for the creatures indicated in this section of the *Sūrah*, the plight of miserable sinners in Hell and the Blessings of Allah (SWT) surrounding the believers in the two types of Heavens; all were translated according to the pattern of the Qur'ānic discourse. All translations conformed closely to the sections and sub-section of the *Sūrah* and also to the logical development of the argument and the thematic content imparting coherence to the translated texts (see 5.2 of the research).

It may likewise be added to the conclusion that there are a number of verses possessing more than one stylistic characteristics operating to manifest and communicate the message of Allah SWT clearly. The two verses - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ Q 55: 5-6 are instance of couplet embellishments (المحسنات البديعية

الكاملة), Isocolon and internal rhymes (السجع المتوازي) and (التصريع/السجع في الشعر) as well as

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antithesis (طباق، مطابقة، تضاد) simultaneously. The verse Six further bears the characteristic of hypallage or transferred epithet (مجاز مرسل) as well as explicit paronomasia (التورية الظاهرة) (See the analysis of the related verses in 5.1 and Appendix B of this thesis). Similarly, the verse thirteen فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ Q 55: 13 inhibits the tenants of denial reporting and affirmation (خبر إنكاري والتوكيد) and apostrophe (التفات) forming a shift from third person plural to the second person dual. Analogues to that, the following two verses (خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ۔ وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ) Q 55:13-14 form the couplet embellishments (المحسنات البديعية الكاملة) as well as isocolon and internal rhymes (السجع المتوازي) and (التصريع/السجع في الشعر) (See the analysis of the related verses in 5.1 and Appendix B of this thesis).

Correspondingly, the verse thirty-one سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ Q 55:31 depicts the proverbial metaphor (استعاره تمثيلية) and an apostrophe (التفات); a shift from third person to first person plural: Q 55: 31 and the verse Fifty-six فِيهِنَّ قَاصِرَاتُ الطَّرْفِ exhibits two features; the elliptical succinct (ايجاز الحذف) and hysteron proteron. The transference of any Verses with so many technical entities into target language and still retaining its features is a hard task if not impossible.

The study revealed that for the successful decoding and recoding of the meaning, the translational analysis at the four levels is pre-requisites. In order to take decision about the translational equivalence, the processing of the Divine discourse generally and the discourse of the *Sūrat al-Raḥmān* particularly, all four levels are to be kept in mind.

As for example, the English equivalent for the word 'النَّجْمُ' occurring in the verse six as "stars" may appear equivalent and fine as the lexical and grammatical categories are retained, besides, it is a famous meaning and people even name their children as 'نَجْم'. But the stylistic investigations ascribe the meaning just contrary to the general expectations as "shrubs" or "bushes"; an instance of explicit paronomasia and an isocolon. The verse has been paired with the verse Five which represents the celestial bodies the sun and the moon whereas, the verse Six encompasses the terrestrial bodies. It, thus forms a perfect and balanced linguistic structure signifying the balance in the universe. Thus, the stylistic processing opens a view to another option which seems to be a farfetched category "shrubs/ bushes" but can be acquired through stylistic processing.

Therefore, the exploration at these four levels not only helps to realize and appreciate the par excellence of the linguistic phenomenon and the intrinsic literary merits of the *Sūrah* but also helps to discover the methods of exploring meaning by comprehending these literary devices. These literary apparatus not only form the meaning in the text but also give it depth, make it clear or tacit as per requirement, influence readers' mind, thought and imagination. The comprehension of these literary and linguistic designs not only provides information but also opens up the readers' mind and imagination and discipline their thoughts and actions. The knowledge and the understanding of these four levels enable the translators to be more cautious in the

selection of linguistic, stylistic, and textual equivalence. It will likewise enhance readers' comprehension and raises their consciousness for locating the existence or non-existence of equivalence.

The linguistic, stylistic and textual phenomenon of the whole *Sūrah* endows it with stunning beauty. The occurrence of recurring musical phonemes and parallelism, couplet embellishments, isocolon and internal rhyme bequeath the *Sūrah* with rhythmic flow. They not only enhance the phonemic beauty but also set a network of relations between the various sections of the *Sūrah*. But rendering these phonological enhancements into English or any other language is not possible. Catford (1965) has rightly declared such features of any text as un-transferable substance.

The in-depth study of the selected *Sūrah* of the Qur'ān and its five selected English translations revealed that the functional and pragmatic features (*'Ilm al-Ma'ānī*) and figurative devices (*'Ilm al-Bayān*) were more equivalently translated than the lexical and semantic embellishments (*'Ilm al-Badī'*).

It also helped to conclude that English translators adhered to translation equivalence at syntactic, semantic, stylistic, and textual levels as closely as possible, which helped in communicating the meaning as faithfully as humanly possible.

6.2   RECOMMENDATIONS

The Qur'ān is inimitable, miraculous and Divine discourse with unique purpose and linguistic features forming a unique and matchless genre, thus, it demands a treatment

different than other texts while translating and reading. The adherence to equivalence caters for the linguistic aspects of the text. Based on the findings of the research the following strategies can be applied to make the translation equivalence successfully operative.

1. The Qur'ān is a linguistic miracle and to comprehend its thematic contents it must be penetrated linguistically, stylistically, textually, and pragmatically without abandoning the past researches in these fields. Linguistic enquiry can help to avoid contradictions. The present research, thus recommends the application of linguistic translation models in carrying out the translational analysis. Furthermore, to recode the meaning of the Qur'ān in the TL-text, the semantic approach to translation as theorized by Newmark, is to be applied as it not only translates "semantic and syntactic structures" but also lays emphasis on the "contextual meaning of the original" (Newmark, 1982, p.39). It recommends firm adherence to the linguistic norms including text, style, and socio-cultural phenomenon of the SL-text. It also caters to the readers' needs by focusing on connotative, textual and contextual values of each linguistic item in course of translation. Besides, adherence to equivalence has its basis in the translation of the religious text as it emphasizes close relations between SL-text and TL-texts and discourages omissions, alterations and addition. In this regard it provides a

safety ground for the faithfulness to the source text as discussed above in the Chapter two of this research.

2. It is recommended that translators must have adequate knowledge of the Qur'ān exegesis. It is mandatory for them to have not only a higher degree of competence in Arabic and English languages and linguistics but also in the art of translation.

3. Adding detailed introduction to each *Sūrah* of the Qur'ān including the context of situations in which *Sūrahs* are revealed (*Asbāb al-nuzūl*), the division of main sections and the subsections of the *Sūrah*, and their functions in content development. Similarly, the discussions on the key grammatical categories and syntactic patterns, stylistics features, the tools of cohesion and coherence and linguistic ambiguities are to be encompassed. The inclusion of brief notes concerning the problems involved in translating these features and the reasons for making certain choices to create equivalence will assist readers in decoding and comprehending the elements of the Qur'ānic discourse and their functions in communicating the meaning, which will save the readers from stumbling at any point.

4. Numerous lexical items in the Qur'ān are language specific and culture bound, which makes them resistant to translation. The future researchers may create equivalence for lexicons by locating such items, exploring their multiple aspects,

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and discussing them in the introduction of the *Sūrahs* at their first occurrence, and referring them onwards. Similarly, a glossary of such words can also be prepared as has been done by Bewley (1999) which is helpful but is brief and can be developed further.

5. Multi-layered words may be translated by using loan words, borrowed words, coinage or calque if they are found appropriate. Similarly, equivalence for such words can be created by using the available word, and then by estimating the lost segment of meaning, hyphenated phrase may be added. If some aspects of meaning are still not communicated, a parenthetical note may clarify the meaning, as for example, the SL word (ذُو الْعَصْفِ) by Ali is translated as "with (its) Leaves and stalk for fodder" which is an instance of addition and can be rendered as "with leafy-stems (used for fodder)".

6. The key linguistic difficulties occurring in the course of translation may be treated at the very point they occur in the *Sūrah* by incorporating an explanatory note elucidating the difficulties pertaining to the linguistic choices made by the translators.

7. Ellipsis is one of the key cohesive device appropriately occurring in the Qur'ānic discourse. The elliptical part is usually implied in the context with the situation offering choices. The study revealed that the elliptical words or grammatical entities have been spelled out in the TL-texts and consequently the other

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possibilities offered by the context have been diminished. As for example, in the Verse, عَلَّمَ الْقُرْآنَ عَلَّمَ الْإِنسَانَ Al-Alūsī, (2000, p.139) traced other objects like عَلَّمَ الْإِنسَانَ الْقُرْآن / الْمَلَائِكَة / عَلَّمَ جبر يل عليه ا لسلا م الْقُرْآن and so on for the elliptical entity. In exegesis there is always a space for the discussion to clarify it but in translation, it is limited and such insertions hamper the translation with personal and individuals responses which cannot be recommended in course of translating the Qur'ān. The future researchers thus, need to refrain from the explication of the elliptical part.

8. Every translator unintentionally carries out parsing at various levels while committing any text to a target language. But the said activity is to be channelized and systematized while translating Divine scriptures so that all aspects of the grammatical categories and the syntactic, stylistic, and textual strategies become clear along with the complete comprehension of the Qur'ānic discourse. It is recommended that source language text should be parsed precisely and systematically.

9. In order to make accurate and appropriate word choices, there is a need to conduct the componential analysis of the lexical items. In certain cases the activity may be done randomly but for translating sensitive texts, it should be more carefully carried out by keeping an account of the elements successfully transferred into target language and the elements depicting the translational loss.

Studies in future thus need to focus on componential analysis of the Qur'ānic lexicon at individual as well as institutional levels.

10. There should be more institutions to assist translators in managing the translation tasks. For instance, there is a strong need to develop more text processing software for various categories such as for processing stylistic devices, grammatical categories, semantic fields, and componential analysis. It is important to note that such software may be applied but the ultimate decision is to be taken by the translator himself/ herself based on the text, context, and the situation of the text under the process of translation. Institutional assistance to the translators in conducting componential analysis is thus strongly recommended.

11. Overcoming the unnaturalness is a tedious task, especially when the target is to acquire equivalence as closely as possible. On the other hand, some of the workable techniques can be of certain use. A translator, with the help of an effective introduction, can explain some of the causes of a different word order used in the translation, which will bring a level of acceptability and will enhance readers' understanding. The difficulty can also be overcome if the translation is printed along with the transliteration of the Arabic text in three lines i.e. the first line should carry the transliterated Arabic text, the second, the English equivalents underneath every SL word ignoring the syntax. The third line should

carry smooth and fluent English. This will inculcate an understanding of the sense of the transliterated SL-text and, after a certain period of time, the readers will develop an intimacy and may start understanding it.

6.3   IMPLICATIONS OF THE RESEARCH

The study explored multiple theories of interpreting the SL-text in Arabic language as well as the linguistic theories of translation to conduct the translational analysis of the SL-text, the methods and the process of translation to form a composite model for analyzing the transference of a sacred and sensitive text into the target language. It is a combination of theory and practice. The study has useful implications in the field of academics as well as in the other disciplines.

The research has potential and positive implications in the academic field in general and the in the field of translation and the translation of the Qur'ān in particular. It will affect the Qur'ān translators, the readers of the Qur'ān translations and also the English readers' of the Qur'ān; who do not understand Arabic language. It will help the Qur'ān translators in demarcating a number of translation methods, procedures, underlying difficulties in the preservation of linguistic phenomenon, the problems of resolving the dichotomous issues and the suggested solutions for them by the translation theorists, the nature of equivalence, and the effects of its presence and absence in TL-text. It will help developing the translators' insight to explore the available equivalents and to devise the methods to create them when they are missing in the target language.

It may also help them to look at the various levels of the same text and comprehend the dichotomies therein and by applying the tools discovered by the various branches of linguistics and the discipline of translation studies to resolve them.

The study provides a comparative analysis of the theory from which a significant contribution can be drawn in the field of theory. The research widens the scope and implication of the theory of translation and translation equivalence, maps the line for synthesizing parameters drawn from various sources, and provides practical and workable guideline for decoding and re-encoding the text in different languages. The suggested methods of the study are comparatively more authentic and scientific for translating a sensitive text.

The research has recommended the application of linguistic theory in translating a sensitive text which is comparatively more authentic and provides more scientific methods to address multiple controversies occurring in terms of the interpretations of the sensitive text under the hermeneutic approach, deconstructionist, or post-colonial theories of translations.

Apart from the academic field there are other useful implications of the study as for example, a significant contribution can be drawn in the field of interfaith dialogue and debates. It can likewise be helpful to the institutions working on data base for interpreting multiple texts. The research can also provide a substantial material to the software developers working on the development of Qur'ān corpus. It can provide

sound methods for the development of text processors for processing any text at multiple levels.

This research can provide a solid base for conducting further research in the field of Qur'ān translations and their analysis. It can be espied that such studies will have positive effects on the quality of the Qur'ān translations especially when more and more translated versions are in circulation. Consequently, new translations of the Qur'ān can be carried out based on the findings and recommendations of this research. Further research can be conducted on various available ground works like Haleem's study of Apostrophe (الالتفات) Raof's treatise on Qur'ān translation , Mir's study of verbal idioms, Neil Robinson's exploration of register analysis and El-Awa's textual relations in the *Sūrahs* of the Qur'ān may can be explored in the TL-text. It also opens more venues for the similar researches needed as the ground works substantial for the translation and the translational analysis of the Qur'ān and more data can be obtained through the inquiries in field of comparative linguistics. Since the research recommends adherence to SL-text norms, the translations will thus include linguistic deviations which can open new research avenues in the field of stylistic analysis. Research can likewise be conducted on the smaller texts. It can similarly be foundational for preparing teaching and learning material to teach Qur'ān translations to graduate and post graduate learners.

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APPENDIXES

8.1. APPENDIX A:

A bilingual glossary of specific linguistic and literary terms used in the research

	Arabic Linguistic terms (in English)	Arabic Linguistic Terms used in the research
1.	Active voice and passive voice	(المبني للمجهول المبني للمفعول)
2.	Accusative case (Object)	(النصبي) *(al-nasbī)*
3.	Active participle	(اسم الفاعل) *(Ism al-fā'il)*
4.	Affective and indicative sentence	(الجملة الانشا ئية و الجملة الخبرية)
5.	Annexed governing noun	(المضاف) (مضاف) *(al-mudāf)*
6.	Annexed noun in genitive case	(المجرور) *(al-majrūr)*
7.	Apocopate: particle of condition	(اداة الشرط) *(adāt-al-shart)*
8.	Apodosis	(جواب الشرط) *(Jawāb-al-shart)*
9.	Appropriacy	(مناسبة) *(munāsabah)*
10.	Arabic rhetoric	(بلاغة) *(Balāghah)*
11.	Conclusive, Apocopative, perfectively sure of	(جازمة) *(Jāzimah)*
12.	Conjunctional compound	(العطف والمعطوف) *(al-'atf-w'-al-m'atūf)*
13.	Consequential metaphor	(استعارة تبعية) *(isti'ārah taba'iyyah)*
14.	Construct noun phrase	(مضاف) *(al-mudāf w'al-mudāf 'ilayh)* (المضاف والمضاف إليه)
15.	Coordinated noun	(معطوف على) *(m'atūf 'alā)*
16.	Coordinating noun	(المعطوف عليه) *(al-m'atūf 'alayh)*
17.	Coordinating Particle	(عاطفة) (حرف عطف) *('atf)*
18.	Decisive apodosis particle	*(Jawāb al-shart jāzim muqtarin)* (جواب الشرط جازم مقترن)
19.	Defective verb	(فعل الناقص) *(fi'l al-anāqis)*
20.	Derived noun	(اسم مشتق) *(ism mushtaq)*
21.	Disclaim for restriction	(استدراك) *(Istidrāk)*
22.	Eloquence	(فصاحة) *(Fasahah)*
23.	Fixed noun	(اسم جامد) *(ism jāmid)*
24.	Fronted predicate	(خبر مقدم) *(khabar muqaddam)*
25.	Genitive (Possessive)	(الجار) *(al- jār)*
26.	Governed noun in genitive form	(المضاف إليه) (مضاف إليه) *(al-mudāf 'ilayh)*
27.	Grandiloquence/ the science of effective communication'	(البلاغة) *(al-Balāghah)*
28.	Illustrative and expository	(تفسيرية) *(tafsīriyyah)*
29.	Imperfect verb	(مضارع) *(mudāri')*
30.	Inchoative	(مبتدأ) (خبر) *(Al-mubtada')*
31.	inchoatives and the predicates	(المبتدأ والخبر) *(Al-mubtada' wa'l-khabar)*
32.	Modifier and modified	(الصفة عالموصوف) *(al-sifah wa'l-mawasūf)*
33.	Nominal and verbal sentence	*(Jumla Ismiyyah wa'l f'iliyyah)* (جملة اسمية والفعلية)

34.	Nominative case (Subject)	(الرفعي) (al-rafʿī)
35.	Particle	(أداة - حرف)
36.	Particle of limitation and restriction	(حرف الحصر) (ḥarf al-ḥaṣr)
37.	Passive participle	(اسم المفعول) (ism al-lmafʿūl)
38.	Postponed inchoative	(المبتدأ المؤخر) (Al-mubtada' mu'akhkhar)
39.	Predicate	(خبر) (khabar)
40.	Prepositional phrase	(الجار والمجرور) (al-jār wa'l-majrūr)
41.	Prohibition, interdiction	(ناهية) (nāhiyah)
42.	Protasis	(فاعل الشرط/ al-amr li'l-taʿjīz) (fāʿil al-shart/ protasis (fʿilal-shart) (فعل الشرط لأمر للتعجيز)
43.	Reproach, reprehension, censure	(التوبيخ) (al-tawbīkh)
44.	Resumption (Resumptive)	(al-istʿināf) (الاستئناف) (الاستئنافية)
45.	Reviewing and commenting	(للتعقيب) (li'lt'aqīb)
46.	Syntax	(اعراب) (I'rāb)
47.	Tense	
48.	Textual symmetries/ organization /Organic whole	(نظم) (Naẓm)
49.	Verb in subjunctive mood	(مضارع منصوب) (muḍāriʿ manṣūb)
50.	Verb in indicative mood	(مضارع مرفوع) (muḍāriʿ marfūʿ), (مضارع معروف)
51.	Verb in jussive mood	(مضارع مجزوم) (muḍāriʿ majzūm)
52.	Verbal noun/ root	(مصدر) (Maṣdar)
53.	Verb in past form	(فعل ماضي)

Stylistic terms

Functional & pragmatic features: Speech Acts		'Ilm-ul-Ma'ani
54.	Achievable wish	(ترجّي) (tarajjī)
55.	Admiration	(مدح) (madḥ)
56.	Affirmation	waʾl- (al-tawkīd) (التوكيد)
57.	Apostrophe	(المخاطبة) (al-mukhātabah)
58.	Astonishment	(تعجب) (ta'ajjub)
59.	Conjunction and disjunction	(الوصل والفصل) (al-wasl wa'l-fasl)
60.	Constatives and performatives	(الخبر والإنشاء) (al-khabar wa'l-Inshā')
61.	Contract	(عقود) ('uqūd)
62.	Denial reporting	(خبر إنكاري) (khabar 'inkārī)
63.	Ellipsis and the ellipted items	(حذف والمحذوف) (Ḥazf-wa'l-maḥdhūf)
64.	Elliptical succinct	(ايجاز الحذف) (ījāz al-ḥazf)
65.	Hope or expectation	(افعال رجاء) (af'āl rajā')
66.	Hysteron proteron: fronting of predicate and postponement of the subject	(التقديم والتأخير) (al-taqdīm wa'l-t'akhīr)
67.	Imperative	(الأمر) (al-amr)
68.	Imperative to thwart and frustrate	(أمر تعجيزي) (amr ta'jīzi)
69.	Interrogative	(استفهام) (istifhām)
70.	Invective	(ذم) (ẓam)
71.	Limitation or restriction	(الحصر) (al-ḥaṣr)
72.	Optative	(تمني) (tamannī)

73.	Prohibition	(النهي) *(al-nahy)*
74.	Swearing	(قسم) *(qasam)*
75.	To advise	(إرشاد) *(irshād)*
76.	To contempt	(تحقير) *(tahqīr)*
77.	To make hopeless	(تأييس) *(ta'yīs)*
78.	To pray	(دعاء) *(du'ā')*
79.	To reprove or rebuke	(توبيخ) *(tawbikh)*
80.	To request	(التماس) *(iltimās)*
81.	To threat	(تهديد) *(tahdīd)*
82.	Vocative	(نداء) *(al-nidā')*
83.	Wish	(تمني) *(al-tamannī)*
	Figurative devices	***'Ilm-ul-Bayān:***
84.	?	(استعارة أصلية) *(isti'ārah asliyyah)*
85.	Absolute metaphor	(استعارة مطلقة) *(isti'ārah mutlaqah)*
86.	Allegory	(مجاز) *(majāz)*
87.	Borrowed	(مستعار) *(Must'ār)*
88.	Borrowed-from	(مستعار منه) *(Must'ār minhu)*
89.	Borrowed-to	(مستعار له) *(Must'ār lahū)*
90.	Challenging, beckoning or signalling	(تلويح) *(talvīh)*
91.	Cognitive allegory	(مجاز عقلي) *(Majāz 'aqlī)*
92.	Confirmed simile	(تشبيه مؤكد) *(tashbīh mu'akkad)*
93.	Effective simile	(التشبية البليغ) *(al-tashbīhal-balīgh)*
94.	Enhanced metaphor	(استعارة مرشحة) *(isti'ārah murshahah)*
95.	Explicit and consequential metaphor	(استعارة تصريحية تبعية) *(al'isti'ārah al-tasrihiyyah taba'iyah)*
96.	Explicit metaphor	(استعارة تصريحية) *(Isti'ārah tasrihiyyah)*
97.	Explicit paronomasia	(التورية الظاهرة) *(al-Tawriyat al-Zāhirah)*
98.	Ground of similitude	(وجه شبه) *(wajhu shabh)*
99.	Hypallage/ transferred epithet / synecdoche	(مجاز مرسل) *(Majāz mursal)*
100.	Implicit metaphor	(استعارة مكنية) *(isti'ārah makaniyyah)*
101.	Innuendo	(تعريض) *(ta'rīd)*
102.	Intended meaning	(مكنى عنه) *(makni 'anho)*
103.	Likened {What is compared}	(مشبه به) *(mushabbah bihī)*
104.	Likened-to {with which is compared}	(مشبه) *(mushabbah)*
105.	Linguistic allegory	(مجاز لغوي) *(majāz lughavī)*
106.	Metaphor	(استعاره) *(isti'ārah)*
107.	Meticulous simile	(تشبيه مفصل) *(tashbīh muffasal)*
108.	Metonymy	(كناية) *(kināyah)*
109.	Abstract metaphor	(استعاره مجرّده) *(isti'ārah mujarradah)*
110.	Particle of similitude	(أداة الشبه) *(adāt al-shabh)*
111.	Proverbial metaphor	(استعاره تمثيلية) *(isti'āra tamthīliyyah)*
112.	Semantic adequacy?	(مناسبة) *(munāsabah)*
113.	Sign —	(إشارة) *(ishārah)*
114.	Simile	(التشبيه) *(al-tashbīh)*

115.	Symbol	*(ramz)* (رمز)
116.	Synopsis simile	*(tashbīh mujmal)* (تشبيه مجمل)
117.	Unrestricted simile	*(tashbīh mursal)* (تشبيه مرسل)
118.	Unrestricted synopsis simile	*(tashbīh mursal mujmal)* (تشبيه مرسل مجمل)
	Lexical and semantic embellishments	**'Ilm al-Badī' al-lafẓī wa'l-Ma'nawi** (اللفظي والمعنوي) علم البديع
119.	Adaptation: **Lexical**	*(iqtibās)* (اقتباس)
120.	Antithesis : **Semantic**	*(ṭibāq, muṭābaqh, taḍād)* (طباق، مطابقة، تضاد)
121.	Apostrophe Iltifāt :**Semantic**	*(Iltifāt)* (التفات)
122.	Chiasmus: **Semantic**	*(al-Muqābalat al-'aksiyyah)* (المقابلة العكسية)
123.	Couplet embellishments :	*(al-muhassināt al-badī'iyyat al-kāmilah)* المحسنات البديعية الكاملة)
124.	Imperfect paronomasia :**Lexical**	*(aljinās al-nāqis)* (الجناس الناقص)
125.	Internal rhymes : **Lexical**	*(altaṣrī'/al-saj' fī'l shi'r)* (التصريع/السجع في الشعر)
126.	Isocolon :**Lexical**	*(alsaj' al-mutawāzī / al-taṣrī')* (السجع المتوازي)
127.	Oxymoron :**Semantic**	*(al-'irdāf-ul-khulfī)* (الإرداف الخلفي)
128.	Parallelism :**Semantic**	*(Al-mu'āwazanah)* (الموازنة)
129.	Perfect paronomasia : **Lexical**	*(jinās kāmil)* (جناس كامل)
130.	Semantic embellishment and distich	**Semantic** *(Murā'at al-muzāwajah)* (مراعاة المزاوجة)
131.	Spontaneous ornate rhyming prose:L	*(Alsaj' al-muraṣṣa' ghayr mutakallif)* (السجع المرصح غير متكلف)
132.	Subtle form of antithesis :**Semantic**	*(Muqābalat laṭīfah)* (مقابلة لطيفة)
	Textual Terms	
133.	Appropriacy	*(Munāsabah)* (مناسبة)
134.	Context/ Context of situation	*(Al-maqām) (Al-siyāq)* (المقام/ السياق)
135.	Miracle	*(I'jāz)* (إعجاز)
136.	Situationality	
137.	Symmetry	*(Nasq)* (نسق)
138.	Text	(النص)
139.	Textual symmetries	*(Nazm)* (نظم)
140.	Textual relatedness / Organic unity	(نظم الكلام)

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8.2. APPENDIX B:

1. The selected source text and its five selected English translations parsed and tabulated

Abbreviations used in this document:
DD: Definite determiner
CC: Coordinating conjunction
P.   Preposition

SLT AND TLT Q 55: Title; Al- Raḥmān

Q 55: Title: الرَّحْمَنُ
الرَّحْمَنُ DD.   1ˢᵗ descriptive epithet in nominative case

Title	Haleem	Bewley	Ali	Pickthall	Arberry
الرَّحْمَنُ	The DD **Lord** singular, nominative **of** post modification **Mercy** singular, nominative	The DD **All - Merciful** explicit quantifier, descriptive adjective , singular, nominative	The DD **Most** Superlative form, pre modifying adjective **Gracious!** superlative form, pre modifying adjective	The DD **beneficent** absolute form, singular, pre- modifying adjective	The DD **All-Merciful** explicit quantifier, descriptive adjective , singular, nominative

SLT AND TLT Q 55: 1-2

الرَّحْمَنُ	عَلَّمَ	الْقُرْآنَ.
DD.+ descriptive adjective in nominative case	transitive verb in past form, with latent pronoun HE	DD.+ proper noun in accusative case
Subject of the elliptical predicate رَبُّنَا The predicate of the elliptical subject	1ˢᵗ verbal sentence, 1ˢᵗ predicate for الرَّحْمَنُ Predicate Q 55: 2	1st object for the verb عَلَّمَ

55: 1-2	Haleem	Bewley	Ali.	Pickthall	Arberry
الرَّحْمَنُ	**It** pronoun, 3ʳᵈ person singular, subject **is** finite main predicator **the** DD **Lord.** singular, title nominative, Subject complement **Of** post modifying *of* **Mercy** singular,	The DD **All-** explicit quantifier **Merciful,** descriptive epithet singular, nominative, subject	**(Allah)** proper noun, noun nominative case, singular, noun phrase **Most** adverb superlative form, pre modifying adjective **Gracious,** adjective absolute form	The DD **Beneficent,** absolute form, singular, subject, pre-modifying adjective	The DD **All-** explicit quantifier **Merciful,** descriptive spithet singular,no minative, subject

علّم				
nominative,comp lement of preposition				
Who subject, relative pronoun, singular **Taught** past participle, finite main predicator, past active	**taught** past participle , finite main predicator	**It** pronoun, 3rd person singular, subject **is** pre modifying adjective, finite main predicator **He** pronoun, 3rd person, singular, subject **Who** relative pronoun, singular, subject, nominative **Has** present tense, 3rd person singular, finite auxiliary predicator **Taught** past participle	**Hath** 3rd person singular, archaic, present tense, finite auxiliary predicator **Made** past participle, finite main predicator **Known** past participle, subject complement	**Has taught** past participle, non-finite main predicator
الْقُرْآن	**The** DD **Qur'ān** singular, nominative, object, Title	**The** DD **Qur'ān** singular, nominative, object, Title	**The** DD **Qur'ān** singular, nominative, object, Title	**The** DD **Qur'ān** singular, nominative object, Title	**The** DD **Qur'ān** singular, nominative , object, Title

SLT AND TLT Q 55: 3-4

خَلَقَ	الْإِنسَان	عَلَّم	ه	الْبَيَان
Transitive verb, past perfect form, derived from "خَلَقَ", with a latent pronoun 'He' operating as subject	DD + common noun, accusative objective for the verb خَلَقَ	Verb transitive, virtually takes two objects: who is taught and what is taught.	3rd person single & connected pronoun 1st object of the verbal sentence	DD + noun 2nd object of the verb عَلَّم
Q 55: 3		55:4 Verbal sentence, the third predicate SLT. Q 55: 4		

Q 55: 3-4	Haleem	Bewley	Ali	Pickthall	Arberry
خَلَقَ	**He** 3rd person, singular, pronoun, subject **created** past participle, finite main predicator	**He** 3rd person, singular, pronoun, subject **created** past participle, finite main predicator	**He** 3rd person, singular, pronoun, subject **created** past participle, finite main predicator	**He** 3rd person, singular, pronoun, subject **Hath** archaic, present tense, 3rd person singular, finite auxiliary predicator **created** past participle, finite main predicator	**He** 3rd person, singular, pronoun, subject **created** past participle, finite main predicator

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الإِنْسَانَ	Man noun, nominative case, object, singular	Man noun, nominative case, object, singular	Man noun, nominative case, object, singular	Man noun, nominative case, object, singular	Man noun, nominative case, object, singular
عَلَّمَ	**and** CC **taught** past participle, finite main predicator	**and** CC **taught** past participle, finite main predicator	**He** pronoun, 3rd person, singular, subject **Has** present tense, 3rd person singular, finite auxiliary predicator **taught** past participle, finite main predicator ransitive, past participle, finite main predicator	**He** pronoun, person, singular, subject, nominative **Hath** Archaic, present tense, 3rd person singular, finite auxiliary predicator **taught** past participle, finite main predicator	**and** CC **He** pronoun, 3rd person, singular, subject **has** present tense, 3rd person singular, finite auxiliary predicator **taught** past participle, finite main predicator
ه	**Him** 3rd person, singular pronoun	**Him** 3rd person, singular pronoun	**Him** 3rd person, singular pronoun	**Him** 3rd person, singular pronoun	**Him** 3rd person, singular pronoun
الْبَيَانَ	**To** P. adverbial **Communicate.** singular, complement of P. nominative	**Clear** pre-modifying adjective **Expression.** singular, object, nominative	**Speech** singular, object, nominative (parenthetical note) **(and** CC **intelligence).** singular, object, nominative	**Utterance** singular, object, nominative	**The** DD **Explanation** singular, object, nominative

SLT AND TLT Q 55: 5

الشَّمْسُ	وَ	الْقَمَرُ	بِ	حُسْبَانٍ
subject in nominative case, (المعطوف عليه) coordinating noun	(Coordinating particle (عطف)	In nominative case coordinated with و reclines on الشَّمْس & has same pattern (معطوف على) coordinated noun	preposition, adverb of stability	verbal noun in genitive case, derived from the root حسب , يحسب
conjunctional compound , declarative sentence			preposition phrase about the elliptical verb يجريان	
Elliptical predicate, implied predicate يجريا ن synthesis of antithesis, paronomasia, homeoteleuton SLT.Q. 55:5:				a kind of metalepsis
Nominal sentencs				

55: 5	Haleem	Bewley	Ali.	Pickthall	Arberry

الشَّمْسَ	The DD sun singular, nominative, subject	The DD sun singular, nominative, subject	The DD sun singular, nominative, subject	The DD sun singular, nominative, subject	The DD sun singular, nominative, subject
وَ	and CC	and CC	and CC	and CC	and CC
الْقَمَرَ	the DD moon singular, nominative, subject complement	the DD moon singular, subject complement nominative Both pre modifying quantifier	the DD moon singular, nominative, subject complement	the DD moon singular, nominative, subject complement	the DD moon singular, nominative, subject complement
	Follow finite main predicator their: pre modifying pronoun in genitive case	Run verb intransitive	Follow: past participle, finite main predicator courses object nominative, plural	are finite auxiliary predicator made past participle, finite main predicator	
ـِ		With P. post modifier	(exactly) adverbial		to adverbial, preposition, post modifier
حُسْبَان	Calculated past participle, pre modifying adjective Courses object, nominative, plural	precision complement of P.	computed; past participle,	Punctual subject complement	a reckoning complex trans. with noun complement

SLT AND TLT Q 55: 6

وَ	النَّجْمُ	وَ	الشَّجَرُ	يَسْجُدَانِ
Con j	subject, proper noun, generic noun (معطوف على) coordinating noun metaphoric	(coordinat ing particle (عطف)	subject, nominative case, (معطوف على) coordinated noun, coordinated with وَ reclines on النَّجْمُ & has same pattern	indefinite verb, with latent dual pronoun, indicative predicate of the subject
	conjunctional compound coordination (العطف والمعطوف)			
Nominal, declarative, synthesis of antithesis, paronomasia, homeoteleuton				
Coordinate sentences reclines on verse 5 and has same pattern SLT. Q 55: 6, Nominal sentencs				

55: 6	Haleem	Bewley	Ali	Pickthall	Arberry
وَ			and CC		and CC
النَّجْمُ	The DD plants plural, nominative, subject	The DD stars plural, subject nominative	TheDDherbs plural, subject nominative	The DD plants plural, subject nominative	The DD stars plural, subject nominative
وَ	And CC	And CC	And CC	And CC	And CC

الشَّجَر	the DD trees plural, nominative	the DD trees plural, nominative	the DD trees plural, nominative	the DD trees plural, nominative	the DD trees plural, nominative
يَسْجُدَان	submit finite main predicator to P. adverbial, His genitive form, personal pronoun, pre modifying genitive pronoun designs complement of P.	all modifying quantifier Bow down intransitive, 3rd person singular, present tense in P. adverbial, prostration nominative, complement of P.	both pronoun, (alike) adverbial Bow 3rd person singular, present tense intransitive in P. adverbial, adoration nominative, complement of P.	Adore mono-transitive, finite main predicator	Bow present tense, 3rd person singular, intransitive themselves reflexive pronoun

SLT AND TLT Q 55: 7-9

وَ	السَّمَاء	رَفَعَ	هَا	وَ	وَضَعَ	الْمِيزَان
Conjunction	noun, accusative object of the elliptical verb رَفَعَ	indeclinable perfect tense	the 3rd person singular feminine pronoun used as subject	conjunction	past verb reclining on رَفَعَ with latent pronoun 3rd person singular masculine	object accusative form
Implied construction is: وَ رَفَعَ السَّمَاء - Q 55: 7						
Nominal sentence with active verb						

55: 7	Haleem	Bewley	Ali.	Pickthall	Arberry
وَ	He pronoun, nominative, 3rd person singular, subject	He subject pronoun, nominative, 3rd person singular	and CC		and CC
السَّمَاء	has present tense, 3rd person singular, finite auxiliary predicator raised past participle, non-finite main predicator up adverbial, preposition the DD sky singular, nominative, complement of the preposition	erected finite main predicator the DD Heaven object, nominative, singular and CC	the DD Firmament nominative, singular, subject	the DD sky nominative, singular, object	Heaven nominative, singular, object
رَفَعَ هَا			has finite main predicator He subject 3rd person singular, nominative raised finite main predicator high, adverbial	He subject 3rd person singular, nominative hath finite, main predicator, archaic, finite verb uplifted non-finite main predicator, past participle	He subject 3rd person singular, nominative raised non-finite main predicator, verb finite, past participle it pronoun, nominative, 3rd person singular, object up adverbial, preposition
وَ			And CC	And CC	And CC

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وَضَعَ	He subject 3rd person singular, nominative has present tense, 3rd person singular,finite auxiliary predicator set past participle	Established finite main predicator, past participle	He subject 3rd person singular, nominative has present tense, 3rd person singular, finite auxiliary predicator, set past participle, non-finite main predicator up adverbial	He subject 3rd person singular, nominative Hath finite main predicator, archaic, finite verb set past participle	set past participle, finite main predicator
الْمِيزَانَ	the DD balance object nominative, singular	the DD balance object nominative, singular	the DD balance object nominative, singular (of Justice), singular, preposition, nominative, complement of P.	the DD Measures object nominative, singular	the DD balance object nominative, singular

SLT AND TLT Q 55: 8

أَلَّا (لَا + أَنْ)	تَطْغَوْا	فِي	الْمِيزَانَ
The letter of explanation, (مصدرية) = verbal noun 'la': letter of interdiction & elision	indefinite verb, jussive with latent pronoun used as subject in nominative form	prep	proper noun with 'al' addition, in genitive case
		prepositional phrase	
Verbal, negative sentence, jusive Q 55: 8			

Q 55: 8	Haleem	Bewley	Ali.	Pickthall	Arberry
(أَنْ لَا) (مصدرية) أَلَّا	so adverbial that clause boundary, subordinator you 2nd person singular,subject, nominative may modal auxiliary, finite auxiliary predicator, not negative particle (not)	so adverbial that clause boundary, subordinator you 2nd person singular,subject, nominative would modal auxiliary, finite auxiliary predicator, not negative particle (not)	In order that clause boundary, subordinator ye 2nd person singular, subject may modal auxiliary, finite auxiliary predicator, not negative particle (not)	that clause boundary, subordinator ye 2nd person singular, subject, absolute form	

تَطْغَوْا	exceed non-finite main predicator, complement of P.	transgress non-finite main predicator	transgress non-finite main predicator	exceed non-finite main predicator not negative particle (not))	transgress finite main predicator, imperative not negative particle (not)
فِي	In adverbial, preposition				in adverbial, preposition
الْمِيزَانَ	the DD balance object, singular, nominative	the DD balance object, singular, nominative	(due) object, absolute form balance singular, object, nominative	the DD measure singular, object, nominative	the DD balance object, singular, nominative

SLT AND TLT Q 55: 9

فَ	أَقِيمُوا	الْوَزْنَ	بِ	الْقِسْطَ	وَ	لَا	تُخْسِرُوا	الْمِيزَانَ
Conj	verb in imperative, indeclinable, with dependent nominative pronoun Q 55: 9	proper noun with ال accusative object	prep	proper noun with ال in genitive case / prepositional phrase about the elliptical epithet	con j	letter of interdiction & elision	jusive of the imperfect	proper noun with ال

Verbal, imperative, jussive, negative sentence, prohibition

55: 9	Haleem	Bewley	Ali.	Pickthall	Arberry
فَ			So adverbial	But CC	And CC
أَقِيمُوا	Weigh finite main predicator, imperative for 2nd person	Give finite main predicator, imperative for 2nd person	Establish finite main predicator, imperative for 2nd person	observe finite main predicator, imperative for 2nd person	Weigh finite main predicator, imperative for 2nd person
الْوَزْنَ		just adverbial Weight nominative, singular, object	Weight singular, object, nominative	the DD measure nominative, singular,obj.	
بِ	with P. adverbial,		with P. adverbial,		with P. adverbial,
الْقِسْطَ	justice title, nominative, complement of P. singular		justice title, nominative, complement of P. singular	Strictly adverbial,	justice title, nominative, complement of P. singular
وَ	and CC		and CC	nor CC	and CC

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لَا	do imperative, finite auxiliary predicator **not** negative particle (not)	**do** imperative, finite auxiliary predicator **not** negative particle (not)			
تُخْسِرُوا	**fall** non-finite main predicator **short** subject compliment, adjective, obsolete form	**skimp** non-finite main predicator	**fall** finite main predicator **not** negative particle **short** subject complement, absolute form	**fall** finite main predicator **short** subject compliment, adjective **there of** adverbial	**skimp** non-finite main predicator, imperative **not** negative particle (not)
الْمِيزَانَ	**in** adverbial, preposition, post modification **the** DD **balance** nominative, complement of P. singular,	**in** adverbial, preposition, post modification **the** DD **balance** nominative, complement of P. singular,	**in** adverbial, preposition, post modification **the** DD **balance** nominative, complement of P. singular,		**in** P.adverbial, post modification **the** DD **balance** nominative, complement of P. singular,

SLT AND TLT Q 55:10

وَ	الْأَرْضَ	وَضَعَ	هَا	لِ	أَنَام
conj	Proper noun with 'al', accusative object of the elliptical verb	Indeclinable perfect tense	object 3rd person singular, feminine pronoun, accusative	P.	common noun in genitive case
object for the elliptical verb			form	Prepositional phrase	
The verse is annexed & coordinated with السَّمَاء رَفَعَهَا reclines on it & has same pattern Q 55: 10					
Declarative, Indeclinable perfect tense					

55:10	Haleem	Bewley	Ali	Pickthall	Arberry
وَ			It nominative, 3rd person singular, subjectis 3rd person singular, present tense, mono-transitive, finite main predicator	**and** CC the DD **earth** singular, object, nominative	**and** CC **earth** singular, object, nominative
الْأَرْضَ	He pronoun, nominative, 3rd person singular, subject **set** past tense, finite	He pronoun, nominative, 3rd person singular, subject **laid** past tense, finite main predicator			

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وَضَعَ	main predicator **down** adverbial **the** DD **earth** singular, object, nominative	**out** adverbial **the** DD **earth** singular, object, nominative	**He** pronoun, nominative , 3rd person singular, subject **Who** relative pronoun, singular, nominative, subject **has** 3rd person singular, present tense, mono-transitive, finite auxiliary predicator, **spread** past participle, non-finite main predicator **out** adverbial **the** DD **earth** singular, object, nominative	**Hath** 3rd person singular, present tense, mono-transitive, finite auxiliary predicator, archaic **He** pronoun, nominative, 3rd person singular, subject **appointed** past tense, finite main predicator	**He** pronoun, nominative, 3rd person singular, subject **set** mono-transitive, past tense, finite main predicator **it** 3rd person singular, object, accusative form **down** adverbial
لَهَا	-	-	-	-	-
لِلْ	**for** adverbial preposition	**for** adverbial preposition	**for** adverbial preposition	**for** adverbial preposition	**for** adverbial preposition
أَنَام	**His** 3rd person singular, genitive form, subject complement **creatures** complement of P. plural, nominative	**all** pre modifying quantifier, determiner, quantitative pronoun **living** pre modifying adjective **creatures** plural , complement of P. , nominative	**(His)** 3rd person singular, genitive form, subject complement **creatures** singular, nominative,complement of preposition	**His** 3rd person singular, genitive form, subject complement **creatures** plural, complement of P. , nominative	**all** pre-modifying quantifier, determiner, quantitative pronoun **beings** complement of P. plural, nominative

SLT AND TLT Q 55: 11

في	هَا	فَاكِهَة	وَ	النَّخْل	ذَات	الأَكْمَام
P.	pronoun, fronted predicate of the subject	subject postponed, in nominative case, (المعطوف عليه) coordinating noun(مبتدأ مؤخر)	Conj	subject, proper noun with الـ, (المعطوف على) coordinated noun coordinated with وَ reclines on فَاكِهَة & has same pattern	epithet for النَّخْل in nominative case 1st annexing noun	proper noun with الـ annexed noun in genitive case
prepositional phrase (الجار والمجرور) (خبر مقدم)		coordination (العطف والمعطوف) Q 55: 11			construct nun phrase (المضاف والمضاف إليه)	
Nominal sentence, hysteron: fronting of predicate & postponement of the subject						

55: 11	Haleem	Bewley	Ali	Pickthall	Arberry
فِي هَا	With P., adverbial its genitive form, 3rd person singular pronoun	In P., adverbial it nominative, 3rd person singular, are present tense, verb intransitive finite main predicator	Therein adverbial is 3rd person singular, present tense, finite main predicator	Wherein , clause boundary, adverbial Are present tense, verb intransitive finite main predicator	therein adverbial
فَاكِهَة	fruits, plural, nominative, complement of P.	fruits plural, nominative, subject compliment	fruit nominative, pre-modifying noun, subject complement	fruit subject compliment, singular, nominative,. complement of P., pre modifying noun	fruits, plural, nominative ,complement of the P.
وَ		And CC	and CC	and CC	andCC
النَّخْلُ	Its genitive form, pronoun, nominative,subject complement, 3rd person singular palm singular, nominative, complement of P. trees plural, complement of P. nominative	date-palms singular, nominative, pre modifying noun, subject, plural,nominative	date-palms, nominative, pre-modifying noun , subject complement	sheathed pre modifying adjective, past tense, finite main predicator trees nominative, subject/object	palm-trees plural, nominative , complement of P.
ذَاتُ الْأَكْمَامِ	with adverbial P., nominative sheathed pre modifying adjective, non-finite main predicator, past participle clusters, plural, nominative, object, complement of P.	with P., nominative, adverbial covered pre modifying adjective, non-finite main predicator spathes, plural, nominative, complement of P., object	producing present participle , post modifying verb , non-finite main predicator spathes object, nominative, subject complement (enclosing present participle ,pre-modifying adjective, non-finite main predicator dates) plural, nominative		With P. nominative , adverbial sheaths, plural, nominative , complement of P.

وَ	الْحَبُّ	ذو	الْعَصْفِ	وَ	الرَّيْحَانُ
conj	subject, proper noun with الـ in nominative case	annexed (مضاف), one of the six nouns, adjective for الْحَبُّhas same pattern	proper noun with الـ in addition, annexed noun in genitive case (مضاف إليه)	CC	proper noun with الـ, in nominative case, coordinated & reclines on الْحَبُّ& has same pattern
			conjunctional compound (العطف والمعطوف)		
		construct noun phrase (المضاف والمضاف إليه)			
	موصوف	الصفة والموصوف both have the same pattern			
Q 55: 12 Nominal sentence, coordinated with فاكهة by a coordinating conjunction وَ					

55:12	Haleem	Bewley	Ali.	Pickthall	Arberry
وَ		And CC	Also adverbial		
الْحَبُّ	Its genitive form, Pronoun,subject complement **husked** pre modifying adjective, past participle' **grains** plural, nominative, object, complement of P.	**grains** plural, nominative, stray noun phrase **on** P. , nominative **leafy** adjective , pre modifying adjective, absolute form **stems** plural, nominative,complement of P.	**corn,** singular, subject nominative **with** P., nominative (**its**) genitive form Pronoun, subject complement **leaves** stray noun phrase, subject , complement of the preposition, **and** CC **stalk** singular, nominative,complement of P., object **for** P., adverbial **fodder** singular, nominative, complement of P.	**husked** pre modifying adjective, non-finite main predicator, past participle,**grains** singular, nominative,object	**grain** singular, nominative, apposition, complement of P. **in** P. , adverbial, post modifier **the** DD **blade** singular, nominative, complement of P.
وَ		**and** CC	**and** CC	**and** CC	**and** CC
الرَّيْحَانُ	Its genitive form pronoun,nominative, subject complement, third person singular **fragrant** pre modifying adjective, absolute form **Plants** plural, object, nominative , complement of P.	**fragrant** pre modifying adjective, absolute form **Herbs** plural , nominative, complement of P.	**sweet-smelling** Pr. present participle, pre modifying adjective, present participle, **plants** nominative, plural, stray noun phrase	**scented** monotransitive, pre modifying adjective, past participle **Herbs** plural nominative,object	**fragrant** pre modifying adjective, adjective, absolute form **Herbs** plural, nominative, complement of P.

فَ	بِ	أَيِّ	آلآءِ	رَبِّ	كَ	مَا	تُكَذِّبَانِ
Used for resum ption	P	interrogative particular in genitive case annexed (المضاف)	common noun, plural in genitive case (مضاف إليه)	2nd attributiv e epithet in genitive case (المضاف)	2nd person, the 3rd connected pronoun (dual) in genitive case (مضاف إليه)	partic le to suppo rt	imperfect indicative with 'you' dual pronoun from 5 cases of imperfect verb
		1st construct noun phrase (المضاف والمضاف إليه)		2nd construct noun phrase (المضاف) والمضاف إليه) & also an annexed noun			
Q 55: 13	prepositional phrase about تُكَذِّبَانِ						
Rhetorical questionecame a Refrain based occurs 31 times in the text.							

55:13	Haleem	Bewley	Ali.	Pickthall	Arberry
فَ بِ أَيِّ	**Which** subject nominative **then,** adverbial **of** P., post modifying of	**So** adverbial **which** subject nominative **of** P., post modifying of	**Then** adverbial **which** nominative,su bject **of** P, post modification	**Which** subject nominative **is** 3rd person singular, present tense, **it,** 3rd person singular, present tense, finite main predicator **of** P., post modification	O nominative, singular, subject **which** subject nominative **of** P., post modification
آلآءِ رَبِّ كَمَا	**your** pre modifying genitive pronoun **Lord's** singular, genitive form, complement of P., title **blessings** plural , nominative, subject	**your** pre modifying genitive pronoun **Lord's** singular, genitive form, complement of P., title **blessings** plural , nominative, subject	**the** DD **favours,** nominative, plural **of** preposition, post modification **your** pre modifying genitive pronoun **Lord** singular, nominative, complement of P.	**the** DD **favours** plural, nominative , compliment of the preposition **of** P., adverbial, post modification **your** pre modifying genitive pronoun **Lord,** singular, genitive form, complement of P.	**your** pre modifying genitive pronoun **Lord's** singular, genitive form, complement of P., title **bounties** nominative, plural, nominative
تُكَذِّبَانِ	**do** finite auxiliary predicator, present tense	**do** present tense, finite auxiliary predicator, **you** absolute form, object,	**will** modal auxiliary finite auxiliary predicator	**that** pronoun, demonstrative determiner **ye** object, 2nd person	**will** modal auxiliary finite auxiliary predicator

you object, 2nd person absolute form, **both** plural ,quantitative pronoun **deny?** finite main predicator	2nd person **both** plural, quantitative pronoun **then** adverbial **deny?** pre-modifying adjective , finite main predicator	**ye** absolute form, object, 2nd person **deny?** pre-modifying adjective finite main predicator	**deny?** pre-modifying adjective, finite main predicator	**you** subject, 2nd person **and** CC **you** subject, 2nd person plural **deny?** pre-modifying adjective, finite main predicator

SLT AND TLT Q 55: 14

خَلَقَ	الإِنسَانَ	مِن	صَلْصَالٍ	كَ	الْفَخَّارِ
indeclinable perfect tense with latent pronoun subject	proper noun with al, accusative objective	P. for narration	common noun,	P.for similitude	proper noun with al in genitive case
		prepositional phrase about?		prepositional phrase about absolute object & infinitive. خَلَقَ لِفَخَّار	
Verbal, declarative sentence　Q 55: 14				Simile	

55: 14	Haleem	Bewley	Ali.	Pickthall	Arberry
خَلَقَ	**He** pronoun, nominative , 3ʳᵈ person singular, subject **created** past tense, finite main predicator	**He** pronoun, nominative , 3ʳᵈ person singular, subject **created** past tense, finite main predicator	**He** pronoun, nominative , 3ʳᵈ person singular, subject **created** past tense, finite main predicator	**He** pronoun, nominative , 3ʳᵈ person singular, subject **created** past tense, finite main predicator	**He** pronoun, nominative , 3ʳᵈ person singular, subject **created** past tense, finite main predicator
الإِنسَانَ	**mankind** object singular, nominative,	**man** singular, nominative, object,	**man** singular, nominative, object,	**man** singular, nominative, object,	**man** singular, nominative, object,
مِن صَلْصَالٍ	**out of** P., post modification, adverbial **dried** mono-transitive, past participle, non-finite main predicator **clay,** singular, object compliment of P. nominative	**from** P., post modification adverbial **dry** absolute form, pre modifying adjective **earth** singular, compliment of P. object, nominative	**from** P., post modification, adverbial **sounding** present participle used as pre modifying adjective **clay** object, singular, compliment of P. nominative	**of** P., post modification, adverbial **clay** singular, nominative,object, compliment of P.	**of** P., post modification **a** indefinite determiner, **clay** singular, nominative, object, compliment of P.
كَ الْفَخَّارِ	**like** P. adverbial **pottery,** object, singular, compliment of P. nominative	**Like** P. adverbial **baked** past participle **clay;** singular, nominative,	**like** adverbial , P.nominative **unto** adverbial , preposition **pottery** object, singular,	**like** P. adverbial **the** DD **potter's,** genitive form, singular, compliment of P.	**like** P. adverbial **the** DD **potter's,** genitive form, singular, compliment of P.

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		compliment of P. object	compliment of P.nominative		

SLT AND TLT Q 55: 15

وَ	خَلَقَ	الْجَانَّ	مِن	مَارِج	مِن	نَار
Conjunction Q 55: 15	Past form of the verb	Proper noun with الـ accusative objective	P.for narration	Common noun, majroor,	P. for narration	Common noun, majroor, epithet for مَارِج
			Prepositional phrase		Prepositional phrase about the ellipted epithet	
Verbal, declarative sentence			The entire verse reclines on the previous verse			

55: 15	Haleem	Bewley	Ali.	Pickthall	Arberry
فَ		and CC	And CC	And CC	and CC
خَلَقَ		He pronoun, nominative , 3rd person singular, subject created finite main predicator	He pronoun, nominative , 3rd person singular, subject created finite main predicator	the DD Jinn nominative, singular, subject did finite main predicator, past tense He pronoun pronoun, nominative , 3rd person singular, subject Create non-finite main predicator	He pronoun, nominative , 3rd person singular, subject created finite main predicator
الْجَانَّ	the DD jinn object, nominative, apposition, compliment of P. singular	the DD jinn object, nominative, singular	Jinns nominative, plural, object		the DD jinn object, nominative, singular
مِن	out of P., adverbial	from P., adverbial	from P., adverbial	of P., adverbial	of P.
مَارِج	smokeless adjective, absolute form, pre modifying adjective	a indefinite determiner, fusion singular , compliment of P. nominative	fire Singular, nominative , complement of P. free adjective, nominative, absolute form of P., post - modifying of, smoke: singular, complement of P. nominative	smokeless adjective, absolute form, pre modifying adjective	a indefinite determiner, smokeless absolute form, pre modifying adjective
مِن		of P., adverbial,			
نَار	fire. object , nominative, compliment of P. singular,	fire. object , nominative, compliment of P. singular,		fire. object , nominative, singular, compliment of P.	fire. object , nominative, compliment of P. singular,

SLT AND TLT Q 55: 17 {Q 55: 16 Refrain}

رَبّ	الْمَشْرِقَيْنِ	وَ	رَبّ	الْمَغْرِبَيْنِ
predicator for ellipted subject, annexed governing noun (مضاف)	proper noun (feminine dual) with الـ governed noun in genitive case (مضاف إليه)	conjunction	proper noun, annexed governing noun(مضاف)	proper noun, (dual) with الـ, governed noun in genitive case (مضاف إليه) coordinated withرَبُّ الْمَشْرِقَيْنِ and is on the same pattern

Construct noun phrase (المضاف والمضاف إليه)		Construct noun phrase (المضاف والمضاف إليه)	
The implied ellipted Subject: هُوَ / الله			
Q 55: 17 Nominal sentence			

55: 17	Haleem	Bewley	Ali	Pickthall	Arberry
رَبِّ	He pronoun, nominative , 3ʳᵈ person singular, subject Is 3ʳᵈ person singular, present tense Lord singular, title, nominative	The DD Lord title, singular,nominative	(He is) 3ʳᵈ person singular, present tense Lord title, singular,nominative	Lord title, singular,nominative	Lord title, singular,nominative
	of P.	of P..	of P.	of P.	of P.
الْمَشْرِقَيْن	the DD two pre modifying quantifier risingsobject , nominative ,compliment of P. plural	the DD two pre modifying quantifier Easts object, nominative, compliment of P. plural	the DD two pre modifying quantifier Easts object, nominative, compliment of P. plural	the DD two pre modifying quantifier Easts object, nominative, compliment of P. plural	the DD two pre modifying quantifier Easts object, nominative, compliment of P. plural
وَ	and CC	and CC	and CC	and CC	,
رَبِّ	Lord title, nominative, singular, subject compliment, of P., post modifier of	the DD Lord title, nominative, singular, subject compliment of P., post modifier of	Lord title, Singular,nominative, subject complement of P., post modifier of	Lord title, nominative, Singular, subject compliment, of P., post modifier of	Lord title, nominative, Singular, subject compliment, of P., post modifier of
الْمَغْرِبَيْن	the DD two pre modifying quantifier settings. object, nominative, compliment of P. plural	the DD two pre modifying quantifier Wests. object, nominative, compliment of P. plural	the DD two pre modifying quantifier Wests: object, nominative, compliment of P. plural	the DD two pre modifying quantifier Wests! object, nominative, compliment of P. plural	the DD two pre modifying quantifier Wests: object, nominative, compliment of P. plural

SLT AND TLT Q 55:19 {Q 55: 18 Refrain}

مَرَجَ	الْبَحْرَيْن	يَلْتَقِيَان
indeclinable perfect tense with latent pronoun used as subject	proper noun (dual) with ال used as accusative object	imperfect indicative with latent pronoun in nominative case used as subject
verbal sentence Q 55: 19		

55: 19	Haleem	Bewley	Ali	Pickthall	Arberry

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مَرَجَ	He subject, nominative, 3rd person singular pronoun **released** past participle, finite main predicator	He subject, nominative, 3rd person singular pronoun **has** present tense, 3rd person singular,finite auxiliary predicator **let** past participle, non-finite main predicator **loose** adjective, object	He subject, nominative, 3rd person singular pronoun **has** present tense, 3rd person singular,finite auxiliary predicator **let** past participle, non-finite main predicator **free** absolute form, object	He subject, nominative, 3rd person singular pronoun **has** present tense, 3rd person singular,finite auxiliary predicator **loosed** non-finite main predicator, past partciple	He subject, nominative, 3rd person singular pronoun **let** past participle, non-finite main predicator **forth** adverbial
الْبَحْرَيْنِ	**the** DD **two** pre modifying quantifier **bodies** plural, nominative, object **of** P. [**fresh** adjective compliment of P. **and** CC **salt**] nominative, singular, object **water**.object , singular, nominative	**the** DD **two** pre modifying quantifier **seas,** object nominative, plural	**the** DD **two** pre modifying quantifier **bodies** object, nominative, plural **of** P. **flowing** pre-modifying adjective, non-finite main predicator **water,** singular, object nominative , complement of P.	**the** DD **two** pre modifying quantifier **seas.** nominative, plural, object	**the** DD **two** pre modifying quantifier **seas** object nominative, plural
					that relative pronoun , clause boundary, subject
يَلْتَقِيَانِ	**They** subject, nominative , plural **meet,** finite main predicator	**converging** present participle , non-finite main predicator **together,** adverbial	**meeting** non-finite main predicator, present participle **together:** adverbial	**They** subject, nominative , plural **meet.** finite main predicator	**meet** mono-transitive, finite main predicator **together,** P. adverbial

SLT AND TLT Q 55: 20

بَيْنَ	هِ	مَ	بَرْزَخ	لاَ	يَبْغِيَان
Adverb of place, in accusative form & annexed(المضاف)	additive pronoun in genitive case (المضاف إليه)	particle to signify dual	proper noun in nominative case	لاَ of negation	imperfect indicative with dual connected pronoun, object
construct noun phrase(المضاف والمضاف إليه)			postponement of subject		
predicate fronted			subject		
Hysteron:fronting of predicate & postponement of subject (التقديم والتأخير)					
Nominal sentence Q 55: 20					

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55: 20	Haleem	Bewley	Ali	Pickthall	Arberry
بَيْنَ	yet CC there adverbial, (adverb used with be in place of subject ,strong form) is finite main predicator a indefinite determiner, barrier subject compliment, nominative, singular between P., adverbial, post modification them plural, nominative , 3rd person, complement of P.	with P., adverbial barrier nominative, singular, complement of P. between preposition, adverbial, post modification them nominative , third person plural, accusative form, complement of P.	Between P., adverbial them 3rd person plural, accusative case, complement of P.	There adverbial, (adverb used with 'be' in place of subject, strong form) is finite main predicator a indefinite determiner,	between P., adverbial post modification them subject, nominative , plural, accusative form
حٌ			is 3rd person singular, present tense, finite main predicator a indefinite determiner, Barrier subject, nominative , singular	barrier nominative, singular, subject compliment between preposition, adverbial, post modification them.subject, nominative , plural, accusative form, complement of P.	a indefinite determiner, barrier nominative, singular, subject
بَرْزَخٌ			which relative pronoun, subject, nominative, subject complement		
لَا	they subject, nominative, 3rd person plural	They subject, nominative, 3rd person plural	they subject, nominative , 3rd person plural do present tense, finite auxiliary predicator, not negative particle transgress: non-finite main predicator	they subject, plural nominative encroach verb intransitive , finite main predicator not negative particle (not) (one pronoun nominative form, singular upon P., adverbial, post modification the DD other). pronoun nominative form, singular, complement of P.	they subject, nominative, 3rd person plural do mono-transitive, present tense, finite auxiliary predicator not negative particle overpass. non-finite main predicator
يَبْغِيَانِ	do mono-transitive, present tense, finite auxiliary predicator not negative particle (not) cross. non-finite main predicator	do present tense, finite auxiliary predicator not negative particle (not) break non-finite main predicator through. adverbial			

SLT AND TLT Q 55: 22 {Q 55: 21 Refrain}

يَخْرُجُ	مِن	هُمَا	اللُّؤْلُؤُ	وَ	الْمَرْجَانُ
imperfect indicative	preposition	3rd person masculine dual pronoun	singular, subject proper noun with ال nominative case	conj unct ion	proper noun with ال, annexed and coordinated with اللُّؤْلُؤ , reclines on it & has same patteron
	Prepositional phrase about يَخْرُجُ				

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	Conjunctional compound

Q 55: 22   Verbal sentence in accusative form

55: 22	Haleem	Bewley	Ali	Pickthall	Arberry
يَخْرُجُ مِنْ هُمَا	**Pearls** plural, nominative, subject **come** 3ʳᵈ person singular, present tense, finite main predicator, copular with adjective complement, **forth** adverbial **from** adverbial, preposition **them:** 3rd person plural, complement of P	**From P.** adverbial, **out of** adverbial, preposition **them** plural, nominative, 3ʳᵈ person accusative case, complement of P. **come** present tense, 3ʳᵈ person singular, finite main predicator	**Out of** P., adverbial **them** 3rd person plural, accusative form, complement of preposition **come** 3rd person singular, present tense, finite main predicator	**There** adverbial, **cometh** finite main predicator, present tense, **forth** adverbial **from** adverbial, preposition **both** CC, nominative, quantitative pronoun **of** P., post modifying of **them** plural, complement of P., nominative, 3ʳᵈ person	**From** P. , adverbial **Them** 3ʳᵈ person plural, complement of P. accusative case **come** present tense, finite main predicator , **forth** adverbial
اللُّؤْلُؤُ	**large** absolute form, pre-modifying adjective, **ones,** plural, object, nominative	**glistening** non-finite main predicator, present participle **pearls** plural, object nominative	**Pearls** nominative, plural, object,	**the** DD **pearl** singular, nominative, pre modifying noun	**the** DD **pearl**
وَ CC	**and** CC	**and** CC	**and** CC	**and** CC	**and** CC
الْمَرْجَانُ	**small,** absolute form, subject compliment **brilliant** pre-modifying adjective **ones.** compliment of P.,object, plural	**coral.** nominative, singular, object	**Coral:** nominative, singular, object	**coral** singular, nominative, pre modifying noun **stone.** singular , complement of P.,nominative	**the** DD **coral.** nominative, singular, object

SLT AND TLT Q 55: 24 {Q 55: 23 Refrain}

وَ	لَهُ = هُ + لَ	الْجَوَارِ	الْمُنْشَآتُ	فِي	الْبَحْرِ	كَ	أَعْلَامٍ
Resumptive conjunction	لَ p. + هُ 3ʳᵈ person singular لَهُ genitive noun phrase (الجار والمجرور)	feminine, plural, proper noun, active participle	passive participle, plural, singular, nominative, adjective for السفن	preposition	proper, singular, noun with الـ	indeclinable noun, particular for simile	plural, common noun, annexed in genitive case

elliptical predicate predicate te	predicate fronted, prepositional phrase (الجار والمجرور)	postponement of the subject, Modifier for the ellipted modified: السفن		Prepositional phrase about السفن	Prepositional phrase about السفن
2nd subject ellipted: السفن					simile

Nominal Sentences Q 55: 24 Hysteron: fronting of predicate & postponement of the subject, the ellipted part: وَلَهُ السُّفُنُ الْجَارِيَةُ الْمُنْشَآتُ

55: 24	Haleem	Bewley	Ali	Pickthall	Arberry
وَ			And CC		
لَهُ	His 3rd person singular, genitive form, subject compliment **are** finite main predicator, 3rd person plural present tense	His, 3rd person singular, genitive form, **too,** adverbial **are** finite main predicator, 3rd person plural present tense **the DD ships** nominative, plural, subject compliment **sailing** present participle, post-modifying finite verb	His 3rd person singular, 3rd person singular, genitive form, subject complement **are** finite main predicator, 3rd person plural present tense **the DD**, object compliment **Ships** nominative, plural, subject complement **Sailing** non-finite main predicator, **smoothly** adverbial	His 3rd person singular, genitive form, subject complement **are** finite main predicator, 3rd person plural present tense **the DD ships** plural, nominative, subject complement **displayed** past participle, post modifying non-finite verb	His 3rd person singular, genitive form, **too** adverbial **are** finite main predicator, 3rd person plural present tense **the DD ships** plural, nominative, S subject relative pronoun , clause boundary **that** relative pronoun **run,** presentt tense, finite main predicator
الْجَوَارِ الْمُنْشَآتُ	the DD **moving** pre-modifying adjective, present participle **ships** plural, nominative, subject **that** relative pronoun **float,** finite main predicator, present tense, 3rd person plural				
فِي	High A adjective, absolute form, post modifier **as** P.,adverbial **mountains,** plural, nominative, complement of P. **on** P., adverbial	like P., adverbial **mountain** nominative, singular, pre-modifying noun **peaks** plural, nominative, complement of P. **on** P.,	**Through** P.,adverbial **the DD seas,** nominative, plural, complement of the preposition	**upon** P.,adverbial **the DD sea,** singular,nom inative, complement of P.	**raised** past tense finite main predicator **up** adverbial **in** P.,adverbial **the DD sea** singular, nominative,com plement of P.
الْبَحْرِ					
كَ -	the DD	nominative, complement of P. **on** P.,	**lofty** absolute Form, complement of P.	**like** P., adverbial	**like** P., adverbial

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أعلام					
sea.nominative,complement of P, singular	adverbial **the** DD **seas,** nominative, complement of P, plural	**as** adverbial, **Mountains:** plural nominative, complement of P,	**banners.** nominative, complement of P, plural	**land-marks.** nominative, complement of P, plural

SLT AND TLT Q 55: 26 {Q 55: 25 Refrain}

كُلّ	مَنْ	عَلَيْ هَا	فَانٍ
Annexed governing noun (مضاف) nominative, inchoative (مبتدأ)	relative pronoun, governed noun in genitive case (مضاف إليه) (every one)	عَلَيْ P. (جار) هَا 3rd person singular, feminine pronoun for earth , in genitive case (مجرور) preposition with pronoun in genitive case	فَانٍ predicate of كُلّ singular, nominative, masculine pronoun active participle
Construct noun phrase (المضاف والمضاف إليه)	Prepositional phrase about the elliptical verb وجد عَلَيْهَا	
Nominal Sentence Q 55: 26		

(كُل من ا ستقر/هو كا نِن عليها)

55: 26	Haleem	Bewley	Ali	Pickthall	Arberry
كُلّ مَنْ	**Everyone** pronoun nominative form, subject 3rd person, singular,	**Everyone** singular, pronoun nominative form, subject	**All** indefinite determiner (normally sued with plural nouns) **that** relative pronoun **is** 3rd person singular, finite main predicator	**Everyone** singular, pronoun nominative form, subject **that** relative pronoun **is** 3rd person singular, finite main predicator **thereon** adverb	**All** pre modifying quantifier, subject **that** relative pronoun, clause boundary
عَلَيْ هَا	**on** P., adverbial **earth** singular	**on** P., adverbial **it** 3rd person singular, accusative case	**on** P., adverbial **earth** Singular,nominative, complement of P.		**dwells** present tense, finite main predicator **upon** P., adverbial **the** DD **earth** singular, nominative, complement of P.
فَانٍ	**perishes** present tense	**will** modal auxiliary **pass** verb present form **away;** adverbial	**will** modal auxiliary, **perish:** verb present form	**will** modal auxiliary **pass** present tense **away;** adverb	**is** finite auxiliary predicator **perishing,** present participle

SLT AND TLT Q 55: 27

وَيَبْقَى	وَجْهُ	رَبِّكَ	ذُو	الْجَلَالِ	وَالْإِكْرَامِ
وَ Resumptive	object, common noun, in	رَبّ proper noun, (governed noun in	one of the 5 nouns, it is always used as	proper noun , (governed noun in genitive case (المضاف إليه)epithet	وَ (عطف) Coordinating particle الْإِكْرَام proper noun, plural

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conjunction بَيْنَ imperfect indicative	nominative case (المضاف) annexed governing noun	genitive case (المضاف إليه) كِ dependent genitive, pronoun	(المضاف)ann exed governing noun	for وَجْهُ coordinating noun (المعطوف عليه)	coordinated with و reclines on الجَلَال coordinated noun (معطوف على)
				conjunctional compound (العطف والمعطوف)	
	Construct noun phrase (المضاف والمضاف إليه)	Construct noun phrase (المضاف والمضاف إليه)			
Verbal Sentence	Q 55: 27				

55: 27	Haleem	Bewley	Ali	Pickthall	Arberry
وَ	all indefinite determiner	but CC	ButCC (and	There CC adverbial	yet CC, adverbial
بَيْنَ	that relative pronoun, clause boundary remains subject, nominative, plural is finite main predicator	the DD Face singular, nominative, subject of post modification of, prep preposition	will modal auxiliary, finite auxiliary predicator abide non-finite main predicator, (forever) adverbial	There adverbial, CC remaineth pre-modifying adjective, absolute form	still adverbial abides ppresent tense, finite main predicator
وَجْهُ رَبِّ كَ	the DD Face singular, nominative, subject compliment of post modification of, P. your 2nd person plural, genitive form Lord, singular, nominative, complement of P., title	your 2nd person plural, genitive form Lord singular, nominative, complement of P., title will modal auxiliary, finite auxiliary predicator remain, non-finite main predicator	the DD Face singular, nominative, object of P., post modification thy pre modifying genitive pronoun, 2nd person plural Lord, singular, complement of P. nominative	but CC the DD countenance singular, nominative, stray noun phrase of post modification of, P. thy pre modifying genitive pronoun in genitive case Lord title, nominative, complement of P. singular	the DD Face singular, nominative, object of post modification of, P. thy pronoun, genitive case, pre modifying genitive pronoun Lord title, nominative, complement of P. singular
ذُو الجَلَال وَ الإِكْرَام	Full Adjective, absolute form, complement of p. of P. post modification of majesty, nominative, complement of p., singular	Master Noun, title, singular, nominative, subject complement of post modification of, preposition	full Adjective, comple ment of p. absolute form, of preposition, post modification Majesty, Singular, nominati	Of post modification, preposition Might singular, complement of p., nominative and CC Glory. singular,	majestic, Adjective, absolute form, post modifier splendid. adjective, complement of p., absolute form

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	bestowing non-finite main predicator, present participle **honour**.singular, complement of P. nominative	**Majesty** nominative, complement of p. singular **and** CC **Generosity**. nominative, complement of P. singular	ve, complement of preposition **Bounty** singular, nominative, complement of p. **and** CC **Honor.** singular,nominative, complement of P.	complement of p., nominative	

SLT AND TLT Q 55: 29 {Q 55: 28 Refrain}

يَسْأَلُ	هُ		فِي	السَّمَاوَاتِ	وَالأَرْضِ
imperfect, indicative	dependent pronoun, object, accusative case, fronted	مَنْ relative pronoun, nominative	P. فِي (جار)	Proper noun (plural), annexed noun in genitive case (المجرور)coordinating noun	و(coordinating particle عطف) الأَرْضِ : proper noun, coordinated noun (معطوف على)coordinated with و reclines on السَّمَاوَاتِ & has the same pattern
					Conjunctional compound (العطف والمعطوف)
Verbal sentence Q 55: 29			Prepositional phrase (الجار والمجرور) about the ellipted verb وَجَدَ		

كُلَّ	يَوْمٍ	هُوَ	فِي	شَأْنٍ
adverb of time) in accusative case, annexed governing noun (المضاف)	common noun, governed noun in genitive case (المضاف إليه)	independent pronoun, in nominative case, 3ʳᵈ person singular, masculine, subject	P. (جار)	شَأْنٍ annexed noun in genitive case (المجرور)
Construct noun phrase (المضاف والمضاف إليه)		Q 55: 29	(Prepositional phrase الجار والمجرور) about the predicate هُوَ	

55: 29	Haleem	Bewely	Ali	Pickthal	Arberry
يَسْأَلُ هُ مَنْ	**Everyone** pronoun, nominative , subject **in** P. adverbial post modifier **heaven** singular, nominative, complement of P. **and** CC **earth** singular,	**Everyone** singular, nominative, subject **in** adverbial, post modification **the** DD **Heavens** plural, nominative, complement of P. **and** CC **the** DD **earth** singular, nominative, complement of P. **requests** present tense, finite main predicator	**Of** P. post modification **Him** 3rd person singular , complement of P. accusative form **seeks** 3ʳᵈ person singular , finite main predicator (**its** 3rd person singular, pre modifying genitive pronoun	**All** indefinite determiner **that** relative pronoun, subject, clause boundary **are** 3ʳᵈ person singular, finite main predicator , present tense, **in** P., adverbial, **the** DD **heavens** plural, complement of P. **and** CC **the** DD **earth** singular,	**Whatsoever** subject, singular, **Is** 3ʳᵈ person singular, present tense, finite main predicator, **in** adverbial, **the** DD **heavens** singular, nominative, complement of P. **and** CC **the** DD **earth** subject, singular , nominative

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	nominative, P. **entreats** present tense, finite main predicator **Him;** 3rd person singular, accusative form, P., object	**His** Pronoun, genitive form, pre modifying genitive pronoun **aid.** singular, nominative, object	**needs)** nominative , PL plural **every** nominative, singular, pre modifying quantifier **creature** Singular, nominative , complement of P.	nominative, subject **entreat** present tense, finite main predicator **Him.** 3rd person singular accusative form, complement of P.	**implore** present tense, **Him;** pronoun, 3rd person singular, object
في السّمَاوَا تِ وَ الأَرْضِ			**in** P. adverbial, **the** DD **heavens** plural, complement of P. **and** CC **on** P. adverbial, **earth:** complement of p. singular		
كُلَّ يَوْم	**every** nominative, singular, pre modifying quantifier **day**singular, nominative, adverbial	**Every** nominative, singular, pre modifying quantifier **day** singular, nominative, adverbial	**every** nominative, singular, pre modifying quantifier **day** singular, nominative, adverbial	**Every** nominative, sngular, pre modifying quantifier **day** singular, nominative, adverbial	**every** Pre modifying quantifier **day** singular, nominative, nominative, adverbial
هُوَ	**He** pronoun, nominative, 3rd person singular, subject **is** present tense, 3rd person singular	**He** pronoun, subject, nominative, 3rd person singular, **is** present tense, third person singular, finite auxiliary predicator	**in** preposition, adverbial, **(new)** absolute Form, complement of the preposition **Splendor** Singular, subject nominative	**He** Pronoun, nominative , 3rd person singular, subject **exerciseth** absolute form, post modifier **(universal)** absolute form, object adjective **power.** P., singular, nominative	**He** Pronoun, nominative, 3rd person singular, subject **is** 3rd person singular, present tense **upon** P. adverbial **some** Pre modifying quantifier **labour** complement of P. singular, nominative
في شَأْن	**at .** P. adverbial **work.b** singular, complement of P.nominative e	**engaged** past participle: non-finite main predicator **in** P., adverbial **some** nominative , singular, Pre modifying quantifier **affair.** complement	**doth** non-finite main predicator **He** subject pronoun, nominative, 3rd person singular		

		of P. singular, nominative	(shine)! 3ʳᵈ person singular		

SLT AND TLT Q 55: 31 {Q 55: 30 Refrain}

Q 55: 31. مِنْ	نَفْرُغُ	لَكُمْ	أَيُّ	هَا	الثَّقَلَانِ
The particle of future temporization postponement stalling & procrastinatio n, (taswīf)	imperfect, indicative with latent pronoun in nominative, 1ˢᵗ person plural, subject (Nakhnu)	لَكُمْ P. (جار) dependent pronoun, plural, masculine annexed pronoun in genitive case (مجرور)	vocativ e noun (for procla mation)	additional "ha" for warning, 1ˢᵗ person singular, masculine, governed noun in genitive case (المضاف اليه)	proper noun (dual) with ال in nominative case, used as descriptive epithet,
		Prepositional phrase (الجار والمجرور)about نَفْرُغُ	Vocative particle elipted		metaphor for specification (تهديد)
Verbal sentence Future with elliptical Vocative particle {marfū'} indicative – gives factual statement						

55: 31	Haleem	Bewley	Ali	Pickthall	Arberry
سَنَفْرُغُ	We nominative , plural, subject shall modal auxiliary attend non-finite main predicator	Soon adverbial We plural, subject, nominative , will modal auxiliary,	Soon adverbial, Shall modal auxiliary We nominative , plural, subject Settle non-finite main predicator	We nominative , plural, subject shall MA modal auxiliary, finite auxiliary predicator	We subject, plural, nominative, shall modal auxiliary surely adverbial attend present
لَكُمْ (لَ كُمْ)	to P., adverbial you 2nd person plural, object, accusative form, complement of P.	settle non-finite main predicator your pronoun, genitive form, pre modifying genitive pronoun, 2nd person plural	Your nominative , plural, object, apposition affairs, nominative , plural, object	dispose non-finite main predicator of P. , adverbial, you, accusative form, 2ⁿᵈ person pronoun complement of P.	participle to P. adverbial, you accusative form, plural, complement of P. at P. adverbial leisure, singular, complement of P.
أَيُّ هَا		affairs, object, nominative , plural, you 2nd person plural, object	O interjection Both P ronoun, pre modifying quantifier Ye adjective, pre modifying worlds! 2nd person plural, genitive form, post-modifier	O interjection Ye plural, complement of P., accusative form two pre modifying quantifier dependents nominative , plural, object	you accusative form, complement of P., plural weight mono-transitive, finite main predicator andCC you accusative form, complement of P., plural
الثَّقَلَانِ	two pre modifying adjective huge adjective armiesc nominative	two pre modifying quantifier			

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object, plural [of P. post modifying of jinn singular, complement of P. and CC Mankind]. object singular	weighty pre modifying adjective throngs. nominative , plural, object, apposition		(man plural, object, apposition and CC jinn). singular, nominative	weight! singular, nominative, object

SLT AND TLT Q 55: 33 {Q 55: 32 Refrain}

يَا	مَعْشَرَ	الْجِنِّ	وَ	الْإِنسِ	إِنِ	اسْتَطَعْتُمْ
voca tive parti cle	vocative noun, annexed governing noun (مضاف)	governed noun in genitive case (مضاف إليه) coordinating noun (المعطوف عليه)	coordi nating particl e (عطف)	proper noun, coordinate d noun (معطوف) على is patterned on الْجِنّ	decisive and conclusive condition (أداة) (الشرط جازم), protasis signifying the uncertainty of the action denoted by the verb	indeclinable perfect tense tense, verb conditional, subjunctive aiming to thwart + dependent & masculine pronoun in nominative case

| Q 55: 33 | conjunctional compound (العطف والمعطوف) | | | | Protasis (فعل الشرط) the 1ˢᵗ part of the conditional sentence, (أمر تعجيزي) thwarting/frustrating | |
| | Construct noun phrase (المضاف والمضاف إليه) | | | | | |

أَن تَنفُذُوا Q 55: 33	مِن	أَقْطَارِ	السَّمَاوَاتِ	وَ	الْأَرْضِ
أَنْ verbal noun, object in accusative case, subjunctive particle تَنفُذُوا subjunctive (of the) imperfect, in accusative case + dependent pronoun	P.	plural, common, annexed governing noun in genitive case (المضاف), (مجرور)	plural, proper noun in genitive case, coordinating noun (المعطوف عليه) (المضاف إليه)	coordi nating particl e (عطف)	coordinat ed noun (معطوف على)
		Construct noun phrase (المضاف والمضاف إليه)			
	Prepositional phrase (الجار) (تَنفُذُوا about (والمجرور		conjunctional compound (العطف والمعطوف) الْأَرْضِ reclines on السَّمَاوَاتِ by وَ		

Q 55: 33 فَانفُذُوا	لَا	تَنفُذُونَ	إِلَّا	بِسُلْطَانٍ
fa apocopate article (أداة الجزم) apodosis (جواب الشرط)2ⁿᵈ part of the conditional. فَانفُذُوا verb imperative, + subject, dependent pronoun in nominative case	(nafʾī) i.e. disclaim for restriction (استدراك)indi cating impotency	imperfect, indicative + dependent pronoun in nominative case, subject	particle of limitatio n and restrictio n (حرف الحصر)	بِـ P. (جار) + annexed noun in genitive case (مجرور)
expressing a threat/ promise presenting a hypothetical condition subordinate clause				prepositional phrase (الجار والمجرور) about بِتَنفُذُونَ
Imperative to thawart and frustrate				

55: 33	Haleem	Bewley	Ali	Pickthall	Arberry

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يا مَعْشَر		**Company** nominative, plural,subject **Of** P., post modifying of	**O** interjection **Ye** pre-modifying adjective, nominative **Assembly** nominative, singular **of** P., adverbial,post modifying of	**O** interjection **company** Singular,nominative, S subject **of** P. , post modifying of	**O** interjection **tribe** subject, singular,nominative **of** P., post modifying of
الْجِنّ الْإِنس	**Jinn** singular, nominative, complement of P. **and** CC **mankind,** nominative, singular, subject	**Jinn** singular, nominative, complement of P. **and** CC **men** plural, nominative, complement of P.	**Jinns** plural, nominative, complement of P. **and** CC **men!** plural, nominative, complement of P.	**jinn** singular, nominative, complement of P. **and** CC **men,** plural, nominative, complement of P.	**Jinn** singular, complement of P. nominative **and** CC **of** P. , post modifying of **men,** plural, nominative, complement of P.
إِن اسْتَطَعْتُم	**if** clause boundry **you** 2nd person singular/ plural, subject, nominative form **can** modal auxiliary, finite auxiliary predicator	**if** clause boundry **you** 2nd Person plural, singular, subject, nominative **are** present tense, 3rd person plural, finite main predicator **able** subject compliment	**If**Subordinator (if) **It** 3rd Person, singular, subject **Be** verb intransitive, finite main predicator **ye** 2nd Person subject complement, plural, **can** modal auxiliary , finite auxiliary predicator	**if** clause boundry **ye** subject, absolute form, **have** finite main predicator, present tense **power** Singular,nominative, object	**if** clause boundry **you** accusative form, subject, 2nd person plural, **are** 3rd person plural, finite main predicator **able** subject compliment
أَن		**To** infinite marker **pierce** verb intransitive, finite main predicator	**Pass** verb intransitive, finite main predicator	**to** infinite marker **penetrate** Post modifying non-finite verb	**to** infinite marker **pass** Post modifying non-finite verb
تَنفُذُوا	**pass** verb intransitive, non-finite main predicator				
مِن أَقْطَار	**beyond** P., adverbial	**through** P., adverbial	**Beyond** P., adverbial **the**	**(all)** Pronoun	**through** P., adverbial

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السَّمَاوَاتِ وَ الأَرْضِ	the DD **regions** nominative, plural, complement of P. **of** P. , post modifying of, **heaven** nominative, singular, complement of P.**and**CC **earth,** nominative, singular, complement of P.	the DD **confines** plural,nominativ e , subject **of** P., post modifying of, the DD **heavens** nominative , plural, complement of P.**and** CC **earth,** nominative , plural, complement of P.	DD **zones** nominative, plural, complement of preposition **of** P., post modification **the** DD **heavens** nominative , plural, complement of P. **and** CC **the** DD **earth,** nominative , Singular, complement of P.	**regions** plural,nominative, object **of** P., post modifying of, **the** DD **heavens** plural, nominative, complement of P.**and** CC **the** DD **earth;** Singular,nominative, complement of P.	**the** DD **confines** plural, nominative, complement of P., **of** preposition, post modifying of, **heaven** singular, nominative, complement of P.**and** CC **earth,** Singular,nomin ative, complement of P.
فَٱنْفُذُوا	**then** adverbial **do** verb intransitive, finite main predicator **so** adverbial	**pierce** finite main predicate **through** P., adverbial **them.** 3rd person plural, accusative form, complement of P.	**pass** present tense, singular **yel** plural, nominative, complement of P., 2nd person plural	**then** adverbial **penetrate** finite main predicator **(them)!** 3rd person plural, accusative form, object, complement of P.	**pass** post modifying non-finite verb **through** adverbial P., **them!** 3rd person plural, accusative case, complement of P.
لَا تَنْفُذُونَ	**you** 2nd person plural, subject **will** modal auxiliary, finite auxiliary predicator **not** negative particle (not **pass** verb intransitive, non-finite main predicator	**You** 2nd Person plural, singular, subject, nominative **will** modal auxiliary, finite auxiliary predicator **not** negative particle (not) **pierce** non-finite main predicate **through** adverbial	**not** negative particle (not) **without** P. , adverbial **authority** nominative, complement of P., singular, **shall** finite auxiliary predicator **ye**plural, nominative , complement of P.n, **be** verb intransitive, non-finite	**Ye** nominative, plural, complement of P., subject **will** modal auxiliary, finite auxiliary predicator **never** adverbial **penetrate** pnon-finite main predicator **them** 3rd person plural, object, accusative form	**You** subject, nominative, 2nd person plural **shall** modal auxiliary, finite auxiliary predicator **not** negative particle (not) **pass** non-finite main predicate **through** adverbial
إِلَّا بِسُلْطَانٍ	**Without** P., adverbial **Our** plural, pronoun, pre modifying	**except** adverbial **with** P., adverbial **a** indefinite determiner		**save** finite main predicator, present tense **with** P., adverbial **(Our)** plural, pronoun, pre	**except** adverbial **with** P., adverbial **an** indefinite determiner

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	genitive pronoun **authority.** singular, complement of P. nominative	**clear** pre-modifying adjective **authority.** singular, complement of P. nominative	auxiliary predicator **able** subject complement **to pass!** post modifying non-finite verb	modifying genitive pronoun **sanction.** complement of P. singular, nominative	**authority.** singular, complement of P. nominative

SLT AND TLT Q 55: 35 {Q 55: 35 Refrain}

يُرْسَلُ	عَلَى	كُمَا	شُوَاظ
indeclinable imperfect, indicative passive verb Q 55: 35	P.	annexed pronoun in genitive case	vice subject, nominative
	Prepositional phrase about يُرْسَلُ		

مَن	نَار	وَ	وَ نَحَاسٌ	فَلَا	تَنْتَصِرَانِ
P. for narration	noun in genitive case. coordinating noun (المعطوف عليه)	coordinating particle عا (وطفة)	coordinated noun (معطوف) (على)	فَ letter of causation لَا letter of interdiction	imperfect indicative, with latent dependent pronoun in nominative case, subject
Q 55: 35	conjunctional compound (العطف والمعطوف) both in nominative case		reclines on شُوَاظ		
prepositional phrase (الجار والمجرور) about يُرْسَلُ					
Verbal Passive					

55: 35	Haleem	Bewley	Ali	Pickthall	Arberry
يُرْسَلُ	**A** indefinite determiner **flash** singular, nominative, subject **of** P., post modification **fire** singular, nominative, complement of the P. **and** CC **smoke** nominative, complement of P., singular **will** modal auxiliary, finite auxiliary predicator	**He**, Pronoun, nominative, 3rd person singular, subject **Will** modal auxiliary, finite auxiliary predicator **pursue** non-finite main predicator **you** accusative form, complement of P., plural, object, 3rd person **with** P., adverbial	**On** P., adverbial **you** accusative form, complement of P.plural, **will** modal auxiliary, finite auxiliary predicator **be** finite auxiliary predicator **sent** ditransitive, Past participle **(O ye** singular, nominative, indirect object,	**There** adverbial, (Adverb used with be in place of subject, strong form) **will** modal auxiliary, finite auxiliary predicator **be** finite auxiliary predicator **sent,** non-finite main predicator, , past participle	**Against** P., adverbial **you** accusative form, complement of P., plural **shall** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **loosed** past participle

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عَلَيٰ كُمَّا	be non-finite auxiliary predicator, released non-finite main predicator, past participle upon P., adverbial		pre-modifying adjective evil subject complement, pre-modifying adjective ones nominative, P., twainĪ) nominative	against P., adverbial you complement of P., plural, compliment of P. both, CC	
شُوَاظ	You accusative form, complement of P., plural	a indefinite determiner,piercing pre-modifying adjective, present participle flame nominative, complement of P. singular	a indefinite determiner, flame1ˢᵗ, subject, / object nominative, Singular	heat nominative. Singular, complement of the preposition	a indefinite determiner, flame Nv nominative, Sg. Singular, Adv adverbial
مِّن نَّارٍ			of P., post modification fire nominative, singular, complement of P., (to burn) non-finite main predicator	of P., post modification fire nominative, singular, complement of P.	of P., post modification fire, nominative, singular, complement of P.
وَ		and CC	and CC	and CC	and CC
نُّحَاسٌ		fiery pre-modifying adjective smoke, nominative, singular, complement of P.	a indefinite determiner, smoke1st, subject in apposition, singular (to infinite marker choke): non-finite main predicator	Flash singular, nominative, complement of P. of P., post modification brass, nominative, complement of P. singular	molten absolute form, pre-modifing adjective brass; nominative, singular, complement of P.
فَلَا تَنتَصِرَانِ	and CC no one pronoun, nominative,. singular,	and CC you accusative form, complement of the P., plural, subject	No pre modifying quantifier	and CC ye plural, subject will modal auxiliary,	and CC you nominative form, plural, complement of

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تَنْتَصِرَا نَ	subject **will** modal auxiliary, finite auxiliary predicator **come** non-finite main predicator to P., adverbial **your** 3rd person plural. genetive form **aid.** singular, complement of P., nominative	**will** modal auxiliary , finite auxiliary predicator **not** pre modifying quantifier, negative particle (not)**be** non-finite auxiliary predicator **helped.** non-finite main predicator, past participle	**defence** nominative, singular **will** finite auxiliary predicator **ye** nominative, plural, complement of P., **have:** non-finite main predicator absolute SPP 2nd person plural form,	finite auxiliary predicator **not** pre modifying quantifier, negative particle (not) **escape.** non-finite main predicator	P., **shall** modal auxiliary, finite auxiliary predicator **not** pre modifying quantifier, negative particle (not) **be** non-finite auxiliary predicator **helped.** non-finite main predicator, past participle

SLT AND TLT Q 55: 37 {Q 55: 37 Refrain}

Q 55: 37 فَ	إِذَا	انْشَقَّت	السَّمَاء
Letter of resumption (الاستئناف)	adverb, apodosis its predicate إذا is ellipted signifies the immeasurable destruction, particle of condition: protasis (فعل الشرط) signifying the certainty of action	indeclinable perfect tense	proper noun , plural, object
Verbal sentence	conditional clause		

Q 55: 37 فَكَانَت	وَرْدَة	كَ	كَالدِّهَان
فَ conjunction for reviewing/ commentary/ critique (للتعقيب) as the following words comment on what will happen to the sky +indeclinable perfect tense with latent pronoun	annexed governing noun (مضاف) the predicate of كَانَ	Particle of simile, epithet in accusative case	plural noun, common & the 2nd predicate of كَانَ, governed noun in genitive case (مضاف إليه)
		prepositional phrase (الجار والمجرور)	
If it is to be taken as the apodosis (جواب الشرط)2nd part of the conditional it posturizes the physical condition of the sky		Prepositional phrase about the quality of وَرْدَة which is ellipted, effective simile (التشبيه البليغ)the features of similitude (وجه شبه)ellipted	
		Construct noun phrase (المضاف والمضاف إليه)	

55: 37	Haleem	Bewley	Ali	Pickthall	Arberry
فَ إِذَا	**When** clause boundry, adverbial	**When** clause boundry, adverbial	**When** clause boundry, adverbial	**And when** clause boundry, adverbial	**And when** clause boundry, adverbial
انْشَقَّت				**the** DD	**the** DD

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السَّمَاء	the DD sky singular, nominative, subject, is present tense, 3rd person singular finite auxiliary predicator torn non-finite main predicator, , past participle apart ubject compliment, adverbial	heaven nominative, singular, subject, is present tense, 3rd person singular, finite auxiliary predicator split non-finite main predicator, , past participle apart subject adjective, compliment, adverb	the DD sky subject, nominative, singular, is present tense, 3rd person singular , finite auxiliary predicator rent non-finite main predicator, asunder, adverbial	heaven nominative, singular, subject, splitteth adjective, post-modifier asunder adverbial	heaven singular, nominative, subject is present tense, 3rd person singular, finite auxiliary predicator split past participle non-finite main predicator asunder adverbial
فَكَانَتْ: فَـ كَانَتْ	and CC turns finite main predicator, present tense	and CC goes finite main predicator, present tense	and CC it 3rd person,singular , subject becomes present tense	and CC becometh, finite main predicator, present tense	and CCturns, finite main predicator, present tense
وَرْدَةً	crimson, object nominative, singular noun	red adjective	red adjective	rosy adjective	crimson nominative, singular, noun
كَ	like P., adverbial, pre-modifying adjective	like P., adverbial, pre-modifying adjective	like P., adverbial, pre-modifying adjective	like P., adverbial, pre-modifying adjective	like P., adverbial, pre-modifying adjective
كَالدِّهَانِ	red adjective, pre-modifying adjective hide. nominative, singular, subject compliment	dregs plural, nominative, subject compliment of post modifying of oil. subject nominative, singular	ointment: nominative, singular, complement of P.	red adjective absolute form, pre-modifying adjective hide nominative, complement of P. singular,	red adjective, pre-modifying adjective leather nominative, complement of P. singular,

SLT AND TLT Q 55: 39 {Q 55: 38 Refrain}

فَـ	فَيَوْمَ	نِذٍ	لَا يُسْأَلُ	عَن	ذَنْب	ه
used as a reply for نِذ in the verse 37: apodosis (جواب الشرط)	adverb of time, accusative, annexed governing noun (مضاف)	indeclinable noun, for specificity (مضاف إليه) noun in genitive case, it is also annexed governing noun (مضاف) too and its governed noun (مضاف إليه)isellipted	لَا letter of interdiction يُسْأَلُ Indeclinable imperfect passive verb in indicative case	P.	Comm2on & annexed noun	dependent genitive pronoun 3rd person singular, masculine, annexed
				Prepositional phrase (الجار والمجرور) about يُسْأَلُ		
Q 55: 39	Construct noun phrase			Construct noun phrase		

انْسٌ	وَلَا	جَانٌّ

Vice subject in nominative case, the coordinating noun (العطف والمعطوف)catering for the addition of explanatory word	وَ : conjunction لَا: letter of interdiction, emphasis + addition	coordinated noun (معطوف على), coordinated with الِانس & has the same patron
conjunctional compound (العطف والمعطوف)		
Verbal, Imperfect passive Q 55: 39		

55: 39	Haleem	Bewley	Ali	Pickthall	Arberry
فَيَوْمَئِذٍ	On P., adverbial that singular, determiner/ premodifier Day singular, nominative, complement of P.	That singular determiner Day singular, nominative, adverbial	On P., adverbial that singular, determiner / premodifier, day singular, nominative, complement of P.	On P., adverbial that singular, determiner/ premodifier Day singular ,complement of P. nominative	On P., adverbial that singular, determiner/ premodifier, Day singular , nominative, complement of P.
لَا يُسْأَلُ	neither CC mankind singular, nominative, complement of P. nor CC jinn singular, subject, nominative will modal auxiliary, finite auxiliary predicator be non-finite auxiliary predicator asked past participle, non-finite main predicator, about P. , adverbial	no pre modifying quantifier, negative particle (not man Singular, subject, nominative or CC jinn singular, subject, nominative will modal auxiliary, finite auxiliary predicator be non-finite auxiliary predicator asked past participle, non-finite main predicator about P. , adverbial his 3rd person singular, genitive case	no pre modifying quantifier negative particle (not question nominative, singular, subject, will modal auxiliary, finite auxiliary predicator be non-finite auxiliary predicator Asked , past participle, non-finite main predicator of P. , adverbial man P., adverbial or Jinn subject , nominative, complement of P. singular, as to multi-word P. post modification adverbial his 3rd person singular, pre modifying genitive pronoun	neither CC man singular, nominative, complement of the preposition nor CC jinn singular, subject, nominative will modal auxiliary, finite auxiliary predicator be non-finite auxiliary predicator questioned past participle, non-finite main predicator of preposition, adverbial, his3rd person singular, genitive form	None pronoun nominative, negative particle (not), subject shall finite auxiliary predicator be non-finite auxiliary predicator questioned past participle, non-finite main predicator about P., adverbial
عَنْ ذَنبِهِ ۚ					his 3rd person singular, nominative, genitive form sin, singular, nominative, complement of P.
الِانسُ وَ لَا جَانٌّ :	their genitive form pronoun, , 3rd person plural sins nominative, plural,				Neither singular, coordinator man nominative, apposition , complement of P. Nor coordinator

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	complement of preposition	**sin.** Singular, nominative, complement of P.	**sin.** singular, nominative, complement of P.	**sin.** singular, complement of P. nominative	**jinn** singular, nominative, complement of P.

SLT AND TLT Q 55: 41 {Q 55: 40 Refrain}

يُغْرَفُ	الْمُجْرِمُونَ	ب	سِيمَا	هُمْ
indeclinable, imperfect, passive verb, in indicative case	Proper noun (dual) with الـ vice subject, in nominative case, sound masculine plural	P.	common & annexed noun in genitive case	dependent pronoun 3rd person plural, in genitive case
Q 55: 41			Construct noun phrase (المضاف والمضاف إليه)	
			prepositional phrase (الجار والمجرور)) يُغْرَفُ	

فَ	يُؤْخَذُ	ب	النَّوَاصِي	وَ	الْأَقْدَامِ
coordinating particle (يُؤْخَذُ)	indeclinable, imperfect, indicative in passive verb	P.	Proper noun with al plural, in nominative case vice subject for the verb يُؤْخَذُ coordinating noun(المعطوف عليه) caters for the addition of explanatory word	coordinating particle (حرف عطف)	coordinated noun (معطوف) (على)
			conjunctional compound (العطف والمعطوف)reclines on النَّوَاصِي & has the same pattern		
	Q 55: 41	prepositional phrase (الجار والمجرور) about يُؤْخَذُ			
Verbal Sentence, Passive					

55: 41	Haleem	Bewley	Ali	Pickthall	Arberry
يُغْرَفُ الْمُجْرِمُونَ	The DD **guilty** subject, adjective (used as noun) **will** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **known** past participle, non-finite main predicator	The DD **Evil doers** nominative, plural, subject **will** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **recog nised** past participle, non-finite main predicator	(For) P., adverbial **the** DD **sinners** plural, subject, nominative **will** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **known** past participle, non-finite main predicator	The DD **guilty** adjective (used as noun), absolute form, subject **will** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **known** past participle, non-finite main predicator	The DD **sinners** plural, subject nominative **shall** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **known** past participle, non-finite main predicator

سِيمَا هُمْ	**by** P., adverbial **their** dependent pronoun 3ʳᵈ person plural, in genitive case **mark** singular, complement of P., nominative	**by** P., adverbial **their** 3rd person plural, in genitive case **mark** complement of P. singular	**by** P., adverbial **their** dependent pronoun 3ʳᵈ person plural, in genitive case **mark** singular, complement of P., nominative	**by** P., adverbial **their** dependent pronoun 3ʳᵈ person plural, in genitive case **mark** singular, complement of P., nominative	**by** P., adverbial **their** dependent pronoun 3ʳᵈ person plural, in genitive case **mark** singular, complement of P., nominative
فَ يُؤْخَذُ بِ النَّوَاصِي وَ الأَقْدَام	**and** CC **will** modal auxiliary, finite auxiliary predicator **be** non-finite auxiliary predicator **seized** Past participle, non-finite main predicator **by** P., adverbial **their** 3rd person plural, genitive case **foreheads** nominative, complement of P. plural **and** CC **their** 3rd person plural, genitive case **feet.** plural, nominative, complement of P.	**and** CC **seized** Past participle, non-finite main predicator, **by** P., adverbial **their** 3rd person plural, genitive case **forelocks** nominative, complement of P., plural **and** CC **their** genitive case 3rd person plural **feet.** nominative, complement of P., plural	**and** CC **they** subject, nominative **will** modal auxiliary, finite auxiliary predicator, **be** non-finite auxiliary predicator **seized** non-finite main predicator, past participle **by** P., adverbial **their** 3rd person plural, genitive case **forelocks** nominative, complement of P. plura **and** CC **their** 3rd person plural, genitive case **feet.**nominative, complement of P., plural	**and** CC **will** modal auxiliary, finite auxiliary predicator **be** copular with noun complement, non-finite auxiliary predicator **taken**, past participle, non-finite main predicator **by** P., adverbial **the** DD **forelocks** nominative, complement of P. plural **and** CC **the** DD **feet.** plural, nominative, complement of P.,	**and** CC **they** subject, , **shall** modal auxiliary, finite auxiliary predicator, **be** non-finite auxiliary predicator **seized** non-finite main predicator, past participle **by** P., adverbial **their** 3rd person plural, genitive case **forelocks** nominative, complement of P. plural **and** CC **their** 3rd person plural, genitive case **feet.** nominative, complement of P., plural

SLT AND TLT Q 55: 43 {Q 55: 42 Refrain}

هَذِهِ	جَهَنَّم	الَّتِي	يُكَذِّبُ	بِ	هَا	الْمُجْرِمُون
demonstrative pronoun, in nominative case, subject	predicate for the subject هَذِهِ in nominative case	relative pronoun, indeclinable , in nominative case, epithet for جَهَنَّم	indeclinable , imperfect, indicative in passive verb,3ʳᵈ person singular, masculine	P.	pronoun in genitive case	proper noun, annexed , plural, sound masculine
				prepositional phrase يُكَذِّبُ about (الجار والمجرور)		
Nominal sentence (The verse contains one nominal and one verbal part) Q 55: 43			Verbal sentence, attributive relative class			

55:43	Haleem	Bewley	Ali	Pickthall	Arberry
هَٰذِ	**This** singular, demonstrative pronoun nominative, subject **is** present tense, 3rd person singular, finite main predicator	**This** singular, demonstrative pronoun nominative, subject **is** present tense, 3rd person singular, finite main predicator	**This** singular, demonstrative pronoun nominative, subject **is** present tense, 3rd person singular, finite main predicator	**This** singular, demonstrative pronoun nominative, subject **is** present tense, 3rd person singular, finite main predicator	**This** singular, demonstrative pronoun nominative, subject **is** present tense, 3rd person singular, finite main predicator
جَهَنَّ	**the** DD **Hell** proper noun, singular,nominative, subject compliment	**the** DD **Hell** proper noun, singular,nominative, subject compliment	**the** DD **Hell** proper noun, singular,nominative, subject compliment	**the** DD **Hell** proper noun, singular,nominative, subject compliment	**gehenna** singular,nominative , subject complement
الَّتِى		**Which** relative pronoun, subject compliment, pronoun	**Which** relative pronoun, subject compliment, pronoun	**which** relative pronoun, subject compliment, pronoun	**That** clause boundary, Subordinator
يُكَذِّ بُ هَا الْمُجْرِ مُنَ	**the** DD **guilty** adjecive, absolute form, subject **deny,** present tense, finite main predicator	**the** DD **evil doers** nominative, subject, plural **deny.** present tense, finite main predicator	**the** DD **sinners** nominative, plural, subject, **deny.** present tense, finite main predicator	**the** DD **guilty** nominative, absolute form, subject **deny.** tense, finite main predicator	**Sinners** nominative, plural, subject, **cried** present tense, finite main predicator **Lies** nominative, apposition **to** P., adverbial

SLT AND TLT Q 55: 44

يَطُوفُونَ	بَيْنَ	هَا	وَ	بَيْنَ	حَمِيم	آن
indicative indeclinable, imperfect, with latent, dependent pronoun, subject, nominative	adverb of place, accusative case, (المضاف) annexed governing noun coordinating noun المعطوف) (عليه‍catering for the addition of explanatory word	depende nt & governed pronoun in genitive case (المضاف إليه)	coordin ating particle (عطف)	adverb of place in, coordinated noun (معطوف على) coordinated with بَيْنَ reclines on it & has the same pattern) annexed governing noun (المضاف)	governed noun in genitive case (المضاف إليه)	epithet for حَمِيم and has the same patron, in genitive case
					modifier and modified (الصفة والموصوف)	
	construct noun phrase (المضاف والمضاف إليه)			construct noun phrase (المضاف والمضاف إليه)		

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		conjunctional compound (العطف والمعطوف)		
Q 55: 44	Verbal sentence in subjunctive case			

55: 44	Haleem	Bewley	Ali	Pickthall	Arberry
يَطُوفُونَ	but CC they subject, nominative will modal auxiliary go 3rd person singular, present tense, non-finite main predicator round adverbial	they subject, nominative will modal auxiliary, finite auxiliary predicator go third person singular, present tense, non-finite main predicator back and forth adverbial	In P. adverbial Its pronoun, 3rd person singular, genitive form midst nominative , singular, complement of P. and CC in preposition, adverbial the midst nominative, Singular, complement of P. of post modification, P. boiling present participle hot pre- modifying adjective water nominative , Singular, object, complement of P. Will modal auxiliary They subject, nominative 3rd person plural wander present tense, round! adverbial	they Pronoun, nominative, 3rd person plural, subject go 3rd person singular, present tense circling non- finite main predicator, present participle, round adverbial	they subject, nominative shall modal auxiliary, finite auxiliary predicator go 3rd person singular, present tense, non-finite main predicator, round adverbial
بَيْنَ	between P. adverbial its pronoun, 3rd person singular genitive form flames nominative, plural, complement of the preposition and CC			between P. adverbial it 3rd Person, singular, Accusative, complement of P.	between P. adverbial it 3rd Person, singular, Accusative, complement of P.
ها					
وَ		and CC		and CC	and CC
بَيْنَ		between adverbial, preposition			between adverbial, preposition
حَمِيم	Scalding pre- modifying adjective, present participle water object, nominative , complement of P. singular	Fire singular, nominative, complement of preposition and CC Scalding pre- modifying adjective, present participle Water. object, nominative , complement of P. singular		fierce, subject compliment, adjective boiling pre- modifying adjective, present participle water. object, nominative , complement of P. singular	hot, subject compliment, adjective Scalding pre- modifying adjective, present participle water object, nominative , complement of P. singular
آنٍ					

SLT AND TLT Q 55: 46 {Q 55: 45 Refrain}

وَلِ	مَنْ	خَافَ	مَقَامَ	رَبِّ	ه	جَنَّتَانِ
فَ conjunction used for resumption فِ p Q 55: 46	relative pronoun	indeclinable, perfect tense latent pronoun, nominative هُوَ used as subject	accusative object, annexed governing noun (المضاف)	proper noun governed noun in genitive case (المضاف إليه)	3rd person ,singular dependent annexed, pronoun, 2nd governed noun in genitive case (المضاف إليه)	delayed subject in nominative case, dual
prepositional phrase (الجار والمجرور)			construct noun phrase (المضاف والمضاف إليه)			
Verbal sentence, Relative pronoun and the attributive relative clause						

55: 46	Haleem	Bewley	Ali	Pickthall	Arberry
وَلِمَنْ	For P., adverbial those plural, pronoun, compliment ofP.who relative pronoun, plural nominative, subject	For P., adverbial those plural, pronoun, compliment of P. who plural subject, relative pronoun nominative	But conjunction (introduces contrasting ideas) For P., adverbial Such as P., adverbial	But Conjunction for opposite ideas) For P., adverbial him 3rd person singular, accusative case who relative pronoun, plural subject, nominative	But conjunction (introduces contrasting ideas) such as P., adverbial
خَافَ مَقَامَ رَبِّ ه	fear present tense, non-finite main predicator, {the DD time object, nominative, singular when adverbial they. subject, pronoun, nominative , 3rd person plural, will} modal auxiliary, finite auxiliary predicator	fear present tense, finite main predicator, the DD Station nominative, singular, objective of P., post modifying of their 3rd person plural, genitive form Lord singular, nominative, subject	fear present tense, finite main predicator time adverbial, singular when adverbial, clause boundary they subject, nominative , plural, will modal auxiliary stand non-finite main predicator, Before P., adverbial (the DD Judgment nominative, singular, pre modifying adjective Seat singular, nominative, complement of P.	Feareth present tense archaic, finite main predicator the DD standing present participle, subject Before clause boundry, P., adverbial Lord singular, nominative, subject complement, Title	fears present tense, finite main predicator the DD Station nominative, singular, objective of P. , post modifying of his 3rd person singular, genitive form Lord, singular, nominative, title complement of P.,

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	stand, present tense, their plural, 3rd person genitive case Lord Title, singular, nominative, subject complement	complement, Title	of) P., post modification their 3rd person plural, genitive form Lord, nominative, singular, title complement of P.		
جَنَّتَانِ	there adverb are modal auxiliary, finite auxiliary predicator two pre modifying quantifier gardens plural, nominative, object	there adverb are modal auxiliary, finite auxiliary predicator two pre modifying quantifier gardens plural, nominative, subject compliment	there adverb used with be in place of subject, strong form) will modal auxiliary, finite auxiliary predicator be non-finite main predicator two pre modifying quantifier Gardens- plural, nominative, subject compliment	there adverb are modal auxiliary, finite auxiliary predicator two pre modifying quantifier gardens plural, nominative, subject compliment	for P., adverbial them 3rd person, plural, accusative case, complement of P. shall modal auxiliary be non-finite main predicator two pre modifying quantifier gardens plural, nominative, subject compliment

SLT AND TLT Q 55: 48 {Q 55: 47 Refrain}

Q. 55:48 ذَوَاتَا	أَفْنَانٍ
dual, adjective, nominative case, sound feminine plural for annexation noun is omitted, annexed governing noun (المضاف) ذَوَاتَا having) (أَفْنَانٍ: branches)	common noun (dual) in genitive case, governed noun in genitive case (المضاف إليه)
Construct noun phrase (المضاف والمضاف إليه), adjective for ذَوَاتَا & has same patron	

55: 48	Haleem	Bewely	Ali	Pickthal	Arberry
ذَوَاتَا	With P., adverbial	Shaded past participle, by preposition, adverbial	Containing nominative, non-finite main predicator	Of P., post modifying of	Abounding intransitive verb, present participle in P. adverbial
أَفْنَانٍ	shading present participle, pre-modifying adjective, subject compliment branches nominative,	spreading present participle, post modifying non-finite verb branches. nominative,	all pre modifying quantifier kinds plural, object, nominative, (of P. Parenthetical phrase trees plural, nominative, complement of P. and	spreading present participle, post modifying non-finite verb branches. nominative,	branches plural, nominative, complement of P.

	plural, subject compliment	plural, subject compliment	CC delights) plural, nominative , apposition	plural, subject compliment	

SLT AND TLT Q 55: 50 {Q 55: 49 Refrain}

في	هُمَا	عَيْنَانِ	تَجْرِيَانِ
P.	3rd person dual pronoun in genitive case	dual, noun in nominative case, subject postponed	imperfect, indicative, serves as epithet for عَيْنَان with a latent dependent dual pronoun in nominative case, subject
	prepositional phrase (الجار والمجرور)about the fronted predicate		
Hysteron: fronting of predicate & postponement of the subject			Verbal sentence epithet for عَيْنَان
Nominal sentence in nominative case & the 2nd epithet for جَنَّتَان			Q 55: 50

55: 50	Haleem	Bewley	Ali	Pickthall	Arberry
في هُمَا عَيْنَان	With P., adverbial a indefinite determiner pair nominative, singular,complement of P. of P., post modifying of, flowing present participle, post modifying non-finite verb springs nominative , plural, subject complement, adverbial	With P., adverbial them 3rd person plural, accusative form, complement of P. are modal auxiliary, finite auxiliary predicator two pre modifying quantifier clear post modifying non-finite verb flowing present participle, post modifying non-finite verb	With P., adverbial them 3rd person, accusative case, complement of P. plural (each) Pronoun quantifier will modal auxiliary, finite auxiliary predicator be non-finite main predicator two pre modifying quantifier Springs plural, nominative, adverbial, subject complement	Wherein clause boundry, advebial are modal auxiliary, finite auxiliary predicator two pre modifying quantifier fountains nominative , plural, subject complement	therein adverbial, pre-modifying adjective two pre modifying quantifier fountains nominative , plural, of P., post -modifying of running compliment of P., pre-modifying adjective water plural complement of P., nominative
تَجْرِيَان		springs. nominative, plural, subject complement, adverbial	Flowing non-finite main predicator, post modifying non-finite verb (free); Adjective modifier	flowing. post modifying non-finite verb, subject complement	

SLT AND TLT Q 55: 52 {Q 55: 51 Refrain}

في	هُمَا	من	كُلّ	فَاكِهَة	زَوْجَان
P. (جر)	3rd person dual , pronoun in genitive case	P. (جر)	noun in genitive case, annexed governing noun (مضاف)	governed noun in	dual, noun in nominative case, annexed noun,

prepositional phrase about the fronted predicate	prepositional phrase about the condition of زَوْجَان	genitive case (مضاف إليه)	governed noun in genitive case)
Q 55: 52		construct noun phrase (المضاف والمضاف إليه)	postponed subject
Nominal sentence in nominative case & the 3ʳᵈ epithet for جَنَّتَان, Hysteron: fronting of predicate & postponement of the subject			

55: 52	Haleem	Bewley	Ali	Pickthall	Arberry
فِي هِمَا مِنْ	With P., adverbial	In P.,adverbial, them 3rd person plural, accusative case, complement of P. are modal auxiliary	In P., adverbial, them 3rd person plural, accusative form, complement of P. will modal auxiliary be non-finite main predicator	Wherein clause boundry, adverbial, is present tense, 3ʳᵈ person singular, finite main predicator	Therein clause boundry, adverbial, of P., post modification
كُلِّ فَاكِهَة	Every singular, nominative, pre modifying quantifier kind nominative, complement of P., of P., post modification Fruit singular, nominative, subject complement	two nominative, complement of P. kinds plural, nominative, complement of P. of P. post modification every nominative, singular,modifying quantifier fruit. nominative, singular, subject complement	Fruits plural, subject complement of P., post modification every nominative modifying quantifier kind,nominative , complement of P.	every nominative, pre modifying quantifier kind nominative, complement of P., of P., post modification Fruit singular, subject complement	every nominative, pre modifying quantifier fruit singular, nominative, subject complement
زَوْجَان	In P.adverbial, Pairs subject complement nominative, plural		Two nominative, complement of P., and CC two. nominative, complement of P.	in P., adverbial, pairs. plural, nominative, subject complement	two nominative, complement of P. kinds plural, nominative, subject complement

SLT AND TLT Q 55: 54 {Q 55: 53 Refrain}

مُتَّكِئِينَ	عَلَى	فُرُش	بَطَائِنُهَا	مِنْ	إِسْتَبْرَق
Sound masculine plural, active participle, in accusative case for خَائِفِينَ Q 55: 54	preposition	plural in genitive case	plural, predicate, in nominative case (مضاف) annexed governing noun + هَا 3ʳᵈ person singular, governed noun in genitive case (والمضاف إليه)	preposition	annexed noun in genitive case

The Elliptical phrase is:	Prepositional phrase (الجار والمجرور) about مُتَّكِئِينَ	Nominal sentence, construct noun phrase (المضاف) جملة اسمية والمضاف إليه)	Prepositional phrase (الجار والمجرور) about the predicate of the subject

وَ	جَنَى	الْجَنَّتَيْنِ	دَانٍ
coordinating conj جَنَى with إِسْتَبْرَق Conjunctional compound (العطف والمعطوف)	inchoatives (مبتدأ) nominative, with 3rd person singular, subject, masculine, (مضاف) annexed governing noun	proper noun in genitive case, dual, annexed noun, governed noun in genitive case (مضاف إليه)	Common noun, predicate (خبر) of the subject جَنَى, singular, masculine, in genitive case, Active participle
	construct noun phrase (المضاف والمضاف إليه)Both together make the subject and دَانٍ is its predicator		
Verbal part & Nominal part of the sentence			

55: 54	Haleem	Bewley	Ali	Pickthall	Arberry
مُتَّكِئِينَ	**They** Pronoun, nominative , 3rd person plural, subject **will** modal auxiliary, finite auxiliary predicator, **sit** non-finite main predicator	**They** Pronoun, nominative, 3rd person plural, subject **will** predicator, modal auxiliary **be** non-finite main predicator **reclining** non-finite main predicator, present participle	**They** Pronoun, nominative , 3rd person plural, subject **will** modal auxiliary, finite auxiliary predicator, **recline** non-finite main predicator	**reclining** non-finite main predicator, present participle	**reclining** non-finite main predicator, present participle
عَلَى فُرُشٍ	**on** preposition, adverbial **couches** nominative, plural, complement of the preposition	**on** preposition, adverbial **couches** nominative, plural, complement of the preposition	**on** preposition, adverbial **carpets,** nominative, plural, complement of the preposition	**Upon** preposition, adverbial **couches** nominative, plural, complement of the preposition	**upon** preposition, adverbial **couches** nominative, plural, complement of the preposition
بَطَائِنُهَا	**upholstered** Past participle, mono-transitive, Post modifying non-finite verb	**lined** past participle, finite main predicator	**whose** clause boundry, genitive form **inner** Attributive, pre-modifying adjective **linings** subject, plural, nominative **will** modal auxiliary, finite auxiliary predicator	**lined** past participle, finite main predicator	**lined** past participle, finite main predicator

			be non-finite main predicator		
مِنْ استنطق	with P., adverbial **brocade,** nominative, singular, complement of P.	with P., adverbial **rich** pre-modifying adjective, absolute form **brocade,** nominative, singular, complement of P.	with P., adverbial **rich** pre-modifying adjective, absolute form **brocade:** nominative, singular, complement of P.	with P., adverbial **silk** nominative, singular **brocade,** nominative, singular, complement of P.	with P., adverbial **brocade,** nominative, singular, complement of P.
فِي جنتين	the DD **fruit** nominative, singular, subject **of** P., post modification **both** nominative, plural, Pre modifying quantifier **gardens** plural, nominative, complement of P.	the DD **fruits** nominative, plural, subject **of** P., post modification the DD **gardens** plural, nominative, complement of P.	the DD **Fruit** singular, nominative, subject **of** P., post modification the DD **gardens** plural, nominative, complement of P.	the DD **fruit** nominative, singular, subject **of** P., post modification **both** nominative, plural, Pre modifying quantifier **gardens** plural, nominative, complement of P.	the DD **fruits** nominative, plural, subject **of** P., post modification the DD **gardens** plural, nominative, complement of P.
دان	**Within** P. adverbial **easy** nominative, absolute form **reach.**singular, nominative, complement of P.	**Hanging** present participle,subject compliment, **close** adverbial, (results of the net parsing are different than these ones) **to** P., adverbial **hand** singualar, nominative, complement of P.	**will** modal auxiliary, finite auxiliary predicator, **be** non-finite main predicator, **near** P., adverbial	**Near** P. , adverbial, **to** P., Adv adverbial **hand.** Nominative, singular, complement of P.	**nigh** adverbial, **to** infinite marker **gather** non-finite main predicator

SLT AND TLT Q 55: 56 {Q 55: 55 Refrain}

فِيهِنَّ	قَاصِرَاتُ	الطَّرْفِ	لَمْ	يَطْمِثْهُنَّ
فِي pr هُنَّ 3rd person feminine plural pronoun in genitive case	active participle, 3rd person feminine plural,	proper noun, postponed subject (مضاف إليه) Governed noun in genitive case,	Letter of interdiction (جزم: apocopate/ jussive , قلب: essence/ inversion/ reversion)	The jussive of the imperfect هُنَّ Dependent feminine pronoun in accusative case,

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Prepositional phrase (الجار والمجرور) about the fronted predicate	postponed subject (مضاف) annexed governing noun	noun for which the epithet is used is elliptical & the implied one is: خُورّ	(Jusive /conditional stating hypothetical condition	object fronted, governed pronoun in genitive case (مضاف إليه)
	construct noun phrase (المضاف والمضاف إليه) epithet for an elliptical noun (النساء)		Verbal sentence in indicative form epithet for female, in subjunctive form specified for the condition of female	
Hysteron: Fronting of predicate & Postponement of the subject, , Q 55: 56				

إنّـى	قَبْلَ	هُمْ	وَ لا	جانّ
subject in nominative case, coordinating noun (المعطوف عليه),	adverb of time in accusative case refers to يَطْمُث annexed governing noun (مضاف)	3rd person pronoun, independent, (مضاف إليه) governed noun in genitive case	و particle of coordination (عطف) لا Letter of interdiction + addition & emphasis	coordinated with إنّـى and has the same patron , (معطوف على) coordinated noun
1st part of conjunctional compound (العطف والمعطوف)			2nd part of conjunctional compound (العطف والمعطوف)	(3rd part) conjunctional compound (العطف والمعطوف) reclines on إنّـى & has the same pattern
	construct noun phrase (المضاف والمضاف إليه)			
Verbal sentence in indicative form (Q 55: 56)				

55: 56	Haleem	Bewley	Ali	Pickthall	Arberry
فِيهِنَّ (فِى هُنَّ)	There adverbial will modal auxiliary, finite auxiliary predicator be Non-finite auxiliary predicator	In P. adverbial, them 3rd person plural, accusative form, complement of P. are plural, 3rd person present tense, finite main predicator	In P. adverbial, them 3rd person plural, accusative case, complement of P. will modal auxiliary, be non-finite main predicator	Therein adverbial are plural, 3rd person present tense, finite main predicator	therein adverbial
قَاصِرَاتُ الطَّرْفِ	maidens nominative, plural, subject complement rest raining mono-transitive, present participle, non-finite main predicator their 3rd person plural, genitive form	maidens plural, nominative, subject complement with P., adverbial, eyes plural, nominative, complement of P. for P., adverbial, post modification	(Maidens), nominative, plural, stray noun phrase chaste, absolute form, subject complement restraining present participle non-finite main predicator	Those subject complement of post modifier, P. modest absolute form, pre-modifying adjective gaze, singular, nominative , complement of P.	maidens nominative, plural, subject complement restraining mono-transitive, present participle, non-finite main predicator

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glances, nominative, plural, object	them 3rd person plural, accusative form, complement of P. alone, adverbial	their 3rd person plural, genitive form glances, nominative, plural, object		their 3rd person plural, genitive form glances, nominative, plural, object
لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ	untouched complement of P. post modification, subject complement before hand P., adverbial, post modification by P., adverbial, Man singular, nominative,com plement of P.	untouched complement of P. absolute form before P., adverbial them 3rd person plural, accusative form, complement of P., by P., adverbial, either CC man singular, nominative, complement of P.	whom clause boundary, accusative form, object no pre modifying quantifier negative particle (not man singular, nominative , or CC Jinn singular, object, nominative, subject before P., adverbial them 3rd person plural, accusative form, complement of P., has finite auxiliary predicator touched;-.verb intransitive, Past participle non-finite main predicator	Whom clause boundary, accusative form, object, complement of P., neither CC man singular, nominative , subject nor CC jinn subject singular, nominative will modal auxiliary, finite auxiliary predicator, have non-finite auxiliary predicator, touched Past participle	untouched complement of p., subject complement, before P., adverbial, them 3rd person plural, accusative case, complement of P., by P., adverbial any quantifier, determiner, Pre modifying quantifier man singular, nominative, complement of P.
وَلاَ جَانٌّ	or CC jinn nominative, complement of P. singular	or CC jinn. singular, nominative, subject			or CC jinn nominative, complement of P. singular,

SLT AND TLT Q 55: 58 {Q 55: 57 Refrain}

Q 55: 58 كَأَنَّ	هُنَّ	الْيَاقُوتُ	وَ	الْمَرْجَانُ
Particle of similitude, one from the sisters of *anna*	3rd person feminine dependent pronoun The noun of Ka-'anna	Proper noun in nominative case, predicate of Ka-'anna, (al-m'aṭūf 'ilay) coordinating noun	coordinat ing particle ('aṭaf)	Proper noun , (al-m'aṭūf 'ala) coordinated noun
Simile by a particle with verbal force		conjunctional compound ('aṭaf-w-al-m'aṭūf), simile by a particle with verbal force		

55: 58	Haleem	Bewley	Ali	Pickthall	Arberry
كَأَنَّ هُنَّ	Like post modification, P., (& also:	Like P., post modification/mo	Likepreposi ti on, post modification	Like P., post modification (& also:	lovely pre-modifying adjective as

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	Particle of simile)	difier , Particle of simile	<u>Unto</u> P., adverbial	particle of simile)	adverbial, (strong form used before comparison)
الْيَاقُوتُ وَ الْمَرْجَانُ	<u>rubies</u> object, nominative , plural, **and** CC **brilliant** absolute form, pre-modifying adjective **pearls**object, nominative, plural	<u>precious</u> absolute form, pre-modifying adjective **gems** object, nominative, plural **of** P., post modification <u>ruby</u> complement of P., nominative, singular **and** CC **pearl** nominative, Singular, complement of P.	**Rubies** complement of P., nominative, plural **and** CC <u>coral.</u> complement of P., nominative , plural,	<u>the</u> DD <u>jacinth</u> absolute form, pre-modifying adjective, complement of P.,**and** CC <u>the</u> DD <u>coral</u> nominative , singular, **stone.** object, nominative , singular,	<u>rubies,</u> object, nominative , plural, **beautiful** absolute form, pre-modifying adjective **as** adverbial, (strong form used before introducing comparison) <u>coral</u> singular, nominative, complement of P.

SLT AND TLT Q 55: 60 {Q 55: 59 Refrain}

هَلْ	جَزَاءُ	الْإِحْسَانُ	إِلَّا	الْإِحْسَانُ
particle of interrogation, implied negation	proper noun, subject in nominative case , (مضاف) annexed governing noun inchoatives (مبتدأ)	proper noun (مضاف إليه) governed noun in genitive case	particle of limitation, no action, angst (حرف الحصر)	Proper noun in nominative case Predicate (خبر)
	construct noun phrase (المضاف والمضاف إليه)			
Interrogation with implied negation		Q 55: 60		

55: 60	Haleem	Bewley	Ali	Pickthall	Arberry
هَلْ - جَزَاءُ	**Shall** modal auxiliary, finite auxiliary predicator <u>the</u> DD <u>reward</u> nominative, singular, subject <u>of</u> P., post modification <u>good</u> absolute form, complement of P.	**Will** modal auxiliary, finite auxiliary predicator <u>the</u> DD <u>reward</u> nominative, Singular, subject <u>for</u> P., adverbial, <u>doing.</u> present participle, non-finite main predicator **good** noun, post modification	<u>Is</u> present tense, verb intransitive 3rd person singular, finite main predicator **There** adverbial, (Adverb +be to replace subject , strong form) **Any** determiner **Reward** singular, subject complement, nominative **For** P. adverbial <u>Good</u> subject complement	<u>Is</u> finite main predicator, present tense, 3rd person singular <u>the</u> DD <u>reward</u> singular, nominative,subject <u>of</u> P., post modification **goodness** nominative , complement of P. singular	**Shall** modal auxiliary, finite auxiliary predicator <u>the</u> DD **recompense** nominative, singular, subject <u>of</u> P., post modification **goodness** nominative, complement of P. singular

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الأُخْسَان الآ	be non-finite auxiliary predicator **anything** subject complement **but** adverbial **good** adjective, , subject complement	be non-finite auxiliary predicator **anything** **other than** multi-word P., adverbial nominative, compound pronoun **good?** complement of P. adjective	**Other than** multi-word P., adverbial nominative, compound pronoun, **Good?** absolute form, subject complement	**aught** nominative , singular, subject **save** verb intransitive,mono-transitive, present tense, finite main predicator **goodness** nominative , complement of P. singular	be Non-finite auxiliary predicator **other than** multi-word P., adverbial, multi-word P. **goodness** nominative, complement of P. singular

SLT AND TLT Q 55: 62 {Q 55: 61 Refrain}

وَ	مِن	دُون	هِمَا	جَنَّتَان
Co nj	P. (جار)	annexed governing noun in genitive case (مضاف)	dependent 3rd person dual, masculine governed pronoun (مضاف إليه) in genitive case, about fronted predicates (خبر مقدم)	postponed inchoative (مبتدأ مؤخر) dual, in nominative case, masculine
		construct noun phrase (المضاف والمضاف إليه)		
	Prepositional phrase (الجار والمجرو) about the fronted subject			
Nominal Sentence				

55: 62	Haleem	Bewley	Ali	Pickthall	Arberry
وَ مِن دُون هِمَا	**There** adverbial, (replacing subject) **are** present tense, 3rd person plural, finite auxiliary predicator **two** pre modifying quantifier, subject complement **other** determiner **gardens** subject complement, plural nominative **below** P., adverbial, post modification	**As well as** CC **those** object, demonstrative pronoun, plural **two** adverbial, post modification	**And** CC **Besides** P. adverbial, **these** Pronoun demonstrative, object, plural **two,** complement of preposition	**And** CC **Beside** P., adverbial **them** 3rd person plural, accusative form, complement of P.	**And** CC **Besides** P., adverbial **these** pronoun, plural, complement of P.
جَنَّتَان		**there** adverbial, (adverb used with be in place of subject , strong form) **will** modal auxiliary, finite auxiliary predicator **be** non-finite main predicator **two** pre modifying	**there** adverbial, **are** present tense, verb intransitive, finite main predicator **two** pre modifying quantifier, complement of P. **other** determiner	**are** present tense, verb intransitive, finite main predicator **two** pre modifying quantifier, complement of P. **other** determiner	**shall** modal auxiliary, finite auxiliary predicator **be** non-finite main predicator **two** pre modifying quantifier

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	these determiner **two** pre modifying quantifier	quantifier, subject complement **other** D **Gardens** nominative , plural, subject complement	Gardens,- nominative, plural, subject complement complement of P.	gardens, nominative, plural, subject complement	gardens nominative, plural, subject complement

SLT AND TLT Q 55: 64{Q 55: 63 Refrain}

Q 55: 64　　مُدْهَامَّتَانِ
Epithet feminine & dual, in genitive case, passive participle which is a derived word. an epithet for the active participle, جَنَّتَانِ (derived from trilateral verb 'if'āla), feminine, dual in nominative case
Nominal Sentence

55: 64	Haleem	Bewley	Ali	Pickthall	Arberry
مُدْهَا مَّتَانِ	**Both** pre modifying quantifier, plural **of** P. , post modification **deepest** pre-modifying adjective, superlative adjective **green** absolute form, complement of P. ,	**Of** P. , post modification **deep** absolute form, pre-modifying adjective **viridian** nominative, singular, complement of P. **green.** absolute form, post modification	**Dark-green** pre-modifying adjective, hyphenated with noun post modifier **in** P. , adverbial **colour** nominative, singular complement of P. (**from** P., adverbial, **plentiful** absolute form, pre-modifying adjective **watering**). present participle, stray noun phrase	**Dark** absolute form, pre-modifying adjective **green** absolute form, subject complement , complement of P. **with** preposition, adverbial, post modification **foliage** nominative, complement of P. singular	**Green,** subject complement absolute form, **green** absolute form, pre-modifying adjective, **pastures** nominative, plural, subject, subject complement

SLT AND TLT Q 55: 66 {Q 55: 66 Refrain}

فِي	هِمَا	عَيْنَانِ	نَضَّاخَتَانِ
P. (جار)	pependent 3rd person dual, masculine pronoun in genitive case, predicate fronted	dual, in nominative case subject postponed, (موصوف) modified	epithet for عَيْنَان and has the same pattern, (صفة) modifier/ attribute
prepositional phrase about the fronted predicate		Modifier and modified (الصفة والموصوف)	
Nominal Sentence　　Q 55: 66			

55: 66	Haleem	Bewley	Ali	Pickthall	Arberry
فِ هِمَا	**With** P. adverbial	**In** P. adverbial, **them** 3rd person plural,	**In** P., adverbial, **them** accusative case, complement of P., 3rd person plural (**each**)	**Wherein** clause boundary, adverbial	**therein** adverbial, post -

		accusative form, complement of P. **are** present tense, finite main predicator	object, quantitative pronoun, singular **Will** modal auxiliary, **be** non-finite main predicator	**are** present tense, finite main predicator	modifying adjective
عَيْنَان / نَضَّا خَتَّان	a Indefinite determiner **pair** singular complement of P., nominative **of** post modification P., **gushing.** present participle **springs** nominative, plural, subject complement	**two** pre modifying quantifier **gushing** present participle, pre modifying adjective **springs.** nominative, plural, subject complement	**two** pre modifying quantifier **Springs** plural, nominative, subject complement, adverbial — **pouring** present participle, post modifying non-finite verb **forth** adverbial **water** nominative, singular, object, subject complement **in** P., adverbial **continuous** complement of P. **abundance:** singular, complement of P.	**two** pre modifying quantifier **abundant** pre modifying adjective, absolute form **springs.** nominative, plural, subject complement	**two** pre modifying quantifier **fountains** S. plural,subject complement, nominative — **of** post - modifying of **gushing** present participle pre modifying adjective **water** object, nominative, x complement of P. object

SLT AND TLT Q 55: 68 {Q 55: 67 Refrain}   (الجار والمجرور)   جار   مجرور

فِي	هُمَا	فَاكِهَة	وَ	نَخْل	وَ رُمَّان
P. (جار)	dependent 3rd person dual, masculine pronoun in genitive case, fronted predicate	common noun, singular, subject postponed, coordinating noun (المعطوف عليه)	coordinating particle (عطف)	proper noun coordinated noun معطوف على	coordinating particle + (عطف) proper noun, coordinated noun (معطوف على)
Prepositional phrase about the fronted predicate Q 55:68	conjunctional compound (العطف والمعطوف) 2 coordinated nouns reclining on فَاكِهَة & having the same pattern				
Nominal Sentence					

55: 68	Haleem	Bewley	Ali	Pickthall	Arberry
فِي هُمَا	With P., adverbial	In P. **them are** present tense, verb intransitive, finite main predicator	In P., adverbial **them** pronoun in accusative case complement of P. **will** modal auxiliary, **be** non-finite main predicator	**Wherein** clause boundary, adverbial **Is** present tense, finite main predicator	**therein** adverbial

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فَاكِهَةٌ وَنَخْلٌ فِي زَمَانٍ	Fruits- pre-modifying noun nominative, complement of P., plural, date singular, complement of P., nominative, pre-modifying noun palms object, complement of P. nominative, plural and CC pomegranate nominative, singular, pre-modifying noun trees. plural, complement of P. object, nominative	fruits nominative, plural, subject complement and CC date-palms pre-modifying noun, P, singular, plural, complement of P., subject complement hyphenated with palm and CC pomegranates. subject complement nominative, plural	Fruits, nominative, plural, and CC dates nominative, plural, subject complement and CC pomegranates: nominative, plural, subject complement	fruit, nominative, singular, subject complement the DD date nominative, singular, subject complement palmsingular, nominative, subject complement and CC pomegranate nominative, singular, subject	fruits, plural, nominative, complement of P. object, and CC palm-trees, object, nominative, pre-modifying noun, complement of P., plural hyphenated with palm and CC pomegranates plural, subject nominative, complement of P.

SLT AND TLT Q 55: 70 {Q 55: 69 Refrain}

فِي	هُنَّ	خَيْرَاتٌ	حِسَانٌ
P. (جار)	3rd person feminine plural pronoun in genitive case	active participle, 3rd person feminine plural, postponed subject, (الموصوف) modified	plural, common noun in nominative case , modifier خَيْرَاتٌ for (الصفة)
prepositional phrase (الجار والمجرور) about the fronted predicate		modifier and modified (الصفة والموصوف)	
Hysteron: Fronting of predicate & postponement of the subject Q 55: 70 Like verse 56			
Nominal Sentence			

55: 70	Haleem	Bewley	Ali	Pickthall	Arberry
فِي هُنَّ	There adverbial, (used with be to replace subject) are present tense, 3rd person plural, finite main predicator	In P., adverbial them 3rd person plural, accusative form,. complement of P. are present tense, mono-transitive, 3rd person plural, finite main predicator	In P., adverbial them accusative form, complement of P. will modal auxiliary, finite auxiliary predicator be.verb intransitive, non-finite main predicator	Wherein adverbial (are present tense, 3rd person plural, finite main predicator	Therein adverbial

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خَيْرَاتٌ حِسَانٌ	good-natured, subject complement **beautiful** pre modifying adjective, absolute form **maidens** plural nominative, subject complemen	**sweet,** absolute form, subject complement **lovely** pre modifying adjective, absolute form **maidens** plural, nominative, subject	**fair** absolute form, subject complement **(Companions),** nominative, plural **good,** absolute form, subject complement, pre-modifying adjective **beautiful;-** subject complement, pre-modifying adjective	**the** DD **good** pre modifying adjective, subject complement **and** CC **beautiful** subject complement	**maidens** subject, plural, nominative, complement of P. **good** pre modifying adjective, **and** CC **comely** pre modifying adjective, complement of P.

SLT AND TLT Q 55: 72 {Q 55: 71 Refrain}

Q 55: 72. خُورٌ	مَقْصُورَاتٌ	فِي	الْخِيَامِ
Participle, in nominative case, plural noun, inchoative (مبتدأ)	Passive participle (ismulmaf'ūl) feminine plural, 2nd modifier (الصفة) for النساء	Pr.	plural noun, Noun in genitive case
Nominal adjectival phrase qualifying خَيْرَاتٌ and has the same pattern. It is like verse 70		Prepositional phrase (الجار والمجرور) about the fronted subject مَقْصُورَاتٌ or a 2nd epithet for خُورٌ	
Nominal Sentence			

55: 72	Haleem	Bewley	Ali	Pickthall	Arberry
خُورٌ مَقْصُورَاتٌ	**Dark-eyed** adjective hyphenated with 'eyed' a coined adjective from a noun **sheltered** past tense, finite main predicator	**Dark-eyed** adjective hyphenated with 'eyed' a coined adjective from a noun **secluded** past tense, finite main predicator	**Companions** plural, subject nominative, **restrained** past tense, finite main predicator **(as to** P., adverbial **their** 2rd person plural, genitive form **glances),** nominative, plural, complement of P.	**Fair** pre modifying adjective, subject **ones,** plural, nominative, subject, pronoun **close** adverbial, apposition **guarded** past tense participle	**houris** plural, nominative, apposition **Cloistered** past tense, finite main predicator
فِي الْخِيَامِ	**in** P., adverbial **pavilions.** nominative, complement of P. plural	**in** P., adverbial **cool** pre modifying adjective, **pavilions.** nominative, complement of P. plural	**in** P., adverbial **(goodly)** complement P. **pavilions;-** nominative, plural, apposition	**in** P., adverbial, **pavilions** plural, nominative, complement of P.	**in** P.,adverbial **cool** complement of P., **pavilions—** nominative, complement of P. plural

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لَمْ	يَطْمِثْ	هُنَّ	إنسٌ
Letter of interdiction (جازمة) apocopate/ jussive , قلب: essence/ inversion/ reversion) (Jusive/ conditional stating hypothetical condition	The jussive of the imperfect	dependent feminine pronoun in accusative case, object fronted, governed pronoun in genitive form (المضاف إليه)	subject in nominative case, coordinating noun (المعطوف عليه)
Verbal sentence in indicative form, subjunctive form for specification			1ˢᵗ part conjunctional compound (العطف والمعطوف)
Hysteron: fronting of predicate & postponement of the subject Q 55: 74 is Like verse 56			

قَبْلَ	هُمْ	وَ	لا	جَانٌ
Adverb of time in accusative case refers to يطمث, (المضاف) Annexed governing noun	3ʳᵈ person pronoun, independent , governed noun in genitive case (المضاف إليه)	coordinating particle (عطف)	Letter of interdiction + addition & emphasis	Coordinated with 'insun and has the same patron, coordinated noun (معطوف على)
Construct noun phrase (المضاف والمضاف إليه) Q 55: 74 is like verse 56		2ⁿᵈ part conjunctional compound (العطف والمعطوف)		(3ʳᵈ part) conjunctional compound (العطف والمعطوف) reclines on إنس & has the same pattern
Verbal Sentence in indicative case				

55: 74	Haleem	Bewley	Ali	Pickthall	Arberry
لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَانٌ	Untouched subject Before hand adverbial by P. adverbial man singular, nominative, complement of P. or CC jinn. singular, nominative, subject	Untouched object before P., v adverbial, them accusative form, complement of P. by P., adverbial, either CC man singular, nominative, complement of P. or CC jinn singular nominative, complement of P.	Whom object, no pre modifying quantifier negative particle (not man singular, nominative, subject or CC Jinn nominative, singular, subject before adverbial, P. them 3rd person plural, accusative form,complement of P. Has present tense, 3ʳᵈperson singular, finite auxiliary predicator touched;-.verb intransitive, past participle, non-finite main predicator	Whom clause boundry, accusative form, object neither CC man subject nominative, singular nor CC jinn subject nominative, singular will modal auxiliary, finite auxiliary predicator have Non-finite auxiliary predicator, infinitive touched past participle, non-finite main predicator, before P., adverbial, them 3rd person plural accusative case, complement of P.	untouched present participle, non-finite main predicator, before P., adverbial them 3rd person plural, accusative form by P. adverbial any Pre modifying quantifier man complement of P. singular, nominative or CC jinn– singular, nominative, complement of P.

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مُتَّكِئِينَ	عَلَى	رَفْرَفٍ	خُضْرٍ	وَ	عَبْقَرِيٍّ	حِسَانٍ
Sound masculine plural, active participle, in accusative case for (خَائِفِينَ)	P. (حرف جر)	رَفْرَف noun in genitive case modified (الموصوف)	common noun, modifier رَفْرَف الصفة	conj	coordinated noun in genitive case, modified (موصوف)	plural, modifier (الصفة) adjective for عَبْقَرِيّ
	prepositional phrase about مُتَّكِئِينَ					
The elliiptical phrase is: (يُقِيمُو ن في الجَنّة مُتَّكِئِينَ)	modifier and modified الصفة (والموصوف)				modifier and modified (الصفة والموصوف)	
	conjunctional compound (العطف والمعطوف) the 2nd modifier & modified is patteroned and reclines on the 1st one رَفْرَف خُضْر					
Sentence Verbal and nominal parts Q 55: 76 Like verse 54						

55:76	Haleem	Bewley	Ali	Pickthall	Arberry
مُتَّكِئِينَ	They subject, nominative, plural will modal auxiliary, all determiner, quantitative pronoun sit present tense	Reclining present participle, non-finite main predicator	Reclining present participle, non-finite main predicator	Reclining present participle, non-finite main predicator	reclining present participle, non-finite main predicator
عَلَى رَفْرَف خُضْر وَ عَبْقَرِيّ حِسَان	on P., adverbial, green pre modifying adjective cushions plural, nominative, complement of P. and CC fine pre modifying adjective, carpets. plural, nominative, complement of P., object	on P. adverbial green pre modifying adjective quilts plural, nominative, complement of P. and CC exquisite pre modifying adjective rugs. plural, nominative, complement of P.	on P., adverbial green pre-modifying adjective complement of P. Cushions plural, nominative, complement of P. and CC rich pre-modifying adjective carpets plural, nominative, complement of P. of P., post modification beauty. complement of P. nominative, singular	on P., adverbial green pre modifying adjective cushions plural, nominative, complement of P. and CC fair pre modifying adjective carpets plural, nominative, complement of P.	upon P., adverbial green pre modifying adjective cushions plural, nominative, complement of P. and CC lovely pre modifying adjective druggets plural, nominative, complement of P., subject

SLT AND TLT Q 55: 78 {Q 55: 77 Refrain}

تَبَارَكَ	اسْمُ	رَبِّكَ	ذِي	الْجَلَال	وَ	الْإِكْرَام
indeclinable perfect tense, 3rd person	subject, in nominative case, annexed	proper noun, governed noun in genitive case	one of the 5 nouns, epithet for رَبّ in genitive case ,	proper noun, governed noun in genitive case (المضاف إليه),	coordinating partic	proper, plural, coordinated noun معطوف

singular, masculine	governing noun (المضاف)	(المضاف إليه) + dependent, genitive pronoun	annexed governing noun (المضاف)	coordinating noun (المعطوف عليه)	le (عطف)	reclines على on الْجَلالِ
				conjunctional compound (العطف والمعطوف)		
	construct noun phrase (المضاف والمضاف إليه)		construct noun phrase (المضاف والمضاف إليه)			
perfect tense in indicative case			Q 55: 78			

55: 78	Haleem	Bewley	Ali	Pickthall	Arberry
تَبَارَكَ	**Blessed** past participle, subject **is** finite auxiliary predicator	**Blessed** past participle **be** non-finite auxiliary predicator	**Blessed** past participle **be** non-finite auxiliary predicator	**Blessed** past participle **be** non-finite auxiliary predicator	**Blessed** past participle **be**, non-finite auxiliary predicator
اسْمُ رَبِّكَ	the DD **name** nominative, singular, subject compliment **of** P., post modification **your** 2rd person plural, genitive form **Lord**, singular, nominative, complement of P.	the DD **name** nominative, singular, subject compliment **of** post modification, P. **your** 2rd person plural, genitive form **Lord**, title, nominative, complement of P. singular	the DD **name** nominative, singular **of** P. post modification **thy** 2rd person plural, genitive form **Lord**, nominative, complement of P. singular	the DD **face** singular, nominative, subject compliment **of** P. post modification, **thy** 2rd person plural, genitive form **Lord** singular, nominative, complement of P.	the DD **Name** sigular, nominative, subject compliment **of** P. post modification, **thy** 2rd person plural, genitive form **Lord**, comple ment of P., singular, nominative
ذِي الْجَلالِ وَالإِكْرَامِ	**full** complement of P. **of** P., post modification **majesty**, singular, nominative, complement of P. **bestowing** present participle, non-finite main predicator **honour** object nominative, complement of P. singular	**Master** nominative, singular, complement of P. **of** P. post modification **Majesty** nominative, singular, complement of P. **and** CC **Generosity.** nominative, complement of P. singular	**full** singular, nominative, complement of P. **of** P. post modification **Majesty,** nominative, singular, complement of P. **Bounty** complement of P., nominative, singular **and** CC **Honour** complement of P., singular, nominative	**Mighty.** Complement of P. **and** CCcoordinati ng conjunction **Glorious!** Complement of P.	**majestic,** pre modifying adjective **splendid** complement of P.

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Tags used in the parser and their notations

Morphological Tags

Features for abbreviations

```
<Title>  = title (*dr)
GEN = genitive (*corp.'s)
NOM = nominative (vol.)
PL =  plural (figs.)
SG =  singular (ed.)
SG/PL =  singular or plural (mm)
```

Features for nouns

```
<DER:bility> = derived noun in -bility (visibility)
<DER:ble>  = derived noun in -ble (eatables)
<DER:er>  = derived noun in -er (leader)
<DER:ing>  = derived noun in -ing (meetings)
<DER:ness>  = derived noun in -ness (happiness)
<DER:or>  = derived noun in -or (aggressor)
<DER:ship>  = derived noun in -ship (leadership)
<NRare>  = word only rarely used as a noun (primary)
<Proper>  = proper (*jones)
<-Indef>  = noun with no indefinite article (furniture)
<Title>  = title (*professor)
GEN  = genitive case (people's)
NOM  = nominative case (table)
PL  = plural (cars)
SG  = singular (car)
SG/PL  = singular or plural (means)
```

Features for adjectives

```
<Attr>  = attributive (entire)
<DER:al>  = derived adjective in -al (radical)
<DER:ble>  = derived adjective in -ble (enjoyable)
<DER:ic>  = derived adjective in -ic (economic)
<DER:ive> =derived adjective in -ive (instinctive)
<DER:less> =derived adjective in -less (timeless)
<DER:like> =derived adjective in -like (treelike)
<DER:ward> =derived adjective in -ward (homeward)
<DER:wise> =derived adjective in -wise (clockwise)
<Nominal>  = likely NP head (*egyptian)
<Pred>  = predicative (leery)
ABS  = absolute form (good)
CMP = comparative form (better)
SUP = superlative form (best
```

Features for verbs

```
<Arch> = archaic form (maketh)
<DER:ate>  = derived verb in -ate (insinuate)
<Rare> = word only rarely used as a verb (better)
<Vcog> = verb that takes a that-clause (assume)
<SV> = intransitive (go)
<SVO> = monotransitive (open)
<SVOO> = ditransitive (give)
<SVC/A>= copular with adjective complement (plead)
<SVC/N>= copular with noun complement (become)
<down/SVC/A>=copular with A, phrasal verb (fall down)
<out/SVC/A>=copular with A, phrasal verb (turn out)
<out/SVC/N>=copular with N, phrasal verb (turn out)
<up/SVC/A>=copular with A, phrasal verb (stand up)
<up/SVC/N>= copular with N, phrasal verb (end up)
<SVOC/A> =complex trans. with adjective complement (consider)
<SVOC/N>=complex trans. with noun complement (call)
<as/SVOC/A> =complex trans. with A, prepositional verb (characterise)
```

Part-of-speech tags

```
A  = adjective (small)
ABBR = abbreviation (*ltd.)
ADV = adverb (soon)
CC = coordinating conjunction (and)
CS = subordinating conjunction (that)
DET= determiner (any)
INFMARK>  = infinitive marker (to)
INTERJ = interjection (hooray)
N = noun (house)
NEG-PART = negative particle (not)
NUM = numeral (two)
PCP1 =  -ing form (writing)
PCP2 =  -ed/-en form (written)
PREP = preposition (in)
PRON = pronoun (this)
V = verb (write)
```

Features for pronouns

```
<**CLB>  = clause boundary (who)
<Comp-Pron> = compound pronoun (something)
<Generic>  = generic pronoun (one's)
<Interr>  = interrogative (who)
<NonMod>=pronoun with no DET or premodifier (both)
<Quant>  = quantitative pronoun (some)
<Refl>  = reflexive pronoun (themselves)
<Rel>  = relative pronoun (which)
ABS  = absolute form (much)
ACC  = accusative (objective) case (us)
CMP  = comparative form (more)
DEM  = demonstrative pronoun (those)
FEM  = feminine (she)
GEN  = genitive (our)
INDEP  = independent genitive form (theirs)
MASC  = masculine (he)
NEG  = negative form (none)
NOM  = nominative (they)
PERS  = personal pronoun (you)
PL  = plural (fewer)
PL1  = 1st person plural (us)
PL2  = 2nd person plural (yourselves)
PL3  = 3rd person plural (them)
RECIPR  = reciprocal pronoun (each=other)
SG  = singular (much)
SG/PL  = singular or plural (some)
SG1  = 1st person singular (me)
SG2  = 2nd person singular (yourself)
SG2/PL2=2nd person singular or plural (you)
SG3  = 3rd person singular (it)
SUP  = superlative form (most)
WH  = wh-pronoun (who)
SUBJ  = a pronoun in the nominative that is always used as a subject (he)
```

Features for adverbs

```
<**CLB>  = clause boundary (why)
<DER:bly>=derived adverb in -bly (arguably)
<DER:ed>=derived adverb in -ed (decidedly)
<DER:ing>=derived adverb in -ing (disparagingly)
<DER:ly>= derived adverb in -ly (carefully)
<DER:ward>=derived adverb in -ward (westward)
<DER:wards>=derived adverb in -wards (backwards)
<DER:wise>=derived adverb in -wise (likewise)
ABS =absolute form (much)
CMP=comparative form (sooner)
SUP =superlative form (fastest)
WH= wh-adverb (when)
```

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<for/SVOC/A>= complex trans. with A, prepositional
verb (mistake)
<into/SVOC/A>=complex trans. with A, prepositional
verb (make)
-SG1,3 = other than 1st or 3rd person sg. (are)
-SG3 = other than 3rd person sg. (write)
AUXMOD = modal auxiliary (can)
IMP = imperative (go)
INF = infinitive (be)
NEG = negative (cannot)
PAST = past tense (wrote)
PRES = present tense (sings)
SG1 = 1st person sg.(am)
SG1,3 = 1st or 3rd person sg.(was)
SG2 = 2nd person sg.(hast)
SG3 = 3rd person sg.(writes)
SUBJUNCTIVE = subjunctive (be)
VFIN = finite form (lives) <P/for>=the verb can take
a for-PP as a complement (look)
<P/in> = the verb can take an in-PP as a complement (cast)
<P/of> =the verb can take an of-PP as a complement (consist)
<P/on> =the verb can take an on-PP as a complement (build)
<P/with>=the verb can take a with-PP as a complement (bear)
<InfComp> = a potential infinitive complementiser (feel)

ADVL=adverb always used as an adverbial (in)

Features for determiners

<**CLB>   = clause boundary (which)
<Def> = definite (the)
<Genord>   = general ordinal (next)
<Indef> = indefinite (an)
<Quant>   = quantifier (some)
ABS = absolute form (much)
ART = article (the)
CENTRAL = central determiner (this)
CMP = comparative form (more)
DEM = demonstrative determiner (that)
GEN = genitive (whose)
NEG = negative form (neither)
PL = plural (few)
POST = postdeterminer (much)
PRE = predeterminer (all)
SG = singular (much)
SG/PL = singular or plural (some)
SUP = superlative form (most)
WH = wh-determiner (whose)

Syntactic Tags

@+FAUXV Finite Auxiliary Predicator (He can read.)
@-FAUXV Nonfinite Auxiliary Predicator (She may have read.)
@+FMAINV Finite Main Predicator (He reads.)
@-FMAINV Nonfinite Main Predicator (She has read.)
@NPHR Stray NP (Volume I: Syntax)
@SUBJ Subject (He reads.)
@F-SUBJ Formal Subject (There was some argument about that. It is raining.)
@OBJ Object (She read a book.)
@I-OBJ Indirect Object (He gave Mary a book.)
@PCOMPL-S Subject Complement (He is a fool.)
@PCOMPL-O Object Complement (I consider him a fool.)
@ADVL Adverbial (She came home late. She is in the car.)
@APP Apposition (Helsinki, the capital of Finland)
@N Title (King George and Mr. Smith)
@DN> Determiner (He read the book.)
@NN>Premodifying Noun (The car park was full.)
@AN> Premodifying Adjective (The blue car is mine.)
@QN> Premodifying Quantifier (He had two sandwiches and some coffee.)
@GN> Premodifying Genitive (My car and Bill's bike are blue.)
@AD-A> Premodifying Ad-Adjective (She is very intelligent.)
@<NOM-OF Postmodifying of (Five of you will pass.)
@<NOM-FMAINV Postmodifying Nonfinite Verb (He has the licence to kill. John is easy to
please. The man drinking coffee is my uncle.)
@<AD-A Postmodifying Ad-Adjective (This is good enough.)
@<NOM Other Postmodifier (The man with glasses is my uncle. He is the president elect. The
man in the moon fell down too soon.)
@INFMARK> Infinitive Marker (John wants to read.)
@<P-FMAINV Nonfinite Verb as Complement of Preposition (This is a brush for cleaning.)
@<P Other Complement of Preposition (He is in the car.)
@CC Coordinator (John and Bill are friends.)
@CS Subordinator (If John is there, we shall go, too.)
@O-ADVL Object Adverbial (He ran two miles.)
@NEG Negative Particle (It is not funny.)
@DUMMY A word without a syntactic function, e.g. an interjection. (Oh yes.)

Other Tags and Notations

$2-NL A sequence of two or more newlines.
$HEAD Header (represents " ** "; cf. Input Format).
* Represents upper case in words, e.g. *the = the.
<?> A morphological reading assigned by the guessing component ("morphological heuristics").

<NoBaseform Normalisation>
No base form normalisation is carried out for a word ending in *-s* and analysed by morphological heuristics.

<2+W> A modifier-head construction identified during preprocessing, e.g. *tea_time*.

8.3. APPENDIX C:

Composite results of the Research

8.3.1. The tabulated results of the syntactic equivalence

a. Tabulated results of the inchoative and predicate (المبتدأ والخبر) (3 categories: C1, C2, C3)

Inchoative & predicate	C1. canonic default structure Total: 6 +6 = 12		C2 Reversed order Total : 11 +11 = 22		C3- V.1, 2, 5 & 17 Total : 3 +3 = 6		Total=40 Inchoative & predicate
	Al-mubtada	Predicates khabbar	Khabar Muqqadam	Mubtada-mo'akhar	Mubtada ma'hzūf	Khabbar ma'hzūf	
							Haleem
Eq.	6	6	3	8	1	1	25
InEq.	-	-	8	3	2	2	15
							Bewley
Eq.	6	6	10	9	3	2	36
InEq.	-	-	1	2	-	1	4
							Ali
Eq.	5	5	11	11	3	2	37
InEq.	1	1	-	-	-	1	3
							Pickthall
Eq.	6	6	3	9	3	2	29
InEq.	-	-	8	2	-	1	11
							Arberry
Eq.	6	6	4	9	3	3	31
InEq.	-	-	7	2	-	-	9

b. Tabulated results of the prepositional phrases (الجار والمجرور), construct noun phrases المضاف (الصفة والموصوف) modifier and modified (والمضاف إليه)

Syntactic Equivalence	Prepositional phrases (الجار والمجرور) Total: 40	Construct noun phrases (المضاف والمضاف إليه) Total: 29+29=58		Modifier and modified (الصفة والموصوف) Total: 7+7=14		Total=112
		المضاف	المضاف إليه	الصفة	الموصوف	
						Haleem
Eq.	31	20	23	6	7	87
InEq.	9	9	6	1	-	25
						Bewley
Eq.	33	22	22	5	7	89
InEq.	7	7	7	2	-	23
						Ali
Eq.	33	25	28	5	7	98

InEq.	7	4	1	2	-	14
						Pickthall
Eq.	23	23	27	7	7	87
InEq.	17	6	2	-	-	25
						Arberry
Eq.	29	22	22	5	7	85
InEq.	11	7	7	2	-	27

c. Tabulated results of the sentence types

Syntactic Equivalence	Detailed Study of the Sentence Types					
		Haleem	Bewley	Ali	Pickthall	Arberry
Verbal sentence: Verbal as Verbal **Eq** Total: 20		Verses: 2,3,4, 6,7,8 ,10,14, 19, 22, 27, 31, 35,37, 41, 44, 46, 74, 78	Verses: 2,3,4, 6,7,8, 10,14, 15, 19, 22, 27, 31, 35,37, 41, 44, 46, 74, 78	Verses: 2,3,4, 6,7,8, 10,14, 15, 19, 22, 27, 31, 35,37, 41, 44, 46, 74, 78	Verses: 2,3,4, 6,7,8, 10,14, 19, 22, 27, 31, 35,37, 41, 44, 46, 74, 78	Verses: 2,3,4, 6,7,8, 10,14, 15, 19, 22, 27, 31, 35,37, 41, 44, 46, 74, 78
		19	20	20	19	20
	Nominal sentence as Nominal **Eq**	Verses: 11, 12, 17, 48, 52,50, 64, 66, 68, 72	Verses: 1, 2, 17, 64, 72	Verses: 1, 12, 17, 64, 72	Verses: 1, 12, 17, 48, 64, 70, 72	Verses: 1, 11, 12, 5, 17, 48, 52, 50, 64, 66, 68, 70, 72
Total : 16		11	5	5	7	14
	Nominal sentence as Verbal **NEq**	Verses: 1, 5, 17, 24, 26, 62, 70	Verses: 5, 11, 24, 26,52, 48, 50, 62, 66, 68, 70	Verses: 5, 11, 24, 26, 48, 52, 50, 62, 66, 68, 70	Verses: 5, 11, 24, 26, 52, 50, 62, 66, 68	Verses: 24, 26, 62
		7	11	11	9	3
Recurring rhetorical question: V-13 Total:1		Eq.	Eq.	Eq.	Eq.	Eq.
Simile with verbal force: V-58 Total: 1		Eq.	Eq.	Eq.	Eq.	Eq.
Interrogative: V-60 Total: 1		Eq.	Eq.	Eq.	Eq.	Eq.
Imperative to thwart: V-33 Total: 1		Eq.	Eq.	Eq.	Eq.	Eq.
Imperative, Prohibition & interdiction: V-9 Total: 1		Eq.	Eq.	Eq.	Eq.	Eq.

V-35, 39,78 and 41 2 verbs. Only Bewley altered V-35 Total: 5	Passive in passive Eq.	_5_	_4_	_5_	_5_	_5_
	Passive in Active NEq	–	_1_	–	–	–

Total: 25 verbs {Haleem omitted V from Verse-15}	Active in Active Eq.	Verses: 2, 3, 4, 6, 7, 7,10, 13, 14, -,19, 19, 20, 22, 27, 29, 31, 32, 35, 37, 43, 44, 46,	Verses: 2, 3, 4, 6, 7, 7, 10, 13, 14, 15, 19, 19, 20, 22, 27, 29, 31, 32,37, 43, 44, 46,	Verses: 2, 3, 4, 6, 7, 7, 10, 13, 14, 15, 19, 19, 20, 22, 27, 29, 31, 32,37, 37, 43, 44, 46,	Verses: 3, 4, 6, 7, 7, 10, 13, 14, 15, 19, 19, 20, 22, 27, 29, 37, 43, 44, 46	Verses: 2, 3, 4, 6, 7, 7, 10, 13, 14, 15, 19, 19, 20, 22, 27, 29, 31, 32, 37, 43, 44, 46
		22	22	23	23	22
	Active in Passive NEq	Verses: 37, 78	Verses: 35, 37, 78	Verses: 35, 78	Verses: 2, 78	Verses: 35, 37, 78
		2	3	2	2	3

Total :12 items of 6 Verses {in: 28, 39, 43,56 54,74 }	Verbal clause as Verbal Eq	Verses: 28, 39, 43, 43, 54, 74, 56	Verses: 28, 39, 43, 43, 54, 74, 56	Verses: 28, 39, 43, 43, 74, 56	Verses: 28, 39, 43, 43, 74, 56	Verses: 28 39, 43, 43 54, 74, 56
		7	7	6	6	7
	Nominal clause as Verbal NEq	Verses: 28, 39, 54, 74, 56	Verses: 28, 39, 54, 74, 56	Verses: 28, 39, 54, 54, 74, 56	Verses: 28, 39, 54, 54, 74, 56	Verses: 28, 39, 54, 74, 56
		5	5	6	6	5

Syntactic Eq. Total: 83	Eq	71	63	64	69	73
	NEq	12	20	19	14	10
	Total	83	83	83	83	83

d.   Composite results of all syntactic catagories

Composite results of Syntactic Equivalence				
	Inchoative & predicate Total=40	Prepositional phrases: _40_ Construct noun phrases: 29+29=58 Modifier and modified: 7+7=14 Total=112	Sentence types Syntactic Eq. Total: 83	Syntactic Equivalence Total= 235
				Haleem
Eq.	25	87	71	183
InEq.	15	25	12	52
				Bewley
Eq.	36	89	63	188

InEq.	4	23	20	47
				Ali
Eq.	37	98	64	199
InEq.	3	14	19	36
				Pickthall
Eq.	29	87	69	185
InEq.	11	25	14	50
				Arberry
Eq.	31	85	73	189
InEq.	9	27	10	46

Syntactic equivalence: Total: 40+112 +83 = 235		Haleem	Bewley	Ali	Pickthall	Arberry
	Eq	183	188	199	185	189
	NEq	52	47	36	50	46

8.3.2. Composite results of semantic equivalence

Semantic equivalence Total measured items: =72						
	Eq	57	56	57	53	54
	NEq	15	16	15	19	18

8.3.3. Composite results of stylistic equivalence comprising of functional and pragmatic equivalence: Speech Acts ('Ilm al-Ma'āni), figurative devices ('Ilm al-Bayān) and schemes and embellishments (Ilm al-Badī')

	Al-Ma'āniTotal: 15	Al-Bayān Total: 9	Al-Badī' Total:12	Total: 15 + 9 + 12 =36
				Haleem
Eq	6	5	5	16
NEq	9	4	7	20
				Bewley
Eq	13	4	5	22
NEq	2	5	7	14
				Ali
Eq	14	5	5	24
NEq	1	4	7	12
				Pickthall
Eq	9	3	5	17
NEq	6	6	7	19
				Arberry
Eq	10	4	5	19
NEq	5	5	7	17
Stylistic categories and the related verses studied to measure equivalence				

al-Ma'ani: **15 items:** Hysteron proteron: (التقديم والتأخير), v.11, 20, 24, 46, 50, 52, 56, 62, 66, 68 & 70, denial reporting and affirmation (خبر إنكاري) :13, Imperative to thwart and frustrate (أمر تعجيزي) :33, Limitation or restriction (الحصر): 33 and Elliptical succinct: (إيجاز الحنف) 56.

al-Bayān :**9 items:** Explicit paronomasia (التورية الظاهرة): V.6, Hypallage, metaphor or transferred epithet (مجاز مرسل): V.6, 1ˢᵗ Simile (التشبيه)V. 14 & 58, Unrestricted synopsis simile (تشبيه مرسل مجمل) : V. :24, Synecdoche (مجاز مرسل): V. 27, Proverbial metaphor (استعاره تمثيلية): V. 31, Effective simile (التشبية البليغ): V37, 58

'al-Badī':**12 items:** Couplet embellishments (المحسنات البديعية الكاملة): 14-15, Isocolon (السجع المتوازي) : 5-6, 14-15, Antithesis (طباق، مطابقة، تضاد): 5, 6, Subtle form of antithesis (مقابلة لطيفة): 7, 10, Apostrophe (الـتفات): 13, Semantic embellishment and distich (مراعاة المزاوجة): 17, Imperfect paronomasia (الجناس الناقص): 57

Total: 32: Couplet embellishments (المحسنات البديعية الكاملة): 5-6?

8.3.4. Composite results of textual equivalence

Result Templates: Textual Equivalence (نظم الكلام) Level 4 Ch-5		Haleem	Bewley	Ali	Pickthall	Arerry
1	The contextual and situational Feature	NEq	NEq	NEq	NEq	NEq
2	Refrain	Eq	Eq	Eq	Eq	Eq
3	Discovering coherence and the thematic contents of the *Sūrah*					
	Verse 01-to-29	Eq	Eq	Eq	Eq	Eq
	Verse 28-to-78	Eq	Eq	Eq	Eq	Eq
	Total elements: 4: contextual and situational Features, Refrain, coherence and the thematic contents					
	Eq		3	3	3	3	3
	NEq		1	1	1	1	1
4	Discovering cohesion in the *Sūrah*						
	Ellipsis (حذف والمحذوف) Total=13	Eq	4	5	7	8	7
		NEq	9	8	6	5	6
	Conjunctional compounds (العطف والمعطوف) Total=23	Eq	14	18	22	21	18
		NEq	9	5	1	2	5
	Occurrences of (و) as a particle of cohesion Total=18	Eq	3	10	17	14	16
		NEq	15	8	1	4	2
	Recurring prepositional phrases and other particles of cohesion Total=73	Eq	49	56	65	57	59
		NEq	24	17	8	16	14
	Textual Equivalence (نظم الكلام) Context, Refrain, coherence Cohesion: Ellipsis, Conjunctional compounds, *Wa* & other particles	Eq	70	89	111	100	100
		NEq	57	38	16	27	27
		Total 127	127	127	127	127	127

Coherence 4: Context of situation, Refrain, coherence and thematic contents
Cohesion : 127: (العطف والمعطوف) (حذف والمحذوف) *Wa*, Recurring prepositional phrases and particles of cohesion
Total: 131

8.3.5. Composite results of the study

	Syntactic equivalence: Total: 40+112 +83 = 235	Semantic equivalence Total measured items: =72	Stylistic Eq. al-Ma'ani: 15 al-Bayān :9 al-'al-Badi':12 Total: 36	Textual Eq. Refrain, Context, coherence, Cohesion: Ellipsis, Conjunctional compounds, Wa & other particles Total: 127	Total items studied Total: 470
					Haleem
Eq	183	57	16	70	326
NEq.	52	15	20	57	144
					Bewley
Eq	188	56	22	89	355
NEq	47	16	14	38	115
					Yusuf Ali
Eq	199	57	24	111	391
NEq	36	15	12	16	79
					Pickthall
Eq	185	53	17	100	355
NEq	50	19	19	27	115
					Arberry
Eq	189	54	19	100	362
NEq	46	18	17	27	108

	Total syntactic, semantic, stylistic and textual items studied for For RQ-2 Total: 470		
S.No	Translators	Eq	NEq
1.	Yusuf Ali	391	79
2.	Arberry	362	108
3.	Bewley	355	115
4.	Pickthall	355	115
5.	Haleem	326	144

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