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Problems and Strategies of Translating Mutual Ellipsis in the Glorious Qur'an into English

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Abstract: Mutual Ellipsis plays an essential role in deciding the intended meaning of a given speech. This paper reveals the effect of Mutual Ellipses on deciding the real meaning of Quranic Ayas. Religious texts are of great importance in man's life throughout history. Translating such texts plays a crucial role in the process of conveying the message. The Glorious Quran is definitely regarded as the whole range of Arabic rhetoric. Ignorance of this rhetorical device gives rise to an inaccurate translation. Due to its richness in syntactic and rhetorical devices, the Glorious Quran is full of Ayas that have an implicit meaning by Mutual Ellipsis in addition to its explicit one. A good translator does not begin to translate such Ayas until s/he identifies the ellipted elements from the Aya to get a gist of the overall message. This helps the translator to consider an important element, that is, giving him the opportunity to pick out a vital strategy for accomplishing the work properly.

The main aim of this paper is to specify the problems that may face the translators through their task to realize the intended meaning of Quranic Ayas involving Mutual Ellipsis. It also aims at providing strategies for these translation problems. Mutual Ellipsis is an Arabic specific phenomenon,

therefore, it is considered as one of the frequently encountered problems with the translation of the Quranic texts into English.

الخلاصة: لا يخفى علينا أهمية النصوص الدينية في حياة الإنسان منذ بدأ الخليقة. وقد لعبت ترجمة هذه النصوص دوراً فعالاً في عملية نقل الرسالة. ومما لا شك فيه أن البلاغة العربية تتجلى بكل أوجهها في القرآن الكريم مما جعله متقدراً بأسلوبه ونقياً "بجوهره و خفياً" بجماله. يلعب الحذف المتقابل دوراً رئيسياً في تحديد المعنى الضمني للآية القرآنية إلا أن تجاهل بعض المترجمين لهذا الأسلوب البلاغي قد يؤدي إلى ترجمة غير وافية.

وبسبب وفرة الأساليب اللغوية والبلاغية في القرآن الكريم، نجد هناك آيات تحوي معنى ضمناً إضافة إلى معناها الظاهري أوجده الحذف المتقابل. لذا فإن من صفات المترجم الناجح هي عدم الشروع بالترجمة إلا بعد تحديد العناصر المحذوفة من الآية بغية أخذ فكرة عن المعنى العام للآية وبذلك يصل إلى طريقة يمكن من خلالها أكمال عملية الترجمة بالشكل المطلوب. ويهدف البحث إلى تحديد الاشكاليات التي تواجه المترجم خلال محاولته إيجاد المعنى المقصود للآية القرآنية التي تتضمن الحذف المتقابل. كما يهدف البحث إلى إيجاد استراتيجيات لهذه الاشكاليات. وبسبب كون الحذف المتقابل ظاهرة تختص بها العربية دون الانكليزية، فأنها تعد من المشاكل التي يواجهها المترجم عند ترجمة النصوص القرآنية إلى الانكليزية.

List of Transliteration Symbols

أ	a	ر	r	ف	f	اَ	a aa
ب	b	ز	z	ق	q	اُ	u
ت	t	س	s	ك	k	ئ	'
ث	th	ش	sh	ل	l	إِ	i
ج	j	ص	s	م	m		
ح	h	ط	t	ن	n		
خ	kh	ض	dh	ه	h		
د	d	ع	c	و	o		
ذ	th	غ	gh	ي	i		

1. Introduction

The fact that languages are organized in an economic way is probably most obvious when it comes to ellipsis. Arabic is characterized by the abundance of its linguistic and rhetorical devices, as well as the various ways of expressing ideas that carry a lot of meaning with a lesser number of words. Among those is ellipsis for economy and brevity. Al-Heeshri (2003:313) states that "ellipsis is not a technical process done by the

speaker for the preferred linguistic elements without producing a guarantee of approaching the intended meaning".

Ellipsis is an important linguistic phenomenon in the Arabic language. It can be found in both written and spoken forms. The Arabic language is characterized by two principles which are brevity and economy. Arab grammarians define ellipsis and specify the different contexts in which it occurs. Arabic grammar has traditionally studied ellipsis occurring within the sentence. Nevertheless, succeeding Arab rhetoricians tried to do more than that. Al-Jurjany (1984:146), for example, studied texts that are larger than a sentence and indicated that these texts should be treated as a single unit. When discussing the issue of ellipsis, Al-Jurjany tries to emphasize the fact that ellipsis of some element(s) of the sentence may affect the comprehensive understanding of the larger text. Al-Jurjany (ibid) defines ellipsis as "a process that is precise in its way, eloquent where used correctly and like magic. In ellipsis, you may see what is not mentioned is more eloquent than being mentioned".

Regarding the distribution of our data, four Quranic Ayas have been chosen. The analysis of the data is conducted according to Newmark's model of translation criticism. The assessment is carried out by utilizing source language texts (henceforth ST) , target language texts (henceforth TT), interpretation of the ST and discussion of the English translations to see if the translators have retrieved what has been ellipsed by mutual ellipsis, and thus, the intended meaning has been conveyed or not. In addition, tables have been employed to include ST, translators, and types of translational coincidence with the religious interpretation: Exegetic, Semi-Exegetic (if the translator succeeds in retrieving one part ellipsed by ME but fails to retrieve the second) and Non-Exegetic (if the translator fails to retrieve any part ellipsed by ME). The translation of the Quranic Ayas have been taken from Ali, A. (1989), Arberry, A.J. (1964), Dawood, N.J. (1974), King Fahd Version (1989), Hilali, M.T. and M.M. Khan (1996), and Pickthall, M. (1956). In case of having an effective rendering in which the translator has managed to retrieve the ellipsed parts in the Aya, it will be chosen as a proposed rendering; otherwise a new rendering will be suggested.

2. The Concept of Mutual Ellipsis

Mutual Ellipsis, (hence forth ME), is one of the many kinds of ellipsis, and a rhetorical device commonly used in the Glorious Quran. It is derived from the word (*Hubuk*) which means preciseness, tightness and to add some improvements the dress to make it perfect (Al-Fairozabady, 1983:297). Thus, the sentence (*Habku althob*) means leaving no gaps between the stitches, and knitting in a way that closing the gaps and reflects fineness and strength.

ME has been defined differently by different grammarians and linguists. According to Alzerkashy(1990, Vol.3, p.200) ME:

is the mutual ellipsis in which two reciprocal phrases come in one statement, so the parallel word of each phrase is ellipted because the word in the opposite phrase has an indication to the ellipted word.

Al-Suyuti (1999:205) states that ME is derived from the word (*Habuka*) which indicates that the ellipses by ME in the Aya are compared to the gaps in spinning. Once these gaps are realized by a cognizant reviewer who appreciates such eloquence, he utilizes his creativity to amend and arrange them. When these ellipted parts (gaps) are lifted, the text would be better and more eloquent. And so, the writer avoids mistakes that occur in his work as well as adding refinement to it.

Al-Biqai (1969) was so interested in ME to the extent that he discussed it in three hundred Ayas in his commentary of the Glorious Quran *Nadhm Al-Durar fi Tanasub Al-Ayat wa Al-Suwar* and defines it in one of these places as “the ellipsis of an item(s) from one sentence to achieve brevity and state in another sentence what alludes to that ellipted item(s)”.

Asharawy (1980, Vol.3, pp.101-102) calls ME (Increasing the benefit) and views it as “the phenomenon in which two phrases come in a statement, in each phrase there are two items”. In order to achieve precise brevity, an item from the first phrase is ellipted because its meaning can be recovered from an item mentioned in the second phrase and vice versa.

As^cad (2004: 7) sees that these definitions are not inclusive because they restrict and confine ME as occurring only between either symmetrical expressions, similar or opposite ones. Therefore, he gives the following comprehensive definition since it includes all these types. It occurs between oppositional phrases, similar, analogical and negative vs. affirmative ones. He (ibid) states that ME:

appears in Ayas that contain two parts, in each there is an opposition, similarity, analogy, negation vs. affirmation or two types of all the above mentioned types occur in the same Aya or two Ayas. A word, phrase or a clause is ellipted from each of these parts, so as to achieve brevity and preciseness since it is explicitly mentioned in the other part. The remains of each part allude to the ellipted words and complete the meaning of the other part. This is done without violation of the construction and the whole meaning of the Aya

Consider the following example:

Eg.1

(لَيْسَ السَّالِّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا) الأحزاب: 8

“That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty”.

The truthful are only those who believe in Allah , His angles, His Books have revealed to the messengers from their Lord. Those believers are the ones who said the word of truth and believed in the message of truth without any hesitation. All others are liars because they believe in and say what is false. It is significant to describe the believers as truthful because it carries a clear and wider meaning. On the Day of Judgment, they will be asked about the truth in the same way as a teacher asks a top student to state the answer which earned him high marks. It is a question asked to honor those being asked. It informs all those present that the truthful believers deserve to be honored on the great day when all mankind are assembled. As for those unbelievers who believed in what is false and made fake claims concerning the issue of faith, a completely different reward awaits them: “He has prepared painful suffering for the unbelievers” (Qutub, 2003, Vol.14, p.19).

ME can be seen in two parts of the Aya. The two groups will be in two different conditions. The first group will be honored and treated with dignity while the second will be ignored and treated with humiliation. The reward and the result (وَأَعَدَّ لَهُمْ ثَوَابًا عَظِيمًا) is ellipted from the first part but it is maintained as an opposite to the clause (وَأَعَدَّ لَهُمْ عَذَابًا أَلِيمًا). The clause (وَيَسْأَلُ الْكَاذِبِينَ عَنْ كَذِبِهِمْ) is also ellipted from the second part but it can be recovered as an opposite to the clause (لَيَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ) stated in the first part of the Aya. So, the deep structure of the Aya might be as follows:

(لَيَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لَهُمْ ثَوَابًا عَظِيمًا وَيَسْأَلُ الْكَاذِبِينَ عَنْ كَذِبِهِمْ وَأَعَدَّ لَهُمْ عَذَابًا أَلِيمًا)

The two lines that underlie a word, phrase, or a clause signify that the underlined element is ellipted from the surface structure of the Aya and maintained in its deep structure.

As^cad (2004:20) adds that ME also occurs in Arabic poetry which signifies and proves the authenticity of this style in Arabic and its importance in structuring words in an artistic way to achieve eloquence and rhetoric. Consider the following example:

Eg.2

وَأَنِي لَتَعْرُونِي لِذِكْرِكَ هَزَّةٌ كَمَا انْتَفَضَ الْعَصْفُورُ بِلَهُ الْقَطْرِ

(diwan majnoon Layla,102)

A shiver seizes me when I remembered you,

As a sparrow trembled, when the rain made him wet

(Margoliouth, 1898: n.p.)

The deep structure of this verse could be:

وَأَنِّي لَتَعْرُونِي لِذِكْرِكَ هَزَةٌ بَعْدَ إِنْتِفَاضَةٍ كَمَا أُنْتَفَضَ الْعُصْفُورُ بِاللَّهُ الْقَطْرُ ثُمَّ اهْتَزَّ

ME appears twice. First the noun phrase (الانتفاض) tremble is ellipted yet understood from the same phrase used in the second part (أنتفض) trembled. The verb (أهتز) shiver is also ellipted from the second part but recovered from the noun (هزة) a shiver stated in the first part (Alzerkashy, 1990, Vol.3, p.202).

3. Conditions of Mutual Ellipsis in Arabic

Ellipsis is governed by the principle of economy . This does not mean that it is an arbitrary phenomenon that neglects the rules of the language. Furthermore, studies have revealed that the aesthetic value of the language cannot only be achieved through the structures but also by rhetorical devices and ME is among those rhetorical devices.

Rhetoricians, like Alzerkashy(1990:184), believes that a speaker should leave an evidence that refers to the ellipted part if s/he intends to delete a word or words from a sentence. This evidence is either verbal or circumstantial.

Ibn Asaraaj (1987, Vol. 2, p.254, cited in Al-Liheibi, 1999:167) states: “nothing can be ellipted unless the sentence that remains contains an indicator of what has been ellipted”.

As ME is a rhetorical device, Arab rhetoricians put some conditions for ME to be more effective and compatible with rhetoric. Ibn Hisham (1963, Vol.1, p.786) sets the following Conditions on using ME:

1. ME should exist in order to maintain a rhetorical function that makes ellipsis more eloquent than just being mentioned.
2. The Quranic Aya that has ME should be of two equal parts. Each part should carry the meaning of negation vs. affirmation, similarity, analogy or opposition.
3. The first part of the sentence should contain an indicator of what has been ellipted from the second one and vice versa.
4. The ellipted words, phrases or clauses should be readily maintained and understood from the text depending on the concepts of negation vs. affirmation, similarity analogy, or opposition.

4. Functions of Mutual Ellipsis in Arabic

Rhetoricians and linguists assert that the purposes which call for ellipsis are numerous and varied and that ellipsis in a given situation may fulfill many purposes, depending on the specific context in which it is used. Nevertheless, Arab rhetoricians maintain that the process of ellipsis should not, in any way, weaken the communication of the meaning the

speaker or writer wishes to convey to the addressees. If this were to happen, ellipsis would become a defect that would need to be avoided.

Every natural language has its grammatical and rhetorical devices that allow the reduction of redundancy on the surface structure, which in this respect, will contain far fewer redundant elements than their underlying deep structure.

As a rhetorical device, ME usually occurs to fulfill some stylistic and rhetorical functions. As^cad (2004:22) remarks that Arab rhetoricians have mentioned these aims as follows:

1. To stimulate the hearer or reader's intention to interact with the text in order to assume the ellipted meaning and consequently avoid forgetting the message of the text, and that is one of the ultimate goals of the Glorious Qur'an (Alsadi, 1998:12)
2. To enhance the literariness, style of the text, and remove redundant elements that can be readily recovered (Abu Musa, 1980:118).
3. To achieve brevity and minimize time and effort spent in expressing and comprehending the text. It gives clearer indications and also an effective means to convey the intended meaning. Consider the following Aya:

Eg:3

(وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ) فصلت: 51

When We bestow favors on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

In the clause (أعرض ونأى بجانبه) he becomes more distant from the true Benefactor, the Exalted Allah, there is a clear indication of arrogance and pride of an infidel. If Allah bestows upon man the good things, such as wealth and honor, he attributes all his success to his own effort and ability. But when he faces some distress, then he keeps on praying in a way of wailing and complaining about his difficulties. ME is used here to teach man how to be polite with his Lord. That is attributing all and only the good to Allah, but not evil (Al-Biqaa, 1969, Vol.17, p.222).

4. To express much more meaning by using fewer words to achieve the intended meaning (Daraz, 1970:127). The following example explains what is meant by this point:

Eg:4

(إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ) الأنعام: 36

“Those who listen (in truth), Be sure, will accept: As to the dead, Allah will Raise them up; then will they Be turned unto Him”.

In this Aya Allah, The Exalted, addresses the prophet (PBUH) and tells him that only those who hear the speech and comprehend it will accept your call. The second part of the Aya refers to the unbelievers who have dead hearts. Allah resembles them to dead corpses as a way of mocking and belittling them. In this Aya, there is an oppositeness of meaning between the living (الأحياء) and the dead (الأموات) to describe the believers and unbelievers, but this Aya differs from others which involve oppositional ME in that (الأحياء / the living) is not stated forwardly as an opposite of (الموتى / the dead) neither (لا يَسْمَعُونَ / who do not listen) as an opposite verb of (يَسْمَعُونَ / who listen). Instead, one feature of (الأحياء / the living) is stated which is (السمع / listening) to refer to (الأحياء / the living) whereas (الموتى / the dead) is stated in the second part without (عَدَمَ السمع / not listening) (Al-Biqaaai, 1969, Vol.7, p.101).

ME can be noted in the two parts of the Aya. First when the word (الأحياء / the living) is ellipted from the first part but is understood as an antonym of the word (الأموات / the dead) mentioned in the second part of the Aya to describe the unbelievers who do not accept the call of the prophet. The other phrase (لا يَسْمَعُونَ / do not listen) is ellipted from the second part of the Aya, and can be understood as the negation of the verb phrase (يَسْمَعُونَ / who listen) mentioned in the first part as an affirmative phrase (Al-Biqaaai, 1969, Vol.7, p.102). The deep structure of this Aya might be:

(إِنَّمَا يَسْتَجِيبُ الْأَحْيَاءُ الْمُؤْمِنُونَ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى الْكَفَّارُ الَّذِينَ لَا يَسْمَعُونَ وَيَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ)

Binary ME appears in 32 thirty-two Ayas of the Glorious Quran (Al-Biqaaai, 1969).

Another example in which Al-A'sha states:

Eg:5

وَكَأْسٌ شَرِبْتُ عَلَى لَذَةٍ وَأُخْرَى تَدَاوَيْتُ مِنْهَا بِهَا

(Diwan Al-'Asha Al-Kabeer, poem22, verse No.17)

"One cup I drank for pleasure; and with another I tried to cure myself of the first" (Margoliouth.1898:64).

The deep structure of the verse might be as follows:

وَكَأْسٌ شَرِبْتُ عَلَى لَذَةٍ فَأَمَرَضَتْنِي وَأُخْرَى شَرِبْتُهَا فَتَدَاوَيْتُ مِنْهَا بِهَا

The verb phrase (أَمَرَضَتْنِي) (made me sick) is ellipted from the first part of the verse, yet understood as an antonym of the word (تَدَاوَيْتُ) to cure myself stated in the second part. The verb (شَرِبْتُهَا) I drank it is also ellipted

from the second part, yet obtained from the relation of parallel similarity. Thus, the words (فأمرضتني) and (شربتھا) are ellipted from both parts of the verse too (Eidan, 1994:91).

5. Exegetic Translation

Exegetic translation is a type of translation in which the TT expresses and comments on details that are not explicitly conveyed in the ST; i.e., the TT is an explication, and usually an expansion, of the contents of the ST (Hervey and Higgins, 1992:269). They use the term exegetic translation to denote a translation that explains and elaborates on the ST. The inevitable part played by the translator's accumulated experience becomes obvious in exegetic translation, for any exegesis by definition involves explicitly bringing considerations from outside the text into one's reading of it. Good examples of exegetic translation in various degrees can be found in different English interpretations of the Quran.

6. Types of Mutual Ellipsis

ME appears extensively in the Glorious Qur'an with various types. The main reason behind this variety is the process by which the ellipted words, phrases, or clauses are deduced. This process is called (التقدير) *assumption*. As for recoverability, the ellipted element(s) can be recovered either from the context or the sentence contains an indicator of what has been ellipted. Ibn Jiny (1957: vol. 2, p. 360, cited in Al-Liheibi, 1999:173) states that:

the Arabs have practiced ellipsis of sentences, single words, particles and short vowels and they have left an indicator of what has been ellipted. Otherwise people would have needed to resort to supernatural knowledge or magic to identify them

According to the definitions and conditions of ME, Arab scholars divide ME into five types. The First type is the oppositional ME which is based on the concept of oppositeness of meanings. The second type is the Similar ME which is based on the concept of the sameness of meaning. The third type is the negative vs. affirmative ME which is based on negation vs. affirmation where the semantic analysis expresses contradiction in the two parts of the Aya. The fourth type is the analogical ME which depends on the concept of analogy. The fifth one is the binary ME in which two types of ME occur in the same Aya. This research is restricted to the fifth type of Mutual Ellipsis. The following is an explanation of this type.

7. Binary Mutual Ellipsis

This type of ME combines two types of ME in the same Aya. It is found in Ayas of two parts, a word or a phrase is ellipted from the first part to refer to its ellipted negation in the second part, whereas a word or a phrase is ellipted from the second part of the Aya, yet it is maintained as an antonym of a word or a phrase in the first part of the Aya and vice

versa. It can also be found in Ayas where a word or a phrase is ellipted since it appears in the second part of the Aya, while a word or a phrase is ellipted from the second part but it is understood from the semantic relation of oppositeness derived from a word or a phrase in the first part of the Aya and vice versa (As'ad, 2004:19).

8. Translation Criticism

The growing importance in a globalized world has turned translation quality and quality assessment into topics of public interest. To translate is one thing, to show how we do it, is another, therefore, it is said that no matter how difficult it may be to translate, it is even more difficult to judge a translation (G. Ottinger, quoted in Reiss, 2000:6).

Translation criticism is an essential link between translation theory and its practice. Holmes (1980:78) defines translation quality assessment as a part of translation criticism, a branch of applied translation studies. He views the main task of translation criticism as improving what he perceives to be a generally arbitrary and subjective evaluation practice.

Evaluation is an act of systematic determination of merit, worth, and significance of something or someone's first and foremost calls for criteria against a set of standards. In terms of translation this presupposes a theory of translation as a standard (House, 1998. Pp.197-200). The core issues in the theories of translation as to determining its quality are relationship between the source and the target texts and the role of translation in the target culture. Thus, different views of translation lead to different concepts of translation quality and different ways of assessing it.

Evidently no ultimate criteria for a quality translation exist and more likely never will. This is due to the fact that criteria are inextricably linked to the theory they stem from. The major works in this direction has been done by J. House in her book "Translation Quality Assessment. A Model Revisited" where she defines approaches to evaluating the quality of translation. House singles out neo-hermeneutic, response-oriented, text-based approaches to the quality of translation and advocates her own functional-pragmatic model.

Another well-known model of translation assessment is the one done by Newmark (1988). In his plan he mentions five phases that a translator has to cover to criticize a translation, namely, (1) a brief analysis of the SL text stressing its intention and its functional aspects; (2) the translator's interpretation of the SL text's purpose; (3) a selective but representative detailed comparison of the translation of the original; (4) an evaluation of translation- (a) in the translator's terms, (b) in the critic's terms; (5) where appropriate, an assessment of the likely place of the translation in the target language culture or discipline.

Because of the miraculous style of the Glorious Quran, which is beyond ability to imitate, a scrupulous attention is needed to identify and

preserve its features. Crystal (2005: 417) believes that translators must have a thorough understanding of the field of knowledge covered by the ST, and of any cultural or emotional connotations that need to be specified in the TL if the intended effect is to be conveyed. He adds (2005: 418) that the success of a translation depends on the purpose of which it was made, which in turn reflects the need of people for whom it was made. Depending on the six translations of the Glorious Quran available to the researchers, the different renderings given there of the Quranic Ayas embodying ME are to be analyzed and assessed to verify the validity of the research in terms of exegetic approach and to find out whether the translators are successful in retrieving what has been ellipted from the Quranic Ayas by the rhetorical device ME or not. The translations are arranged alphabetically:

1. Ali, A. (1989)
2. Arberry, A.J. (1964)
3. Dawood, N. J. (1974)
4. Hilali, M.T. and M.M. Khan (1996)
5. King Fahd Version (1989)
6. Pickthall, M. (1956)

To fulfill the aims of this research, the researchers adopt the exegetic translation which is supposed to achieve accuracy in translation for it allows to recover the ellipted elements by ME. The criterion of accuracy in the translation of the translators of the Glorious Quran is judged in accordance with Newmark's (1988) procedure of translation assessment. The research ends with some findings.

Text (1)

SL Text:

{قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ،
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} البقرة: 38-39.

TL Text:

Ali: (...whosoever follows My guidance, on them shall be no fear, nor shall they grieve. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

Arberry: We said, 'Get you down out of it, all together; yet there shall come to you guidance from Me, and whosoever follows My guidance, no fear shall be on them, neither shall they sorrow. As for the unbelievers who cry lies to Our signs, those shall be the inhabitants of the Fire, therein dwelling forever.'

Dawood: 'Go hence, all,' We said. 'When Our guidance is revealed those that accept it shall have nothing to fear of to regret; but those that deny and reject Our revelations shall be the heirs of Hell, and there they shall abide forever.'

Fahd: *We said: "Get ye down all from here; And if, as is sure, there comes to you Guidance from Me, whosoever Follows My guidance, on them Shall be no fear, nor shall they grieve. "But those who reject Faith And belie Our Signs, They shall be Companions of the Fire; They shall abide therein."*

Al-Hilali and Khan : *and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.*

Pickthall : *and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.*

Interpretation:

This Aya addresses the father of mankind Adam, his wife, and the Satan who were caused to fall down to earth from my heaven. Allah, the Exalted says to them that if there comes to you from Me a clear exposition of My command and of obedience to Me, then whoever of you follows it, no fear will come to them, nor will they sorrow, even if there occurred before that on their part an act of disobedience towards Me and a contravention of My command and of obedience to Me. Those who deny My signs and give My messengers the lie- the signs of Allah are His proofs and indicants of His oneness and lordship, and the indications and evidence which the messengers have brought of this and of their truthfulness in what they impart from their Lord- they and none other shall inhabit the Fire, and shall dwell there forever (Al-Tabary, 2001, Vol.1, p.588). The deep semantic structure of the Aya could be:

(قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هَذَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ،
وَهُمْ فِي الْجَنَّةِ خَالِدُونَ، وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا يَلْحَقُهُمُ الْخَوْفُ وَالْحَزَنُ وَهُمْ فِي النَّارِ
خَالِدُونَ)

From the first part of the Aya, the prepositional phrase (وَهُمْ فِي الْجَنَّةِ) *those shall be the inhabitants of the Paradise, therein dwelling forever* is ellipted, but maintained from the semantic relation of oppositeness derived from the prepositional phrase (وَهُمْ فِي النَّارِ خَالِدُونَ) *those shall be the inhabitants of the Fire, therein dwelling forever.* (يَلْحَقُهُمْ) *fear shall come to them and they shall sorrow* is also ellipted from the second part of the Aya yet retrieved from the clause (فَلَا)

(حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) *no fear shall come to them, nor they shall sorrow* through the relation of contradiction which implies negation (Al-alusi, 1993, Vol.1, p.324).

Discussion:

It could be pointed out that the translators of this Quranic text have failed to provide the target readers with an explanation of the Glorious Quran (as much as ME is concerned). Likewise, their failure can be attributed to their ignorance of the rhetorical aspects and aims of ME. They all use the literal translation which is of little help to the speakers of the receptor language who are more interested in the meaning of the ST. Therefore, the exegetic translation is a suitable approach to determine the meaning of the SL, which is to be communicated to the receptor language text.

Below is a suggested exegetical translation for the text that may recover the hidden details and meanings by ME:

- *Then whoever follows My guidance, no fear shall come to them, nor they will sorrow, those shall be the dwellers of Paradise, they shall abide therein forever. But those who disbelieve and belie Our Ayas, fear and sorrow shall come to them, those shall be the dwellers of Fire, they shall abide therein forever.*

SL Text	Translators	Exegetic	Semi-Exegetic	Non-Exegetic
13	Pickthall	—	—	+
	Arberry	—	—	+
	Dawood	—	—	+
	Ali	—	—	+
	Fahd	—	—	+
	Al-Hilali and Khan	—	—	+

Table-1: Translation Analysis (Text 1)

Text (2)

SL Text:

(لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُوراً رَحِيماً)

الأحزاب: 24

TL Text:

Arberry: *That God may recompense the truthful ones for their truthfulness, and chastise the hypocrites, if He will, or turn again unto them. Surely God is All forgiving, All-compassionate.*

Dawood: *Allah will surely reward the faithful for their faith and sternly punish the hypocrites- or show them mercy if He will: Allah is forgiving and merciful.*

Ali: *That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.*

Fahd: *That Allah may reward The men of Truth for Their Truth, and punish The Hypocrites if that be His Will, or turn to them In Mercy: for Allah is Oft-Forgiving, Most Merciful.*

Al-Hilali and Khan: *That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful.*

Pickthall: *That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.*

Interpretation:

In this Quranic text, Allah states that He tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do. Allah will not leave the believers in the state in which they are now, until He distinguishes the wicked from the good. Nor will Allah disclose to people the secrets of the Unseen. Allah states here: (لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ) *that Allah may reward the men of truth for their truth*, meaning, for their patience in adhering to the covenant they had made with Allah and keeping their promise. (وَيُعَذِّبَ الْمُنَافِقِينَ) *and punish the hypocrites*, who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him (in the Hereafter), when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, Verily, Allah is Oft-Forgiving, Most Merciful (Ibn Kathir, 2003:2346).

The ME can be noted in the two parts of the Aya. The verb phrase (وَيُعَذِّبُ) *punish* is stated in the first part to refer to the ellipped opposition (وَيَرْحَمُ) *have mercy on them* from the second part, while (فلا يتوب عليهم) is ellipped from the first part, yet recovered as being the negation of the affirmative clause (يتوب عليهم) *accept their repentance* stated in the second part of the Aya (Al-Biqaa, 1969, Vol.15, p.427). The deep structure of the Aya might be:

(ويعذب المنافقين فلا يتوب عليهم ويميتهم على النفاق أو يتوب عليهم ويرحمهم بتوفيقهم للتوبة قبل الموت)

Discussion:

Like in the other previous instance, it is obvious that none of the translators recognizes that this Quranic text has some words and details that are ellipped for the sake of brevity by the rhetorical device ME. Hence, they fail to identify these ellipped words and details and so, once again, they break their promise of providing the target readers with an adequate explanation of the Glorious Quran (as much as ME is concerned) and for the same reasons stated earlier. In translating the Aya shown above, they all render it literally into English. This affects the readability and consequently it affects the ease of understanding the content.

Below is a suggested exegetical translation of the text that may cover the hidden meaning by ME:

- *That Allah may recompense the truthful ones for their truthfulness and punish the hypocrites, if He wills, He will not turn in mercy toward them and leave them as they are until their death, or accept their repentance by turning to them in Mercy and guide them to give up their hypocrisy before death. Verily, Allah is Oft-Forgiving, Most Merciful.*

SL TEXT	Translators	Exegetic	Semi-Exegetic	Non-Exegetic
14	Ali	—	—	+
	Arberry	—	—	+
	Dawood	—	—	+
	Fahd	—	—	+
	Al-Hilali and Khan	—	—	+
	Pickthall	—	—	+

Table-2: Translation Analysis (Text 2)

Text (3)

SL Text:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ , خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ﴾ القلم: 42-43

TL Text:

Ali: *The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, Their eyes will be cast down, - ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).*

Arberry: *Upon the day when the leg shall be bared, and they shall be summoned to bow themselves, but they cannot; humbled shall be their eyes, and abasement shall overspread them, for they had been summoned to bow themselves while they were whole.*

Dawood: *On the day when the dread event takes place and they are bidden to prostrate themselves, they will not be able. Utterly humbled, they shall stand with eyes downcast; for they were already bidden to prostrate themselves when they were safe.*

Fahd: *The Day that the Shin Shall be laid bare, And they shall be summoned To prostrate, But they shall not be able , - Their eyes will be Cast down, - ignominy will Cover them; seeing that They had been summoned Aforetime to bow in adoration, While they were whole, (And had refused).*

Al-Hilali and Khan: *(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so, Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).*

Pickthall: *On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able, With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.*

Interpretation:

The clause (يُكْشَفُ عَنْ سَاقٍ) means (truth shall be laid bare) and the Arabs say (قامت القوم على ساق) i.e. the people were or became in a state of distress. The Arabic idiom (كَشَفَتْ الْحَرْبُ عَنْ سَاقٍ) means the fight became vehement. (سَاقٍ) also means (الشدّة), i.e. severity or hardness, and the expression (كَشَفَ الْأَمْرُ عَنْ سَاقٍ) is explained as 'when the affair became distressful or when the truth of the matter was laid bare (Al-

Zamakhshari,1947, Vol.6, p.191). This Quranic text puts the Day of Judgment before the addresses in this way gives it a very strong and profound effect. So, on that day, when matters are so dire and people are in great distress, these arrogant people will be asked to prostrate themselves, but they will be unable to do so, because their bodies are so tense that they will not respond.

The second Aya continues painting their sorry pictures, (خَاشِعَةً أَبْصَارُهُمْ) / Their eyes will be cast down, ignominy will cover them), such arrogant, tyrannical people with downcast eyes and overwhelming ignominy are shown in perfect contrast to the attitude they displayed in this life when they were extremely arrogant. The impression of humiliation and ignominy is clear and deliberate. Yet in their humble position, enduring much humiliation, they are reminded of the arrogance that brought about this suffering: (وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ) they used to be called to prostrate, while they were healthy and good, when they were able to do it willingly, they arrogantly refused to prostrate themselves before Allah. Now, in the hereafter, when the life of this world is behind them, they wish they could respond to the invitation, but they cannot so prostrate themselves (Qutub,2003, Vol.17, p.199).

The Aya presents two different attitudes of the hypocrites and arrogant people. In the first attitude, on the day of judgment when they wish to prostrate but they are not healthy, so they shall not be able to do so, while in the second one, they are reminded of their worldly life, for they had been summoned to bow themselves while they were healthy and secure and were able to do so, but they refused.

In this Aya two cases of ellipsis are found. The negative clause (لَا) /they cannot) is stated to negate the second part, that is (يَسْتَطِيعُونَ) /they can, while in the second part (السلامة/wholeness) is used to refer to its ellipted opposition from the first part which is (غَيْرَ سَالِمِينَ) /they are not healthy and good) (Al-Biqaa, 1969, Vol.20, p.325). The deep structure of this Aya could be:

(يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ غَيْرَ سَالِمِينَ فَلَا يَسْتَطِيعُونَ , خَاشِعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ يَسْتَطِيعُونَهُ وَمَعَ هَذَا يَأْبُونَ)

Discussion:

Viewing the six renderings provided for this Aya, one finds the same problem encountered by the translators. The two main reasons stated earlier, i.e. obliging themselves to the literality of the ST and their obvious ignorance of the rhetorical device ME keep them away from approaching

an exegetical translation. Therefore, they are unsuccessful in presenting an appealing informative translation for the English receptor.

Below is a suggested exegetical translation for the text that may recover the hidden details and meaning by ME:

–On the Day of Judgement, when matters are so dire and they shall be called to prostrate but they shall not be able to do so for they are not healthy and good. Their eyes will be cast down, with ignominy overwhelming them, for they had already been called to prostrate , while they were healthy and good and able to do so willingly , but they had refused.

SL Text	Translators	Exegetic	Semi-Exegetic	Non-Exegetic
15	Pickthall	—	—	+
	Arberry	—	—	+
	Dawood	—	—	+
	Ali	—	—	+
	Fahd	—	—	+
	Al-Hilali and Khan	—	—	+

Table-3: Translation Analysis (Text 3)

Text (4)

SL Text:

24: {أَفَمَنْ يَنْتَهِى بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ} الزمر:

TL Text:

Pickthall: *Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.*

Arberry: *Is he who guards himself with his face against the evil of the chastisement on the Day of Resurrection? And it is said to the evildoers, 'Taste now that you were earning!'*

Dawood: *Can he who shall face the terrors of the Resurrection be compared to the true believer? To the wrongdoers We shall say: 'Taste the punishment which you have earned.'*

Ali: *Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"*

Fahd: *Is, then, one who Has to ward off the brunt Of the Chastisement on the Day Of Judgment (and receive it) By his face,(like one*

Guarded therefrom)? It will Be said to the wrong-doers: "Taste ye (the fruits Of) what ye earned!

Al-Hilali and Khan: *Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers, etc.): "Taste what you used to earn!"*

Interpretation:

The Aya compares between two groups of people, namely the wrong-doers and the right-doers. The rhetorical denial question (أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ) (أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ كَمَنْ) (الْعَذَابِ يَوْمَ الْقِيَامَةِ) can be understood as (أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ كَمَنْ) / *Is one who guards himself with his face against the evil of chastisement on the Day of Resurrection like the one who is secure?*) What the rhetorical question intends to imply is that they are not alike. Are such helpless people to be compared for a moment with people who have received grace and are therefore guarded from all harm and danger? Certainly not. To the evil the fruit of their misdeed, and to the good the grace of their Lord (Al-Baydhawi, 1999, Vol.5, p.41).

The interrogative Hamza implies denial: He, who has nothing but his own face to protect him with is not like the one who is secure. The words (سُوءَ الْعَذَابِ) *the evil punishment* signify the severity of the punishment in which the wrong doers will receive on the Day of resurrection.

In this mortal life, if one faces something harmful he tries to ward it off by using his hands as a shield to protect his face because it is the most sensitive part of the body. But the wrong doers in Hell will not be able to use even their hands to defend themselves. The punishment that comes will fall directly on their faces. Even if the wrong doer wished to ward off punishment in defense, he would have no option but to use his very face as a shield because he would have been thrown in Hell with his hands and feet tied to his neck (Al-Zamakhshari, 1947, Vol.5, p.302).

The clause (وَقِيلَ لِلْمُتَّقِينَ) / *It will be said to the right-doers*) is ellipted from the first part of the Aya, but retrieved from a similar conception of the clause (وَقِيلَ لِلظَّالِمِينَ) / *And it will be said to the wrong-doers*) stated in the second part of the Aya. The clause (كَمَنْ أَمِنَ مِنَ الْعَذَابِ) *like him who is secure?*) is also ellipted from the second part, yet understood from the context and the sense of oppositeness of the clause (أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ) (الْعَذَابِ يَوْمَ الْقِيَامَةِ) / *Is he who guards himself with his face against the evil of the chastisement on the Day of Resurrection*) stated in the first part of the

Aya (Al-Biqaa, 1969, Vol.16, p.493). So, the Aya combines two types of ME, namely the oppositional ME and the similar ME. Thus, the deep semantic structure of this Aya could be:

(أَمَّنْ يَنْقِي بَوَجهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ كَمَنْ هُوَ آمِنٌ مِنَ الْعَذَابِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ وَقِيلَ لِلْمُؤْمِنِينَ طَيِّبُوا أَنْفُسَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

Discussion:

Indeed, it is interesting to find, in such instances as this one, that the translators (Pickthall, Dawood, Ali, Fahd, and Al-Hilali and Khan) have provided a semi-exegetic translation and, to some extent, succeeded in identifying the ellipsed words hidden by the rhetorical device ME in the second part of the Aya. But unfortunately, they all fail to identify the ellipsed words in the first part of it. They provide different renderings for the same part of the Aya. Ali's translation includes an exegetical gloss (كَمَنْ آمِنٌ مِنَ الْعَذَابِ / *like one guarded therefrom*). As for Dawood, he has an exegetical gloss (*be compared to the true believer*) which is arguably an exegetical expansion. As for Hi and Khan, they translate (كَمَنْ آمِنٌ مِنْ) (الْعَذَابِ) into (*as he who enters peacefully in Paradise*) which is also an exegetical expansion. Pick presents another translation for (كَمَنْ آمِنٌ مِنْ) (الْعَذَابِ) as (*as he who doeth right*). The same thing is applicable to Fahd who has also exegetical gloss (*like one Guarded therefrom*). Despite Arberry's effort to produce a bona fide translation, his rendition is loaded with literal translation resulting in the failure to recover the ellipsed words hidden by the rhetorical device ME. This shortcomings result from his ignorance of the rhetorical device ME. This breaks the norms of translation and do not help to achieve an acceptable translation (as much as ME is concerned).

An exegetic translation like the following may express the intended meaning of the text more accurately:

- *Is one who guards himself with his face against the evil of chastisement on the Day of Resurrection like the one who is secure? It will be said to the wrong-doers: "Taste what you used to earn" and it will be said to the right-doers: "This is the reward for the good deeds you performed(in this life).*

SL TEXT	Translators	Exegetic	Semi-Exegetic	Non-Exegetic
16	Pickthall	—	+	—
	Arberry	—	—	+
	Dawood	—	+	—
	Ali	—	+	—
	Fahd	—	+	—

	Al-Hilali and Khan	—	+	—
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Table-4: Translation Analysis (Text 4)**Findings:**

This research paper, so far, has discussed translating Binary Mutual Ellipsis in four Quranic Ayas as a case study. The original texts are followed according to six translations, namely, Ali, Arberry, Dawood, Fahd, Hilali and Khan and Pickthal respectively. Then the Interpretation of the original text is given according to the authentic exegetes. Afterwards, there have been a discussion of the Ayas of the Glorious Quran in order to show the ellipped parts hidden by Mutual Ellipsis. Then, on the light of this exegetic discussion, an analysis of these texts is given according to exegetic translation to show if the translators have succeeded in retrieving the ellipped parts hidden by Mutual Ellipsis.

The analysis of data and tables have brought to light some important findings:

1. In the translation of the Quranic Ayas embodying ME, accuracy is achieved only when the translator adopts the exegetic translation.
2. One can find it easy to understand the intended meaning of the Aya if s/he identifies the ellipped elements in the two parts of the Quranic text.
3. Ignorance of the conditions, functions and types of ME leads to inability to identify and retrieve any of the ellipped elements in the two parts of the Aya and, thus, makes the translator produces inaccurate translation (as much as ME is concerned).
4. If the translator uses techniques of translation other than the exegetic one, such as the literal translation, s/he is able to identify and retrieve what has been ellipped from one of the two parts of the Aya. This what may be called a semi exegetic translation
5. The data analysis shows that being non-Arab is another factor that affects the ability of identifying and retrieving the ellipped words, phrases or clauses in the Quranic Ayas(see renderings of Arberry).

6. In the translation of the Glorious Quran, the ability to understand the intended meaning of the Aya is achieved only if the translator resorts to references and authentic commentaries of Quran.

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