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Evaluating the Rendering of Definiteness and Indefiniteness in Al-Baqara and Al-A'raf into English: A Syntactic and Semantic Study

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Abstract

Title: '*Evaluating the Rendering of Definiteness and Indefiniteness in Al-Baqara and Al-A'raf into English: A Syntactic and Semantic Study*'

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The main objectives of this study are identifying the possible purposes and functions of in/definite nouns in Al-Baqara and Al-A'raf, analyzing how these purposes and functions are rendered into English in some English translations of the Glorious Qur'an and exploring the reasons for variation, if any, in rendering the Arabic in/definiteness into English. Three approaches are followed in analyzing the data of this study; syntactic, semantic and functional. The results of the study show that the overall Arabic-definite function is identification and the two overall indefinite functions are unfamiliarity and indeterminacy. Some functions of the definite nouns are: identification of a person or a thing as unique, mental familiarity (homophora use of *al-*), conventional inclusiveness, real inclusiveness, situational use (context-specific), genus and class-representative, genus and restriction, genus and intensification, assuring a fact, and the non-linguistic type (denoting things that already exist). However, some functions that are found in indefinite nouns are: unidentified quality/type, glorification, singularization, despising, vagueness, continuity, ultimate negation, generality, generality and unfamiliarity, increase/decrease in quantity, non-restriction and non-identification, confirming an idea and negating another, and confirming an idea without restriction. In addition, the findings indicate that context and the syntactic position in a sentence are influential factors in addressing in/definites. The study also reveals that there are some differences in rendering Arabic in/definite nouns into English. Some reasons for these differences are: unlike Arabic, English can express uniqueness by using a capital letter at the beginning of a unique noun instead of using definite article, can use bare-noun phrases to denote genus, and can use '*all*' instead of the definite article when used with plurals to denote real inclusiveness. In addition, English does not use the definite article to denote genus and type in negative sentences however Arabic does. Furthermore, unlike Arabic, English uses the generic indefinite article to pick out a member as representative of a certain class.

Key words: Translating definites, indefinite functions, qur'anic studies.

Contents

Transliteration Conventions

The study uses the following transliteration conventions for the Arabic words and phrases. It is adopted from Journal of Qur'anic Studies: Arabic Transliteration Scheme with some amendments. It includes six Arabic vowel symbols, two diphthongs, three symbols for *madda* (lengthening a vowel, specific to the Qur'an*),* twenty-eight consonants, one symbol for *qalqalah* (a short sound occurring after the sounds /b, d, j, and q/ at the end of an utterance or before consonants in connected speech, specific to the Qur'an) and one symbol for assimilation. These are presented below:

A. Consonants:			Consonants continued:		
Symbols		Example	Symbols		Example
/'/	ء	glottal stop as in [*na'ti bikhayrin minhaa*]; we bring a better one	/ḍ/	ض	[*ba^cḍ*]; some
/b/	ب	[*baaṭil*]; falsehood	/ṭ/	ط	[*baaṭil*]; falsehood
/t/	ت	[*tartaabuu*]; you doubt	/ ẓ /	ظ	[*^caẓiim*]; great
/th/	ث	[*thaman*]; price	/^c/	ع	[*ba^cḍ*]; some
/j/	ج	[*jā'a*]; he came	/gh/	غ	[*ghaa'ib*]; absent
/ħ/	ح	[*ħayaah*]; life	/f/	ف	[*fii*]; in
/kh/	خ	[*kharaja*]; he went out	/q/	ق	[*qaala*]; he said
/d/	د	[*diin*]; religion	/k/	ك	[*kaatib*]; writer
/dh/	ذ	[*dhahaba*]; he went	/l/	ل	[*laa*]; no
/r/	ر	[*ra'y*]; point of view	/m/	م	[*mofliħuun*]; successful
/z/	ز	[*anzala*]; He sent down	/n/	ن	[*nasiya*]; he forgot
/s/	س	[*samaa'*]; sky	/h/	ه	[*hawaa'*]; air
/sh/	ش	[*shaahid*]; witness	/w/	و	[*wa*]; and
/ṣ/	ص	[*ṣaaliħ*]; good man	/y/	ي	[*yaraa*]; he sees

B. Short Vowels:			C. Long Vowels:		
Symbol		Example	Symbol		Example
/a/	َ	[*ankara*]; he denied	/aa/	ا	[*kaatib*]; writer
/i/	ِ	[*laakin*]; but	/ii/	ي	[*diin*]; religion
/u/	ُ	[*kulluhum*]; all of them	/uu/	و	[*qaaluu*]; they said

D. Diphthongs:			E. Arabic Madda:		
Symbol		Example	Symbol		Example
/aw/	او	[*law*]; if	/ā/	ٰ	[*ārā'*]; views [*aḍḍālliin*]; those who went astray.
/ay/	اى	[*khayr*] [*sayr*]; good, walking	/ō/	~و	[*sō' al^cadhaab*]; a horrible torment
			/ē/	~ي	[*sē't wujuuhu*]; faces will change and turn black with sadness

Manifestations of the Arabic definite article:

/**al-**/ is used in order to indicate the definite article at the beginning of nouns when it is followed by a moon/lunar letter. [*al-qamar*] for 'the Moon' and [*manˆ yahdiˆillāhu fahuwaˆalmuhtadi*] for 'Whomsoever Allāh guides, he is the guided one'.

/**a-**/ is used in order to indicate the definite article at the beginning of nouns when it is followed by a sun/solar letter. [*a-shshams*] for 'the Sun', [*wajā'a ˆ assaharatu fir^cawna*] for 'and the sorcerers came to Pharaoh' and [*fa'inna khayra ˆ azzaadi ˆ ittaqwa*] for 'but the best provision is godfearing'.

/**ul-**/is used in order to indicate the definite article at the beginning of nouns when it is preceded by /u/ sound and followed by a moon/lunar letter. [*humuˆulmufsiduun*]; 'they are the ones who make mischief', **[***wa'ulā'ika humuˆulmuhtaduun(a)***]** for 'they are the truly guided' and [*wastaghfiruˆullāh(a)*] for 'and ask Allāh for His Forgiveness'.

/**u-**/ is used in order to indicate the definite article at the beginning of nouns when it is preceded by /u/ sound and followed by a sun/solar letter; i.e. case of assimilation. [*humu ˆ ussufahā'u*] for 'they are the fools', [*al baladuˆuṭṭayibu*] for 'a good land', [*walkaafiruuna humu ˆ uẓẓaalimuun(a)*] for 'and the unbelievers -- they are the evildoers' and [*waḍuribat ^c alayhimu ˆ udhdhillatu*] for 'and so, ignominy and humiliation overshadowed them'.

/**il-**/ is used in order to indicate the definite article at the beginning of nouns when it is preceded by /i/ sound and followed by a moon/lunar letter. [*bighayri ˆ ilḥaqə*] for 'without right', [*min ^cindiˆillaah*] for 'from Allāh', [*rasuulunˆmin ^cindiˆillāh(i)*] for 'a Messenger from Allāh' and [*wabashshiri ˆ illadhiina āmanuu*] for 'and give glad tidings to those who believe'.

/*i-*/ is used order to indicate the definite article at the beginning of nouns when it is preceded by /i/ sound and followed by a sun/solar letter; i.e. case of assimilation. [*biˆirrusul*]; 'with a succession of messengers'.

Nunation is pronounced as follows:

1. *Izhaar* (clear pronunciation): before the sounds /h, ħ, ġ, ɤ, ͨ/ and the glottal stop /ʔ/, e.g., [ͨ*adhaabun 'aliim*] for 'a painful torment'.

2. *Idghaam* with *ghunna* (partial assimilataion): before the sounds /w, y, n/, e.g., [*wa lakum fiˆlqiṣaaṣi ħayaatun ˆyaa uliˆil'albaabə*] for 'in retaliation there is a [great] life for you, O men of understanding'. However, the symbol '*n*' is transliterated in all examples of this study.

3. *Idghaam* without *ghunna* (total assimilataion): before the sounds /r, l/, e.g., [*hudan ˆ lelmuttaqiin*] for 'a guidance for the pious'.

4. *Iqlaab* (alternation): to be /m/ before the sounds /b, m/, e.g., [*rasuulun ˆ ɓimaa laa tahwaa anfusukum*] for 'a messenger with what you do not desire '.

5. *Ikhfaa'* (hiding)[1]: before the rest of the Arabic sounds; /t, θ, ʒ, d, z, ð, s, ʃ, ṣ, ḍ, , ṭ, ẓ, f, q, k/, e.g., /*ʒannatun ˆta*ʒərii min ta*ħtihaa ˆal'anhaar*/ for 'gardens underneath which rivers flow'.

6. Nunation is not pronounced before pauses, e.g., [*wa ͨala abəṣaarihim ghishaawah(**tun**)*] for 'and on their eyes a covering', (note: in accusative cases it is deleted and the sound /a/ becomes longer).

Other Conventions:

Initial Hamza: [initial glottal stop] is **not** to be marked, e.g., [*asbaab*]; reasons not ['*asbaab*]. However, it is marked when it comes after the definite article and after connectors, e.g. [*wa'ila allāhi turja*ͨ*uˆul'umuur(u)*] for 'and to Allāh (all) matters are returned'.

Gemination is indicated by doubling the consonant as in [*quwwah*] "power".

Long vowels are marked by doubling the sound as in [*kaatib*] "writer". However, ***madda*** (extra length in vowels specific to Qur'an) is marked by [ā], [ō] and [ē]; [jā'a], [*sō' al*ͨ*adhaab*], [*sē't wujuuhu*]; for 'he came', 'a horrible torment' and 'faces will change and turn black with sadness'.

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[1] It is similar to elision in English, but it is not elision because elision is omission of a sound, e.g. 'next day' is pronounced as [*neks dei*]; however, hiding is not deletion but a partial pronunciation of a sound and it is specific to the Qur'an.

/ ˆ / is used in order to denote assimilation. [*alħaqqu min͡ˆrrabbik(a)*] for 'the Truth from your Lord' (the /*n*/ may be written but not pronounced), [*wa laakin͡ˆlaa yashˁuruun*]; 'but they perceive not', [*aw la yastaṭiiˁu an͡ˆ yumilla huwa*] for 'or unable to dictate himself', [*inna al'arḍa lillāhi yuurithuhaa ma͡ˆyashā'u min ˁibaadih(i)*] for 'Verily, the earth is Allāh's. He gives it as a heritage to whom He will of His slaves', [*wa lakum fii͡ˆilqiṣaaṣi ħayaatun͡ˆya uli͡ˆil'albaab(i)*] for 'in retaliation there is life for you, men possessed of minds' and [*fa'ttaqu͡ˆ unnaar*] for 'then, fear the Fire' (where one /*u*/ is only pronounced).

/ - / is used between two symbols to denote that these are two different symbols not one, i.e. [*fa'akhadhat-humu arrajfatu*] 'the earthquake overtook them'.

/ə/ is used in order to denote [*alqalqala*]; a short sound occurs after the sounds /b, d, j, and q/ at the end of an utterance or before consonants in connected speech, as in [*aħadə*] for 'one' and [*yuqətalu*] for 'are killed'.

() These brackets are used in order to denote transliteration of a sound that is pronounced only in continuous reading not before a pause.

[] These brackets or italicized text are used in order to denote transliteration of the Arabic texts and to denote additional text in preferred translations.

Abbreviations

This list is arranged alphabetically.

- Al-A'raf [S2]

- Al-Baqara [S1]

- Broken plural [BP]

- Definite marker [+Def]

- Indefinite marker [-Def]

- Nord's approach to translation [NA]

- Passive subject representative [Pass]

- PREDICATE [PRED]

- Predicate of a special verb [Predx]

- Predicate of a subject [Pred]

- Sound (unbroken) feminine plural [SFP]

- Sound (unbroken) masculine plural [SMP]

- Source text [ST]

- SUBJECT [SUB]

- Subject of a predicate [Sub]

- Subject of a special verb [Subjx]

- Subject of a verb [Subj]

- Target text [TT]

Introduction

0.0 Introduction

This chapter introduces the context of the present study, the statement of the problem, assumptions and rationale of the research, the objectives, research questions, significance, limitation and the method of research.

0.1 Context of the Study

In/definiteness have a lot of functions and purposes. These functions may differ from one language to another. In addition, every language has its own constraints and unique system that may impose different ways to express different functions. The task of interpreting a text into another language is definitely exhausting especially when the source text is the Qur'an. This is, partly, because this Glorious Book is full of various denotations and functions. Its denotations defeat the interpreters when rendering its text at most times. And it is, partly, because the interpreters of the Qur'an need to be very close as much as possible to the source text in terms of form, lexical items, structure, syntax, functions, purposes etc… This determination to adhere to the source text properties increases the burden over a translator. Moreover, the target-language constraints make such task really a hard job. The study of in/definiteness in Arabic and English, then, is considered a step to improve rendering the different functions from Arabic into English.

The word "definite" linguistically bears the meanings of 'familiar, identified, included, defined, determined, restricted, mentioned, limited, distinct, specified, particularized, individualized, complete, known, confined, formed, settled, decided, expressed, explicit, clear, certain, comprehensible, and so on'. On the other hand, the word "indefinite" bears the meanings of 'unfixed, unfamiliar, unidentified, undetermined, one, indistinct, unclear, undefined, vague, uncertain, indecisive, incomplete, not clearly expressed, not easily understood, ambiguous, obscure, and so on'.[2]

"Definite" and "indefinite" are terms that are usually applied to noun phrases. Lyons (1999, pp. 107-156) differentiates between simple and complex definites. Complex definiteness occurs when the definiteness of the noun phrase is due to something other than presence or absence of an article; the range of encoding methods includes proper nouns, personal pronouns, and noun phrases containing a

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[2] See "*qamuus almaaany*" (dictionary of meanings: online dictionary) at http://www.almaany.com/.

demonstrative or possessive modifier. Concerning 'English simple definite/indefinite' (what concerns this study), '*the'* is the lexical item which is referred to as "the definite article" [+Def.], and '*a/an'* as "the indefinite article" [-Def.]. Both [+Def.] and [-Def.] are separate lexical elements in English.

Concerning Arabic, definiteness includes adding an affix to the noun. The prefix *"al-"* is the Arabic definite article; [+Def.], and the non-existence of it with *the nunation (-n)³*, in some cases*,* signal indefiniteness; [-Def.]. Unlike English, both [+Def.] and [-Def.] are not separate words in Arabic.

This study proposes to explore the different purposes and functions of Arabic in/definite noun phrases. In addition, it discusses the different ways of some translations of the Glorious Qur'an into English in terms of the use of in/definite nouns. Moreover, it sheds a light on the reasons that lead to different translations of the same text. It tests the hypothesis that under certain conditions a translator does not conform to the source text concerning in/definiteness in rendering qur'anic verses into English.

0.2 Statement of the Problem

Some linguists have addressed the issue of in/definiteness in Arabic and English in terms of grammar. A few researchers have addressed the topic of purpose and function in this field. However, no study has been conducted about evaluating the rendering of the functions of Arabic in/definite nouns into English. Accuracy of translating Arabic in/definite functions into English has not been studied either. Therefore, there is a need for studying and evaluating the ways of translating the purposes of Arabic in/definite nouns into English.

Therefore, this study fills a gap in the field of linguistic studies of language constraints and different purposes of lexical items. It also highlights the rhetoric of the qur'anic in/definite nouns in a precise way. Moreover, it sheds a light on the translated texts in terms of in/definiteness and how translators deal with this syntactic notion in their English equivalent texts and explores the reasons for any variation between Arabic and English in terms of expressing functions and purposes of in/definiteness.

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³ Nunation refers to the additional *nuun* affixed to the end of the noun in pronunciation while in connected speech.

0.3 Assumptions and Rationale

This study is based on the assumption that under certain conditions a translator does not conform to the source text concerning in/definite nouns in rendering qur'anic verses into English. It is supposed, in this study, that these conditions are possibly due to differences in the rules of in/definite nouns in Arabic and English.

Another assumption is that English differs from Arabic in expressing language functions and purposes, i.e. each language has its own way to express denotations. Arabic may tend to use definiteness to denote inclusiveness; however, English may use other lexical items in the same context, '*all*' for instance. Sometimes, the manifestations of language purposes are language-specific. The study, thus, assumes the existence of a link between grammar, on one side, and form and meaning, on the other.

The final assumption is derived from A. Badawi (2005). It is that in/definiteness do not bear any functions by themselves, but context which describes their meanings and functions. Therefore, non-conforming to the original text in the process of translating in/definiteness into English is due to the fact that they are not so important, but it is the context in which they occur that makes them meaningful.

0.4 Objectives of the Study

The present study is about the possible purposes and functions of in/definiteness in Arabic and English. The main objective of this study is to explore how different purposes and functions of in/definite noun phrases are expressed in Arabic and English. This objective is divided into three sub-objectives:

1. Identifying the possible purposes and functions of in/definite noun phrases in Al-Baqara and Al-A'raf,

2. Analyzing how these purposes and functions are rendered into English in some English translations of the Qur'an,

3. In case of variation in rendering Arabic in/definite nouns into English, the study explores the reasons for this variation, and

4. Exploring if syntax has any relationship with the rhetorical purposes of such linguistic styles or not. In other terms, does the place of an indefinite noun, for example, inside a sentence have an impact on the functions of this noun? Does it add any new functions or increase the strength of its meaning or reduce the effect?

0.5 Research Questions

This study attempts to answer the following questions:

1. What are the possible functions and rhetorical purposes associated with the in/definite nouns in Al-Baqara and Al-A'raf?

2. How do translators render the purposes and functions of in/definite noun phrases in Al-Baqara and Al-A'raf into English?

3. In the case of difference in rendering Arabic in/definite noun phrases into English, what are the reasons for this variation?

0.6 Significance of the Study

This study attempts to address an important issue in the field of contrastive linguistics in terms of how English may differ from Arabic in expressing the various functions of in/definiteness. It addresses the syntactic features that may determine the use of definite articles in Arabic and English. It also fills a gap in the field of the linguistic studies of the translations of the meanings of the Glorious Qur'an and highlights the rhetoric and significance of the in/definite nouns in the Qur'an in a precise way. In addition, it describes when we need to use in/definite articles and when we need to use other linguistic tools in translating the Qur'an. Moreover, it sheds light on the reasons that may hinder translators from using the same syntactic items of the source text in their English translations of the Qur'an. Finally, it possibly suggests more suitable translations, when needed.

0.7 Scope of the Study

This is not a corpus linguistic study or a statistical one, but a thorough study of the in/definite nouns in the verses of Al-Baqara and Al-A'raf. It is limited to a specific type of definite nouns; that is the definite with adding the article "*al-/the*" and its variations to a noun (*almuᶜrraf bi "al"*). It is what Lyon calls 'simple definite nouns' [+Def.]. Therefore other kinds of definites are not included within the scope of this study, such as demonstratives, vocatives, proper nouns, pronouns etc...

In terms of syntax, the study is limited to analyzing the in/definite subjects and in/definite predicates only. Other syntactic cases are not discussed within the scope of the present study. In terms of semantics, the study is limited to analyze the functions and purposes of the rhetorical style of in/definiteness in the qur'anic verses of Al-Baqara and Al-A'raf. Concerning the English translations of the meanings of the

Qur'an of this study, there are four English translations that were selected for the purpose of comparative discussion. These are: 1. Arberry, A. J. 1956. *The Koran Interpreted.* London: George Allen and Anwin, 2. Asad, Muhammad. 1980. *The Message of The Qur'an: Translated and Explained.* Gibraltar: Dar al-Andalus, 3. Al-Hilali, Muhammad Taqi-ud-Din and Muhammad Muhsin Khan. 1996. *Translation of the Meanings of the Noble Qur'an in the English Language.* Al-Madinah, K.S.A.: King Fahd Complex for the Printing of the Holy Qur'an and 4. Ghali, Muhammad Mahmud, 3ʳᵈ ed. 2003. *Towards Understanding the Ever-Glorious Qur'an.* Cairo: Dar An-Nashr for Universities.

0.8 Chapterization

The study is divided into an introduction, four chapters and a conclusion.

The Introduction includes the context of the study, an overall idea of in/definiteness, the topic of the study, statement of the problem, assumptions and rationale of the research, the objectives, research questions, significance and scope of the study.

Chapter one reviews the literature related to the topic of the study and contrasts the rules and purposes of definiteness/indefiniteness in Arabic and English. In addition, it reviews some related previous studies.

Chapter two presents the method of research adopted in the study. Data and procedures of analysis are stated in detail. It presents the theoretical approaches of this study, describes data and sample selection, and explains the procedures used in order to analyze data.

Chapter three presents and discusses the possible functions and rhetorical purposes of indefiniteness in the qur'anic verses of Al-Baqara and Al-A'raf. It presents and identifies the ways according to that some interpreters of the Qur'an try to translate indefinite nouns found in these verses into English. In addition, the reasons that lead to differences in these translations, if any, are identified and discussed.

Chapter four presents and discusses the possible functions and rhetorical purposes of definiteness in the qur'anic verses of Al-Baqara and Al-A'raf. It presents and identifies the ways according to which some interpreters of the Qur'an rendered definite nouns in these verses into English. The reasons that may have resulted in differences in these translations, if any, are identified and discussed. Then, the conclusion chapter includes results, concluding remarks and recommendations for further research.

Chapter One

Review of Literature

1.0 Introduction

In this chapter, the theoretical concepts of the study and the notion of in/definiteness are presented. First, some approaches, which endeavor to present in/definiteness, are tackled. Second, uses of in/definiteness in Arabic and English are presented. Third, similarities and differences between in/definiteness in Arabic and English are addressed. Finally, some previous studies in the fields of qur'anic studies and in/definiteness are presented. This chapter should provide a clear account for the different approaches to the in/definite articles to account for their semantic and syntactic characteristics.

1.1 The Notion of In/definiteness

In this section, the notion of in/definiteness is discussed. Christophersen (1939, pp. 28-29) distinguishes definite from indefinite descriptions according to whether or not the addressee of the utterance is presumed to be acquainted with the referent of the NP. He tries to define some of the sufficient appropriateness conditions for the use of the definite article. Very important to the success of communication between the speaker and the hearer is their mutual knowledge of the object of reference. If the speaker wants to be understood, he should, then, limit himself to what his hearer knows and he should not use, as Christophersen asserts, words and phrases which the hearer is likely to misinterpret. Christophersen calls this type of shared information "familiarity" as he thinks that the primary function of the definite article is to familiarize its referent.

In differentiating between in/definiteness, Lyons (1999, pp. 2-5) considers 'the NP' as more definite, specific, and individualized than 'a NP', referring to noun phrases with 'the', 'a, or an' as simple definites and simple indefinites. He also argues for definiteness as being known according to the familiarity hypothesis, indicating that '*the*' signals that the entity denoted by the noun phrase is familiar to both speaker and hearer (shared knowledge), and '*a*' is used where the speaker does not want to signal such shared familiarity. Familiarity, then, is what enables the hearer to identify the referent, by using the definite article to direct the hearer to the referent of the noun phrase and by signaling that he is in a position to identify this noun phrase. A definite noun is used when the referent is familiar and an indefinite is used in order to introduce a novel referent to the discourse. Therefore, the hearer is able to relate a definite noun phrase with the entity (referent) which he expects to find in the situation. According to Lyons, familiarity may stem from general knowledge. Thus 'the moon' is taken to refer to the particular moon associated with this planet. This use

of 'the' is regarded by Lyons as 'situational use of the' in which the situation is the whole world. However, familiarity may also stem from the linguistic context, as discussed by Halliday and Hasan (1976, p. 71); in anaphoric uses of 'the', for example, the referents would be familiar not from the physical situation but from the linguistic context, as these referents are mentioned previously.

In terms of ambiguous entities to the hearer, Hawkins (1978, p. 92) asserts that we should take into consideration the "hearer orientation", pointing out that: 'if a reference is made which is ambiguous for the hearer, this may be precisely the kind of situation in which the indefinite article should have been used instead of the definite article'. This strengthens the assumption that the hearer is able to associate a definite noun phrase with its referent. Accordingly, Hawkins (1978, p. 176) assumes that 'the speaker introduces a referent to the hearer and instructs him to locate that referent in some set of objects which is shared by both of them'. This "associative use" of the definite article is illustrated in the following example (cited in Al-Johani, 1982, p. 73):

a. Yesterday, I bought a book on definiteness.

b. The author is a philosopher not a linguist.

In this example, there is some relation between "a book" and "the author." The interlocutors share this relation as part of their common knowledge. This, indeed, establishes a reference, where the speaker introduces the object of discourse and directs the hearer to locate it within a shared set of objects. Hawkins (1978:176) considers the associative use of the definite article as part of familiarity. Familiarity happens when the referent of 'the' is associated with the antecedent 'a'. The point that the article 'the' may refer to a preceding piece of information is considerably discussed by Halliday and Hasan (1976, pp. 71-73). They classify the uses of the definite article in relation to its position in the sentence. One of the uses of 'the' is what Halliday and Hasan call 'endophoric' reference[4], i.e. the source identifying the reference is in the text itself. In this case, 'the' refers either forward (cataphoric) or backward (anaphoric). Cataphoric reference -also called post mention- is limited to the type in which the noun phrase is modified by an adjective or a relative clause. It is achieved when the information which identifies the use of the definite article is given following the definite noun phrase itself. The defining information which is given after the

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[4] Exophoric reference: when the reference points outwards from the text, linking the text to the environment (Halliday 1976:552)

mention of 'the' may be in the form of a relative clause or any descriptive phrase as in the sentence, 'I have, at last, found the book I have looked for'. However, the anaphoric use of the definite article is achieved when 'the' refers backward in a text, e.g., I saw a man with a red shirt yesterday. The man was my uncle. Anaphoric reference is achieved by the use of the definite article which is referred to sometimes as the 'second mention article'. These anaphoric and cataphoric uses of the definite article are important ones. They make participants have to rely on their shared semantic knowledge of the lexicon as well as their common knowledge in order to identify the object of the discourse.

However, identification of objects needs the ability to infer what is actually intended by the speaker. Therefore, along with being familiar, the referent of the definite article needs to be identifiable. Hawkins (1978, p. 168) explains identifiability conditions as when "the hearer must be able to infer either from previous discourse or from the situation of utterance which shared set is actually intended by the speaker." Thus, there must not be any other objects in the shared set but those referred to by the definite description. However, definite descriptions have no lexical content by themselves; they are used in order to refer to entities. Halliday and Hasan (1976, p. 71) argue that the definite article merely indicates that the item in question is specific and identifiable. They consider that somewhere in the text, the information necessary for identifying referents is recoverable. Referents are achieved by using 'the' to refer the hearer to specific information which enables him to identify that referent. The idea that definites can refer but indefinites do not refer, is asserted by Lyons (1999, p. 165) as the referents of indefinites are not identifiable for the hearer according to the lack of shared knowledge or situation, including no previous mention of the referents. Moreover, Lyons thinks that referents of the definite article are identifiable for the hearer as there is shared knowledge or situation, or mentioning of the referents. Therefore, being familiar, through shared information, and identifiable, from other objects, a referent can be determined and definite. Familiarity and identifiability can, then, be regarded as the two major components of meaning concerning definiteness.

A third signal of definiteness is uniqueness. Referents can be particularized as unique if every one of them refers to a certain specific object uniquely defined in a context, such as the Sun, the President, etc. Unique references are also definite and, according to Russell (1919, p. 21), uniqueness is the only thing that distinguishes 'the so-and-so' from 'a so-and-so'. Russell understands uniqueness as equivalent to 'there is not more than one so-and-so,

overlooking the fact that 'the' is used with plurals. However, the view that the definite article can signal that there is just one entity satisfying the description used is also supported by Lyons (1999, pp. 8-12), proclaiming that this uniqueness is generally not absolute, but is to be understood relative to a particular context. As observed by Lyons, the uniqueness of the definite article is usually relative to a particular context; however, it can be absolute with nouns which are inherently unique, denoting something of which there is only one, i.e., 'the sun' and 'the universe'.

On the other hand, Lyons argues that indefinite article does not signal non-uniqueness; the fact that uniqueness is a feature of definiteness does not mean that non-uniqueness is a characteristic feature of indefiniteness, e.g., the famous saying of the Egyptians in a critical situation [liinaa rab 'ismuh ulkariim], 'we have a God Whose name is The Munificent'. In this example, the word "God' is indefinite, whereas there is one God for all of us. Indefiniteness thus does not signal non-uniqueness[5]. However, there are cases where choosing 'a' rather than 'the' implies non-uniqueness, e.g. 'you are the president,' to be said to the president among his people as he is one, and 'you are a president' to be said to any president among other presidents. Another example which is considered by Lyons is: 'pass me a hammer'; 'a', here, signals non-uniqueness, where there are more than one hammer in the situation to choose from. Indefinite article, then, makes a significant difference considering uniqueness as it can carry an implication of non-uniqueness.

Considering the fact that uniqueness is a feature of definiteness, Strawson (1950, p. 330) thinks that the existence and uniqueness of a referent is presupposed. According to Strawson, 'the so-and-so' expressions presuppose that these descriptions apply uniquely to existing individuals. Strawson relies on a pragmatic notion of presupposition as the source of definiteness. In fact, reference and presupposition contribute to the concept of definiteness; presuppositions help identify the unique object or idea which is the reference of a definite description, and enable addressees to identify the speaker's intention when s/he uses the definite article. Like Strawson, Van Djik (1972, p. 101) declares presuppositions as account for a large portion of the use of the definite article. This explains why the hearer identifies the referents of the unique definite descriptions, such as 'the Sun, the Queen of England, etc.', where the speaker presupposes that the hearer knows what he is referring to

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[5] The NP 'alkariim' is definite as it is anaphorically refers to 'rab'. This reference is asserted by using the resumptive pronoun 'uh' which relates the two Arabic words 'alkariim' and 'ismu'.

in terms of being a part of their common knowledge. Consequently, uniqueness offers an explanation for noun phrases such as superlatives, first, only, etc., that is why we cannot say 'a most, a first,' etc. It also offers an explanation for introducing unique definite descriptions in a discourse without previous mention, because the pragmatic presuppositions these descriptions refer to in the world are shared by the speakers.

Since uniqueness has been assigned to definiteness, and the definite article can occur equally well with plural count nouns and mass nouns, how can a definite noun phrase which is plural or mass have a referent which is unique? The answer may be that the set or mass referred to by a definite noun phrase is the only set or mass in the context satisfying the description. However, Lyons (1999, pp. 11-14) does not consider this answer as the best answer. He tends to explain definiteness with plural and mass noun phrases in terms of inclusiveness not in terms of uniqueness, and considers the reference, in such case, is to the totality of the objects or mass in the context. This consideration makes inclusiveness a fourth aspect of definiteness.

This fourth aspect is connected to definiteness because when a referent is inclusive in the context, 'the' is normally used rather than 'a'. Lyons (1999, p. 13) gives the following example:

a. I've washed the dishes.

b. I've washed all the dishes.

'The' in (a) is similar in the meaning to 'all' in (b), and the difference between them may be that 'all' is simply more emphatic. However, one cannot assume that using 'a' in this context gives the same meaning, because 'a' implies non-inclusiveness (since 'a' only occurs with singulars). Consequently, when the referent is not inclusive in its context, 'a' is normally used rather than 'the'.

To sum up, it can be said that what distinguishes a definite noun phrase from an indefinite noun phrase is familiarity, identifiability, uniqueness, and inclusiveness. They can be considered as two rather than four aspects; familiarity can be subsumed under identifiability, and uniqueness can be a special case of inclusiveness.

1.2 In/definiteness in Arabic

In discussing the article system in Arabic, definite noun phrases are discussed first followed by indefinite noun phrases. However, at first, it is necessary to state that Arabic articles are adjunct words which usually indicate that their head words are nouns.

Accordingly, Arabic articles of in/definiteness are enclitics, i.e., they occur only as bound morphemes, prefixed or suffixed to the noun. Arabic nouns are inflected for case, definiteness, gender and number. The case of nouns in an Arabic sentence is usually indicated by three short vowel suffixes: /-u/, /-a/, and /-i/ (Amin. 1994a, p. 59). These cases are rendered into English as nominative, accusative, and genitive respectively. For the majority of Arabic indefinite nouns, these short vowels are followed by the indefinite morpheme /-n/ Amin (1994a, p. 25). Those nouns which are not suffixed with /-n/ and carry the prefix /al-/ are generally definite as in the following conjugation of *walad* 'boy.'

	Definite	indefinite
a. nominative	*al-walad-u*	*walad-un*
b. accusative	*al-walad-a*	*walad-an*
c. genitive	*al-walad-i*	*walad-in*

Some nouns are indicated by other markers, Amin (1994a, pp. 60-77) states that the dual is indicated by *–aan* in the nominative case and by *–ayn* in the accusative and genitive cases. In addition, the sound masculine plural is indicated by *–uun* in the nominative case and by *-iin* in the accusative and genitive cases. However, most feminine nouns have the feminine plural morpheme /-aat/ followed by the case endings ('-u' in the nominative case and '-i' in both the accusative and genitive). Some other feminine nouns end in */-aa'/.* Here are some more examples:

1) الولدُ الصالحُ (*alwaladu^ṣṣaaliħ*) "the good boy" (+ Def. singular)

2) ولدٌ صالحٌ (*waladun ṣaaliħun*) "a good boy". (- Def. singular)

3) الولدان الصالحان (*alwaladaani^ṣṣaaliħaani*) "the two good boys" (+ Def. dual)

4) ولدان صالحان (*waladaani ṣaaliħaani*) "two good boys" (- Def. dual)

5) الأولادُ الصالحون (*al'wlaadu^uṣṣaaliħuun*) "the good boys" (+ Def. masculine plural)

6) أولادٌ صالحون (a*wlaadun ṣaaliħuun*) "good boys" (- Def. masculine plural)

7) البنات الصالحات (*albanaatu^uṣṣaaliħaatu*) 'the good girls' (+ Def. feminine plural)

8) بناتٌ صالحاتٌ (*banaatun ṣaaliħaatun*) 'good girls' (- Def. feminine plural)

The nonexistence of "al", and the presence of nunation '-n', are the markers for indefiniteness [-Def.] in 2 and 8 (the singular and feminine plural cases). However, only the nonexistence of "al" marks indefiniteness in 4 (the dual case). In 6 (the plural case) one can find both; the nonexistence of "al" and the existence of nunation '-n' to mark indefiniteness in [jam^c attakthiir] "broken plural (BP)" [awlaadun], and only the nonexistence of "al" in [jam^c almudhakkariˆssaalim] "the sound masculine (unbroken) plural (SMP)" [ṣaaliħuun].

Therefore, with the exception of the dual and 'sound' plural, most nouns follow this pattern. However, when the final sound of the word stem is a glide or a vowel, some of the endings are changed. It should be noted, here, that there is a small group of Arabic words, called diptotes[6], which do not take the indefinite morphemes, and the genitive becomes identical with the accusative, (Mustafa, 2010, pp. 381-90).

Every noun in Arabic is either definite or indefinite. We have previously seen that a noun is considered definite if its reference is known to the discourse participants. The definite noun phrase in Arabic is indicated by adding the prefix *al-* before the noun. Therefore, the definite article is prefixed to nouns and adjectives as *al-* in the beginning of an utterance. Even in this position, the *l* is sometimes assimilated to the following sound and takes its form in spelling, as *arrajul* 'the man.' In the middle of an utterance, *al* is reduced to *l* or completely assimilated to the following sound as in *jaa' arrajul* 'the man came.' The indefinite morpheme in Arabic is a suffixed /n/. This is called 'nunation'. It appears word-final with the case endings as *–un, -an, -in* for nominative, accusative and genitive respectively.

Arab grammarians, such as such A. Abdel- Mu'ti, (1984), M. Abdel-Latif (1999), Amin (1994a), and Mustafa (2010), have discussed the definite noun phrases in Arabic and described them in detail. However, they consider the indefinite noun as any noun that is not one of the definites they have described. They have defined an indefinite noun as 'a nonspecific noun which represents an existing or supposed class or genus.' Consequently, they have not studied nor have they sufficiently discussed indefiniteness; whenever these studies have to deal with indefiniteness, they would say: whatever is not definite is indefinite. Therefore, definite nouns are discussed first following what is stated by some of the famous Arab linguists, e.g. A. Abdel-Mu'ti, (1984, pp. 154-65), M. Abdel-Latif (1999, pp. 147-58), F. Al-Samarra'i (2003, pp. 36-8, 100-09), and Amin (1994a, pp. 95-170).

1.2.1 Arabic Definite Noun phrases

Arab grammarians, such as A. Abdel-Mu'ti, (1984), M. Abdel-Latif (1999), F. Al-Samarra'i (2003), Amin (1994a), Mustafa (2010) and M. Khedr (1986), recognize seven types of noun phrases which they designate as 'the definites'.

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[6] Diptotes are nouns that cannot be declined; take accusative marker to express genitive cases. (Words like [*madaares*] 'schools' and [*ṣaḥaraa', shuᶜa'raa'*, *ṣafraa'*], 'desert, poets, yellow' are diptotes. (not words like [*samaa'*]*,* 'sky' where the sound *aa* is not in the fourth position; here the glottal stop is a third sound). Amin (1994a:81-82)

Arabic definites are the following: 1) proper nouns, 2) pronouns, 3) nouns with the definite article 'al-, 4) demonstratives, 5) nouns modified by relative clauses, 6) nouns that are 'annexed' to a definite noun, and 7) nouns that are used in the vocative.

Nouns with the definite article *al-* are those definites which are the main concern of this study, besides the indefinite nouns. The use of *al-* as a definite marker is considered an inflectional definiteness type. Then, *al* is unanimously considered the marker of definiteness. All linguists who have dealt with Arabic consider *al-* as the marker of definiteness. Therefore, it is significant that nunation is not used with any noun made definite by the use of the definite article *al-* nor is it used with any definite noun phrases with the exception of proper nouns as it is stated later (section 1.2.2 a).

a. Types of *al-* in Arabic

According to Arabic literature (Amin, 1994a, Mustafa, 2010, F. Al-Samarra'I, 2006, A. Abdel-Mu'ti, 1984), the Arabic definite article is divided into two main types. First is the recognized and identified referent by both the speaker and addressee (this is similar to Lyons' identifiability and familiarity theories). This type is subdivided into three: explicit outspoken referent preceding the definite, implicit or unspoken referent (metonymy), and none of these. The last subdivision is known to both the speaker and addressee as it already exists in front of the participants.

Second, the recognized referent as it implies and includes the essence of person or thing (one's own nature or essential essence. It is similar to Lyons' inclusiveness theory). This also has three subdivisions: the definite of (al-) according to type or genus, according to mental familiarity (called 'homophora'[7] (Halliday and Hasan, 1976, p. 71); definiteness used in order to particularize a noun that is common knowledge where the reference depends on cultural knowledge or other general knowledge rather than on specific features of a particular context), and according to inclusiveness. The last class is also subdivided into two subdivisions: real (includes all individuals of the referent) and conventional (does not include all individuals of the referent, but some of them by convention).

There is a special type of *al-* when it is, as Mustafa (2010, p. 148) argues, used in order to denote type or genus especially in a predicate position, which is '*al-*' for restriction and limitation. This type of the Arabic definite *al-* has some specific purposes. It may be used in order to prove uniqueness or matchlessness, intensification or excessiveness and to

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[7] a reference that requires some type of general knowledge to understand

prove a fact or to assure a fact. The last purpose leaves no possibility for doubt. In addition, the Arabic nouns with generic *al-* can be considered as indefinites in terms of meaning. One of the differences between definites with generic *al-* and generic indefinites is, as Mustafa states, that the first is confined in meaning, however, the second is not, e.g. [*aħtarimuˆulmar'ah*] which literally means 'I respect the woman'. The 'woman' is not determined but she has some characteristics in my mind that make her deserve respect; these characteristics are identified. However, the word 'woman' in the phrase [*idhaa ra'ayta imr'atan maẓluumatan fanṣurhaa*] which literally means 'if you see an unjustly treated woman you ought to stand by her', means any woman in this situation not one for whom you have certain properties in your mind.

F. Yussuf (2009, p. 4-5) states two rules by which we can recognize a definite noun: 1) Limit; definite noun is the noun that refers to something that is distinguished from the other referents. 2) Count (i.e. it is one of the seven types of definites). On the other hand, indefinite nouns, according to Yussuf, can be recognized by limit too (however, it is the name that refers to something which is non-specific, its referent is not separated from the other referents, and it is a noun that can be used in order to refer to any individual of its genre). Indefinite nouns can be also recognized as it is the contrary of the definite noun. Yussuf adds a third procedural item on recognizing the indefinite nouns i.e. it is the term that accepts to be added to either 'al-', or 'rubba'.

b. Pronunciation of *al-* in Arabic:

The pronunciation of the definite article in Arabic depends on its position in an utterance. Four different forms are clearly recognized:

1. [*al*] at the beginning of an utterance when the following consonant is [-coronal] as in *al-walad* ' the boy.'

2. [*l*] in the middle of an utterance when preceded by a vowel and followed by the same environment as in (1), as *jaa'a ˆl- waladu* 'the boy came.'

3. [*a*] plus the first consonant of the following *noun*. When the following consonant is (+ coronal) probably a palate-velar affricate rather than a palato-alveolar), *l* is completely assimilated to the following consonant, which is lengthened, and the definite article appears in the form of the first member of the geminated consonant, as in *ar-rajul* 'the man'.

4. a sound identical with the first consonant in the following noun. This happens when the article is in the middle of an utterance, preceded by a vowel and followed by a noun the first

consonant of which is [+ coronal], as in (3) above, such as [*dhahabaˆr-rajulu*] 'the man went away, [*humuˆssufahā'u*] 'they are the fools' and [*biˆrrusuli*]; 'with a succession of messengers'.

The above rules can be easily reduced to more concise and shorter forms:

1. *l* assimilates to following coronal consonants.

2. *a* is deleted when following a vowel.

It is clear from the discussion above that the pronunciation of *al* in an utterance depends on its phonological environment. Below are the various uses of the definite article in Arabic. It is worth noting here that some Arab linguists, A. Badawi (2005) for example, consider that in/definite articles in Arabic do not bear any functions by themselves, but it is context which describes their meanings and functions.

c. Uses and Functions of the Definite Article in Arabic

The function of the definite article in Arabic is used in order to draw the hearer's attention to the fact that determining information has already been given, or is going to be given, somewhere in the text (F. Al-Samarra'i, 2006, p. 36). Therefore, familiarity with what was said earlier is taken for granted, and to avoid repetition no justifications of their use or indication of their significance is given when some of these concepts are reintroduced later on. Besides the functions of the Arabic definite article stated above in section 1.2.1.a, F. Al-Samarra'i (2006, pp. 36-38, 100-01), A. Abdel-Mu'ti (1984, pp. 154-61, 259-60) and others mention the following purposes of the definite article in Arabic.

I. Common Knowledge:

Common knowledge enables the speakers to use definite nouns in their interaction because familiarity with objects of common knowledge is taken for granted. Arabic tends to use the definite article to indicate common knowledge with:

a. Unique nouns which refer to the universe and are always used in the definite form in Arabic such as [*as-samaa'*] 'the sky'.

b. Knowledge less common but constituting a part of general education, there being only one such individual, such as [*aththawra almaṣriyya*] 'the Egyptian Revolution'.

c. With nouns which refer to items of common knowledge among the citizens of a certain country as [*al-ḥukuumah*] 'the government' or among the inhabitants of a certain community such as [*as-suuq*] 'the market place'.

d. With nouns which are common to a restricted group such as colleagues, family, friends, as in [*al-maktab*] 'the office.'

II. Part-whole relationship:

Arabic speakers utilize situational context to use definite nouns. This is clear in cases where a part of a larger entity or setting becomes definite in the speakers' minds because they are familiar with the whole to which that part belongs, e.g., when the participants are riding in a car, one might request *iftaħi-r-radyu* 'turn on the radio'.

III. Previous Mention:

Arabic noun phrases take the definite article because they are mentioned for the second time as being known, e.g., *jaa'a waladun. alwaladu yatbaᶜuhu kalbun:* 'a boy came. The boy was followed by a dog'.

IV. Post-Mention:

Arabic speakers, sometimes, make the noun phrase familiar and definite by introducing a descriptive phrase in the form of a relative clause or an adjective after the definite noun. The function of the definite article is to signal to the hearer that the defining information is yet to come. Post-mention information in Arabic is mainly provided by the use of relative clauses which begin with the relative pronoun *alladhii* 'who(m), which' and its related forms. In Arabic relative clauses are used with definite nouns only, e.g., 'I respect the student who works hard'.

V. Physical Stimulus:

The definite article in Arabic is used in order to point to physically present objects. This function is achieved by the demonstratives, e.g. [*tilkumuˆuljannatu uurithtumuuhaa*]; 'This is the Paradise which you have inherited…'

VI. Definite Article with Place Names:

The definite article is always used with a limited number of place names by convention such as [*al-madiinah*] 'Medina'. It is also used with names of countries which are composed of modified nouns, as in [*alwilaayaatu-l-muttaħidah*] 'the United States.' Moreover, it is used with names of mountains, deserts, oases, e.g., *'the northern oases'*. Furthermore, the Arabic definite article is consistently used with names of languages and dialects, as in [*al-luġhatuˆulingiliiziyyah*] 'English', and with singular names of inhabitants of a country too.

VII. Generic Use of Definite Article

A major function of the definite article in Arabic is to indicate the genus. This function occasionally overshadows the other uses of the definite article. Arab grammarians such as Mustafa (2010), Amin (1994a), A. Abdel-Mu'ti, (1984), M. Abdel-Latif (1999) and F. Al-Samarra'i (2003) recognize the importance of the generic function of *al*. They express this recognition in rather an overgeneralization to the effect that whenever *al* is used with a noun phrase, it is to indicate previous mention or generic use. They classify the generic function of the definite article into the three following basic uses:

1. To express the totality of the members of the species. In this use the stated characteristics of a certain noun are true of the whole genus. That is why *'al'* in this type of use is replaceable by *kull* 'every, each, all…' This function of *al* may be divided into several classes:

a) a singular noun (which usually has collective meanings) to indicate that it represents the whole species with no exception, e.g. [*wa khuliqaˆl'insaanu ḍa⁔ifaa*] for 'man was created weak',

b) universal abstract concepts, e.g. [*anna alquwwata lillaah*] 'all power is to Allāh'.

c) nouns which exist (in their normal meanings) only as single entities, e.g. [*⁔aalimu ˆulghaybi*] 'knower of the unseen'.

d) plural nouns, with which *al* expresses the idea of totality, 'all', e.g. [*annaasu sawaa'*] 'all people are on an equal footing'

e) plural nouns, with which *al* expresses the idea of a conventional totality, e.g. [*wa jā'a ˆassaḥaratu fir⁔awn*] 'the sorcerers have come to Pharaoh' (not all the sorcerers in the world, but of the city) and

f) adjectives and participials when used as substantives, e.g. [*aṣṣaabiru khayrun min al jaazi⁔*] 'an enduring person is better than an irritable'.

2. To express the totality or combination of properties in one thing. In this case, *al* may be replaced by *kull* in a figurative sense, e.g. [*zaydun huwa al jawaadu*] 'Zayd combines all the properties of generosity'.

3. To denote the essence or substance of a certain noun. In this type of generic using *kull* may not replace *al.* as in the Qur'an (19:31), [*wa jaⁱalnaa minaˆal-mā'i kulla shay'in ḥay*] 'and We have made of water everything living'.

The uses of the Arabic definite article stated above show that the major function of the definite article, in Arabic, is to introduce a noun that is determined and

identified/familiar. Accordingly, definiteness makes its noun fully expressive of its semantic meaning. The other functions are to restrict or limit, mark (a type or genus), mark (as unique or matchless), assign or allocate (including: real, functional or figurative), exclude, recognize or know, familiarize (mentally or physically), prove or assure (a fact), particularize, and to specify. F. Rashed (2007, pp. 75-76) states that Arabic definite nouns generally indicate determinization, identification, assignment, and particularization. He claims further that definite singular nouns in Arabic may indicate inclusiveness or genus (type - class - kind - species). It can be inferred, further, from the preceding information that indefiniteness, in contrast to definiteness, leads to incomplete semantic meanings of its noun, and bears the meanings of ignorance, non-specification, non-restriction, indeterminacy, unfamiliarity, unidentification, and generalization. But, the functions of indefiniteness are, nevertheless, addressed in the next section in detail.

1.2.2 Arabic Indefinite Noun Phrases

Concerning the Arabic indefinite form, it is the noun which indicates something that is not specific and usually ends with '-*n*'. M. Abdel-Latif (1999), F. Al-Samarra'i (2003), Amin (1994a), and Mustafa (2010) divide Arabic indefinites into the following types according to the purpose of speech: indeterminacy or non-restriction [undefined individual(s)], e.g. [*wa ᶜalaa abṣaarihim ghishaawa(tun)*] 'and on their eyes is a covering', a different kind from the familiar things, e.g. [*lahum quluubunˆ laa yafqahuuna bihaa wa lahum aᶜyununˆ laa yubəṣiruuna bihaa wa lahum ādhaanunˆ laa yasmaᶜuuna bihaa*] 'they have hearts, but understand not with them; they have eyes, but perceive not with them; they have ears, but they hear not with them' (7:179), exaggeration, glorification, amplification or magnification, e.g. [*fiihi hudanˆlilmuttaqiin*] 'wherein there is a guidance to the godfearing' (2:2), multiplication or large quantity or increase of amount, e.g. [*ulā'ika ᶜalayhim ṣalawaatunˆmin rabbihim waraħma*] 'upon those rest blessings and mercy from their Lord' (2:157), reduction, e.g. [*allāhu laa ilaaha illaa huwaˆ alħayyuˆulqayyuumu laa ta'khudhuhu **sinatun** wa laa nawm*] 'There is no god but Allāh, the Living, the Everlasting, slumber seizes Him not, neither sleep' (2:255) and diminutiveness or disdain, e.g. [*inna alladhiina ittaqaw idhaa massahum **ṭā'ifun**ˆ mina ashshayṭaani tadhakkaruu fa'idhaa hum mubəṣiruun*] 'The godfearing, when a visitation of Satan troubles them, remember, and then see clearly' (7:201).

a. Manifestations of the Indefinite Article in Arabic:

Any noun phrase which is not inherently definite (proper nouns), attached to the definite article, directly addressed (vocatives), or annexed to another definite noun -in construct phrases[8], e.g. [*khutuwaatu ˆushshayṭaan*] 'the footsteps of Satan', is indefinite (Mustafa, 2010, p. 147). The regular ending of indefinite nouns, as stated before, is a nasal consonant /n/. It appears with case suffixes in the following forms: (-*un*) nominative, (-*an*) accusative, and (–*in*) genitive. The last element in these suffixes is known in Arabic as [*nuun*] '-n.' the whole suffix is called [*tanwiin*] 'nunation'[9]. Therefore, when *al-* is introduced as the definite article, nunation is generally assigned as indicating indefiniteness. In general, -*n* occurs when the noun phrase is not definite. Arabic nunation is used in singular and plural. It is not used, however, in indeclinable nouns (diptotes) which include singular and plural nouns. Nor is it used in duals nor in a small class of plurals called 'sound masculine plurals'. It is worth noting that all these nouns are definite when they are prefixed with *al* or used in construct state.

However, as noted by Lyons (1999, p. 92), in some noun phrases where –*n* does not occur, indefiniteness marking is not absent. This is the case only in the dual, the plural of a small class of nouns (sound masculine plural) and diptotes as stated above. Lyons mentions:

> In fact in some noun phrases where –*n* does not occur, indefiniteness marking is not simply absent, for these nouns have separate definite and indefinite declensions. Whereas definite show the usual three-way case distinction (nominative –*u*, accusative –*a*, genitive –*i*), indefinites distinguish two cases morphologically (nominative –*u*, oblique –*a*). As a result, the marking of indefiniteness is absent only in the dual, and in the plural of a small class of nouns. (1999, p. 92)

It appears then that indefiniteness is encoded in Arabic, usually by –n, and sometimes by variation in case morphology. However, the construct state does not have –n, so it is identical to the form occurring with al-. Lyons continues writing:

> The construct state only differs from the form following al- in the dual and in masculine external plurals. The dual is formed by adding the endings –ani (nominative) and –ayni (oblique) to the stem. There is no nunation in the dual, so the indefinite form is the same as the form occurring after al-. The construct state

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[8] These are definite constructions in which only the second noun takes the article, but never the first.

9 Nunation is a final /*nuun*/ which is added to inefinite nouns. It is pronounced but not written. Mustafa (2010:30)

differs, however, in that the final –ni is dropped, leaving the dual endings as nominative –a (i=undergoing shortening to –a before the article of the possessor noun phrase) and oblique –ay (modified to –ayi before the article). (1999, p. 92)

Therefore, we cannot consider nunation as the only marker of indefiniteness or as a marker of indefiniteness alone because there are some irregularities such as: the n-suffixes appear with most proper nouns where they indicate case endings functions, e.g. [*qaalat hindun*] or [*qaala muhammadun*] or [*qaala ˁamrun*] 'Hend has said', 'Amr has said' and 'Muhammad has said' where [*hindun*], [ˁ*amrun*] and [*muhammadun*] are definites, some adverbs take the n-suffixes, e.g. [*jaa'a ʾarrajulu musriˁan*] 'the man has come quickly' and [*al'aan*] 'now', there is a class of nouns designated 'diptote', i.e., accepts only two case endings, that does not take n-suffixes in the indefinite state forms, e.g. [*masaajidu* or *masaajida*] 'mosques' and nunation is dropped in pausal, i.e., utterance final. In addition, the subject of the negative particle *laa,* which negates the whole genus, does not take nunation, however, it is indefinite, e.g. [*laa **ilaaha** illa allāh*] 'there is no God except Allāh'. Nunation is generally omitted, as stated by Amin (1994a, p. 250), when this *laa* precedes the noun immediately or when the noun is not modified.

b. Pronunciation of the Indefinite article in Arabic:

It was mentioned earlier that the indefinite article, nunation, is pronounced with the case endings of nouns as *–un, -an*, and *–in* for nominative, accusative, and genitive respectively [*taħaddatha rajulun – qaabaltu rajulan – marartu bi rajulin*] 'a man has spoken – I have seen a man – I have passed by a man'. It is also mentioned that the nunation and the case endings are dropped in pausal forms [*taħaddas rajul – qaabaltu rajulaa – marartu bi rajul*]. However, when dropping the nouns *–n* of the accusative form while in pausal readings (before a pause), the vowel of that case ending is lengthened to *–aa*, as stated by M. Ibn Zalat (2006, p. 41) as the case of [*qaabaltu rajulaa*], [*alladhi jaˁala lakumu ˆul'arḍa firaashan ˆwassamā'a **binā'an** ˆ wa'anzala mina ˆassamā'i **mā'aa***] 'Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky…' (2:22), and [*falaa tajəˁaluu lillaahi **andaadaa***] 'do not set up rivals unto Allāh (in worship)…' (the same verse). It is also mentioned that nunation is always word-final, however, it is usually followed by other sounds in normal speech circumstances. The following sounds determine whether *-n* is pronounced or assimilated. Depending on the following consonants, the word-final *-n* is pronounced in one of following four ways,

according to Ibnu Mujahid (1988, pp. 125-26). These four types of pronunciation are best observed in recitation of the Qur'an.

1. clear [-*n*], i.e., alveolar nasal, when followed by one of these consonants: [*h, ħ, ˤ, gh, kh,* and *'*]. This phenomenon is known in Arabic studies as *iẓhaar* 'clear' pronunciation, e.g. [*inna ˒allāha waasiˤun ˤaliim*] 'Surely, Allāh is All-sufficient for His creatures' needs, All-knowing' (2:115), and [*rabbi ˒ijə ˤal hadha balaadan 'aminaa*] 'My Lord, make this city a place of security' (2:126),

2. assimilated before w, y, n, m, l, and r. This is called *idghaam* 'assimilation.' The first four consonants are lengthened to compensate for the n deletion. This is known as *idghaam-bi-ghunnah* 'nasal assimilation' or prolonged assimilation. With the last two consonants, the nunation is deleted but the consonants are not lengthened. This is why it is termed 'assimilation without nasalization,' or 'unprolonged assimilation', e.g. [*yahdii man ˒yashā'u ila ṣiraaṭin ˒mustaqiim*] 'He guides whom He wills to a straight way' (2:142), [*inna allāha binnaasi lara'uufu ˒raħiim*] 'Allāh is full of kindness, the Most Merciful towards mankind' (2:143), [*walikullin ˒wijəhatun huwa muwalliiha*] 'Every man has his direction to which he turns' (2:148) and [*wa maw ˤ iẓata ˒lilmuttaqiin*] 'and a lesson to those who are the pious' (2:66),

3. pronounced [*m*] when followed by b. This is known in Arabic phonological studies as *'iqlaab* (substitution), e.g. [*ˤawaan<u>um ˒ b</u>ayna dhalik*] 'it is between the two conditions' (2:68), and

4. the '-*n*' is neither clearly pronounced nor completely assimilated with the rest of Arabic consonants. It is something in between. The n pronunciation is partially assimilated to the following sound. This is called *ikhfaa'* (hiding), e.g. [*anna lahum jannaat<u>in tajə</u>rii min taħtiha ˒al'anhaar*] 'that for them will be Gardens under which rivers flow' (2:25) and [*inna allāha ˤala kulli shay'<u>in q</u>adiir*] 'verily, Allāh is Able to do all things' (2:109).

c. Uses of Indefinite Nouns in Arabic

Below are the uses of the Arabic indefinite article according to Amin (1994a, pp. 95-109):

i. *Introductory Indefinite Nouns***:** Indefinite nouns are used in order to introduce objects which have not been previously mentioned in the prior discourse or which are not situationally identifiable. Introductory indefinite nouns may be specific or non-specific, as in the following examples:

1. *aḥtaaju kitaaban ᶜan ilmaᶜrifah*

   I need a book about definiteness. (any book, non-specific)

2. *ḥaḍara shakhsun yuriidu muqaabalatak*

   a person came to meet you (specific)

ii. *Indefinite Nouns as Predicates***:** Indefinite nouns are used in various syntactic positions. They are most commonly found as predicate nouns, as the following example shows: [*khaalidun malikun*] (Khalid is a king)

Indefinite nouns in predicate or complement positions are commonly used with names of professions, trades, states, etc., or assigning the referent certain characteristics such as *huwa ustaadhun*. (He is a professor.)

iii. *Indefinite Article with Accusative Substantives***:** The indefinite article is used with a group of substantives which perform the function of adverbs or specifications or modification of other nouns. Some of these accusative nouns are used in order to modify the verb just as adverbs do. Consider the following accusatives:

1. with adverbs of circumstance: Nunation is used with adverbs of circumstance. These are considered indefinite in Arabic and are always used in the accusative case. They describe a subject or an object which is usually definite such as:

   jaa'a rrajulu maashiyan. (The man came walking.)

2. with nouns of specification: Nunation is used with a class of nouns known in Arabic studies as *tamyiiz* 'specification' and usually used in the accusative to specify a certain amount. This is mainly associated with measurement, weight, and number, which are used with any countable noun. This class of nouns is different from the partitives discussed before. The latter relates a part of a quantity to the whole. Nouns of specification limit or determine the type of substance indicated by the given quantity, e.g., *maᶜii khamsuun junayhan* (I have fifty pounds).

3. Indefinite article with cognate objects: It is often the case that a verbal noun which is derived from the same verb is repeated as the object of the verb. This type of complement is termed by the Arab grammarians as *al-maf ᶜuul al- muṭlaq* 'the absolute object'. This structure is used in order to strengthen or emphasize the meaning of the verb, e.g., *taḥaddatha arrajulu ḥadiithan jamiilan* (this man has said a good saying).

4. Indefinite with causative objects: The indefinite article is used with the accusative form of what is called in Arabic studies *al-mafᶜuul li'ajlih* that on the account of which

something is done. As the name indicates, it is a verbal noun which expresses the reason for performing the action designated by the verb. It generally answers the question: why? E.g., *ataytu qaaṣidan alkhayr* (I have come aiming good things).

5. Indefinite article with the negative particle *laa*: The noun which follows the negative particle *laa* 'no, none' is always indefinite. This usage is restricted to the type of *laa* which absolutely denies the existence of the whole genus, as the Arab grammarians called it, laa *annaafiya liljins*[10]. Although the noun is indefinite, nunation is generally omitted when laa precedes the noun immediately or when the noun is not modified. Wright (1898) attempts to account for the omission of the nunation. He states that once the /*laa*/ is separated from the noun, nunation is restored, as the following examples show:

a. *laa ilaaha illa allāh* "There is no god but Allāh" (no nunation)

b. *laa fiihaa ghawlun* "in it (the wine of Paradise) there is no injurious force" (with nunation)

Even when nunation is omitted, the noun remains indefinite and carries the accusative ending *-a.* This is one of the relatively few places where indefinite nouns lack the nunation, i.e., the indefinite article. However, Wright does not state that the second example contains a different type of *laa,* which is *laa* for negating only one thing not the whole genus. This second negative particle *laa* which also comes with the indefinite nouns is similar to the negative particle *laysa* of which the indefinite subject is always in the nominative case, E.g. *laa khawfun ᶜalayhim* (no fear about them). This type of *laa* differs from the preceding *laa* for negating genus. This type negates a meaning or an attribute not all the individuals of the whole genus.

6. The indefinite article with vocative*:* Nouns used in the vocative, i.e., directly addressed, are definite but do not take the definite article. When no specific individual is addressed, the noun is indefinite and used in the accusative case. This is not a very common situation, but it is quite possible to call for somebody and to use the second person pronoun when no specific person is intended, as a blind man or person in trouble might say: [*yaa rajul-an saa ᶜidnii*] *'*O man, help me'.

Although the noun in this example is somewhat definite in reference, the speaker seems to consider what he knows about the addressee is not enough to regard him definite.

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[10] Laa as a negative particle for negating the whole genus or all individuals of the same genus

Sometimes this style is used in order to indicate that the speaker is ignoring the hearer or pretending that he doesn't know him.

7. The indefinite article with verbs of praise and blame: The noun which follows the verbs of praise *ni*ᶜ*ma* 'to be good' and blame *bi'sa* 'to be bad' is usually made definite by the definite article or by annexation. Sometimes, however, the noun used with these verbs has to be indefinite in the accusative case, as in: [*ni*ᶜ*ma ṣaaḥiban al-kitaab*] 'excellent as a companion is the book'.

8. The indefinite Article with Monoptotes[11] [*almaqṣuur*]: The indefinite article can be used with a certain group of indeclinable words which have one form with the three cases, i.e. monoptote. Some of these words are nouns, but some are termed nominal verbs, i.e., verbs which share some syntactic features of nouns such as accepting nunation, having no past or present, etc. It is indicated that when these words are indefinite or used in a general sense, as is the case with verbal nouns, they are used with the indefinite article (Mustafa, 2010, pp. 114-15), e.g. [*hudanˆllilmuttaqiin*] 'a guidance to those who are the pious' (2:2), [ᶜ*ala hudanˆminˆrrabihim*] 'they are on true guidance from their Lord' (2:5) and [*ṣahin*] 'shut up' (Mustafa, 2010, pp. 30,154).

9. Indefinite article with *rubba*: The term which is generally associated with indefinite nouns is *rubba* 'perhaps'. It is used with an indefinite substantive in the genitive which is usually followed by an indefinite adjective in the same case (Amin, 1994a, p. 346), as in: [*rubba ṭaalibinˆmujtahidinˆrasaba fiˆlimtiḥaan*] 'perhaps a hard-working student could fail in his exam' (M. Annadi, 1997, p. 771) and [*rubba ḍaarat-in naafiᶜah*] 'perhaps a calamity could be useful'.

Quite often *rubba* is combined with *maa* to form the adverb *rubbamaa* 'perhaps' which may precede a nominal or a verbal clause. In this case, *rubba*, generally speaking, does not govern the following noun, which can be definite in the nominative case (M. Annadi, 1997, p. 771).

10. Indefinite article with *kul*: Like *rubba*, some of the uses of *kul* are associated with indefinite nouns. The word *kul* is used as a noun and a determiner. When *kul* means 'every' it is frequently followed by an indefinite noun in the genitive singular to denote that all the

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[11] A noun having only one case; having only one ending for the oblique cases.

Webster's Revised Unabridged Dictionary, published 1913 by C. & G. Merriam Co.

objects possess this or that quality (Amin, 1994a, p. 96), as in: [*kullu yawm-in huwa fii sha'n*] 'every day He is in a state (of glory)'.

11. Indefinite article with proper nouns: It was mentioned earlier that the indefinite article is used with the majority of proper names. Although nunation with proper nouns may convey some degree of indefiniteness (because more than one individual may have the same name) the main reason is etymological. Almost all native Arabic proper nouns are derived from, and are still used as, common nouns, as it is clear from the meanings associated with the following proper names: [*ħasanun*] 'handsome' and [*ṣaaliħun*] 'good', etc.

It is clear from the above mentioned uses that the major function of indefiniteness in Arabic is to introduce a noun as a new topic of discourse or to introduce a noun that is new and perhaps anonymous or unknown or unspecific. The other classified usages presented in the previous pages are due, in many cases, to syntactic reasons which still work within the major function. They may express indeterminacy, non-restriction, undefined individuals, unfamiliarity, generality, amplification, multiplication, large quantity, reduction or diminutive. In addition, the indefinite noun phrases may be used generically in Arabic.

It is important noting that if the Arabic indefinite noun is modified by an adjectival phrase, it will assign a determined reference (Al-Zamakhshary, 1430AH, p. 86). Therefore, the noun *kitaabun* in the sentence *kitaabun min ᶜindiˀ illaah*[12] (a book from Allāh) is indefinite; it is supposed to refer to unidentified reference, however, as being modified by the phrase, *min ᶜind illaah* (from Allāh), it marks a specific book which is the Qur'an. This does not work with modification by single adjectives, i.e. the word *ᶜadhaabun* in the sentence *wa lahum ᶜadhaabun aliim*[13] (and for them is a painful torment) does not assign an identified torment but a type of torment which is painful (restriction and specification). Mustafa (2010, p. 641) states that if a modified noun is indefinite it will denote restriction and specification. However, if it is definite it will indicate illustration. E.g. /*jaa'a alwaladuˀulmujtahid*/ 'the assiduous boy has come' illustrates who has come of the boys, however, /*jaa'a waladun mujtahid*/ 'an assiduous boy has come' restricts and specifies this boy with assiduity.

It is interesting noting that speakers can begin a text with an indefinite noun when it is modified by an adjectival phrase. Amin (1994a, pp. 185-88) states some cases that enable

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[12] Verse 89 Al-Baqara

[13] Verse 10 Al-Baqara

speakers to begin with an indefinite noun in Arabic such as: modified indefinites (e.g. /ṭaalibun mujtahidun fiˆiddaar/ 'a good student in the house' and /kitaabunˆmin ʕindiˆ illaah/ 'a book from Allāh'), coordinated indefinites to a modified noun (e.g. /imra'atun wa rajulun kariimun fiˆiddaar / 'A woman and a good man in the house'), indefinites used for denoting a fact (e.g. /mu'minun khayrunˆmin kaafir/ 'a believing man is better than a disbelieving one'), ambiguous indefinites etc…

d. Purposes and Functions of the Indefinite Article in Arabic:

M. Qassaam (2004, pp. 26-28), F. Al-Samarra'i (2006, pp. 102-05) and A. Abdel-Mu'ti (1984, pp. 161-62, 258-59) mention some of the purposes of the indefinite noun phrases in Arabic. They mention six purposes of the indefinite subjects and four purposes of the indefinite predicates. These are presented below:

i. Purposes of the Indefinite Subjects:

1. Singularization/singularity which denotes one individual which is undefined (undetermined referent), e.g. *wa jā'a rajulunˆmin almadiinati* (a man came from the city). This means any man and one man.

2. Unidentified quality which is achieved through unfamiliar type of a reference, e.g. *wa ᶜala abəṣaarihim ghishaawah* (and on their eyes there is a covering or a veil). This means that it is a type of unfamiliar veil. (2:7)

3. Aggrandizement or Disdain which is achieved through either increase of power, rank, wealth or importance of or a complete lack of respect that one shows to someone or something, e.g. *'qad jā'atkum bayyinatun ˆmin rabbikum* (there has now come to you a clear sign from your Lord). (7:73). This means that it is a great sign.

4. Increase and Multiplication which are achieved through increase in quantity, e.g. *inna lanaa l'ajəran* (indeed there will be a good reward for us). (7:113) This means that it is a big reward. It may mean a great reward too.

5. Decrease which denotes decrease in quantity, e.g. *[innahum unaasun yataṭaharuun]* (these are indeed few men who want to be pure) (7:82).

6. Increase and Aggrandizement together which are achieved through increase in quantity and importance as well, *faqad kudhibat rusulunˆmin qabəlik* (messengers were belied before you) (35:4). This means that these messengers are many and of great importance.

ii. Purposes of the Indefinite Predicates:

1. Non-restriction and Non-identification (unfamiliarity), e.g. *zaydun kaatibun* (Zayd is a writer). This is just for informing that Zayd is a writer not to restrict writing to him nor to indicate that he is the one who is known for his writings.

2. Aggrandizement and Glorification, e.g. *hudanˆ lilmuttaqiin* (a guidance to those who are the pious believers). (2:2) This means it is a great guidance.

3. Generality. This denotes totality and entirety; with no part left out. This is generally achieved in negative contexts, e.g. *wamaa kaanuu mu'miniin* (they were not believers) (7:72).

4. Disdain, despising and Affront. This indicates lack of respect that one shows to someone or something, e.g. *ataᶜlamuuna anna ṣaaliħan mursalunˆminˆ rabbih*
(Do you know that Salih is an Envoy from his Lord?). (7:75).

F. Rashed (2007, pp. 39-83) writes that the indefinite Arabic noun phrases may indicate generality in negative contexts (negation), negative plurals, and negative commands. However, according to Rashed, indefinite nouns may indicate particularization in affirmative contexts, except for the affirmative commands, conditional contexts, denial interrogatives, general modified nouns, requests, and infinitives. That is, with these exceptions, indefinite nouns may indicate generality or entirety.

In this section, a detailed discussion of the various uses of the articles in Arabic is presented. In the following section, the forms and uses of the articles in English are addressed.

1.3 In/definiteness in English

This section presents the in/definite articles in English, and includes the different uses of these articles. First, the articles in English are: '*a/an*' for indefiniteness, and '*the*' for definiteness[14]. It is known that '*a*' is used before consonant sounds and '*an*' is used before vowels. It is also quite known that more than one article with a noun cannot be used at the same time. In addition, it is necessary to say that '*a/an*' are generally used with singular nouns, while 'the' can be used with both singular and plural nouns. '*The*' can also be used with mass nouns whereas '*a/an*' cannot. Furthermore, there is a third article, called 'zero article'. It is not exactly an article, but it is a zero article where a noun phrase has no article at all. This type of noun phrase is called 'bare NP'. Lyons (1999, p. 2) states:

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[14] Demonstratives, particles of vocative, etc. are considered articles for definiteness too.

Some noun phrases, called "bare NP's", do not have any determiner, and the head noun must be either a plural or a mass noun. These are sometimes interpreted generically. That is to say they are used to concern the whole category of the referent(s). They are sometimes interpreted as just referring to some members or a subpart of the category.

Later we come to a more detailed account for generic use of articles (sections: 1.3.1, 1.3.2 and 1.3.3), but, in the meantime, to give an example of bare noun phrases in English, consider the following:

Dogs have four legs, (the noun 'dogs' has no article. It is a bare NP).

It is a fact that articles precede nouns in English. However, they may sometimes come before adjectives. Such cases are handled later at the end of section 1.3.1. Therefore, nouns need to be clarified. Functionally, nouns can be the subject, object or complement of a verb. Positionally, they generally follow determiners. Nouns also can follow prepositions.

Morphologically, nouns are variable with respect to number, case, and gender. Only number and case are relevant to the use of the articles. However, the classification of nouns according to case (the common case and the genitive case) is not a very useful practice in English. Nouns are either singular or plural. Only countable nouns are marked for number.

We have seen before (section 1.1) that definiteness presupposes the hearer's familiarity with its reference. Thus, the use of 'the' presupposes familiarity in English. The English definite article may indicate concepts of identifiability, uniqueness and inclusiveness as well. The definite article also particularizes or generalizes the indication of the English noun. In the following sections, the three articles in English and the different uses of them are presented. The definite article 'the' is presented at first. Then, the indefinite articles 'a/an' and the 'zero' one are followed. Most of the information in this section are adopted from Quirk et al. (1985, pp. 245-88) and Side & Wellman (1999, pp. 129-36). Otherwise the source is mentioned.

1.3.1 Uses of the Definite Article in English:

According to the Dictionary of Meanings (www.), the definite article (the) is used in order to define, determine, individualize, familiarize, etc. It is used with singular and plural noun phrases. It may be used with mass nouns too. It refers the hearer to his already acquired knowledge or to the following information the speaker is going to provide. Therefore, the reference of the definite article is already known to the speaker and the hearer or at least the speaker assumes the hearer knows.

Stockwell et al. (1965, pp. 8-9) recognize three major uses of the definite article along with the generic one. They are presented here with some examples.

i) *Anaphoric (within a sentence)*

E.g. I saw a cat in the tree this morning, but when I looked this afternoon the cat was gone.

ii) *Definite description with relative clause*

E.g. The boy who gave me this book wants it back tomorrow.

iii) Non-linguistically anaphoric

E.g. Did you wind the clock?

E.g. The moon is full tonight.

iv) Generic Use of the Definite Article:

When the definite article is used in order to generalize, it is called the generic use of the definite article, e.g., the Arabs are famous for their generosity. Unlike the generic indefinite article which picks out a member as representative of the class, the definite article takes the members of the class as a unit. Lyons (1999, p. 181) considers the definite plural generally is not available for generic use. He agrees that it can be used with some types of nouns. Lyons (1999, p. 181) states: 'The definite plural is in general not available for generic use, though it can be used generically with some types of noun, such as nouns of nationality, and some nouns denoting classes of classes.' Unlike Lyons, Stockwell et al. (1965, p. 86) remark that the generic definite article is especially used with plural names of families, tribes, races, nationalities, parties, and geographical names, as in the Whites, the Americans, the Arabs, etc.

From the above uses of the definite article in English, one can think of the various contexts where we can use the English definite article. It is used in contexts where its reference is specific, individualized, particularized, and identified in the speaker's and hearer's minds. Following Reeves (1977, pp. 18-20), the present study classifies these contexts under the following five headings: common knowledge, part-whole relationship, previous mention, post-mention, and physical stimulus. These contexts are discussed below in detail, using some of Reeves' examples.

I. *Common Knowledge*

Common knowledge is a cover-term which accounts for the use of the articles with nouns that have specific references to the participants because of their shared knowledge. This knowledge could be universal, i.e., shared by all the human race as in the case of

unique nouns which refer to the universe (e.g., the Sun, the Earth) or less universal, but being only one such individual (e.g., the Qur'an).There are other nouns which refer to items of common knowledge among the citizens of a certain country (e.g., the Constitution) or among the people of a certain community (e.g., the Police Department). Still other nouns indicate shared knowledge of the members of the same family, friends, etc. Thus, they speak of the house, the baby, etc.

II. *Part-whole Relationship*:

The part-whole relationship means that a certain part of a larger entity or setting becomes definite in the minds of the participants because of their familiarity with the whole to which that part belongs. The whole may be physical setting as when a teacher tells a student to go to the blackboard. The blackboard becomes a part of the whole: classroom. The whole may be logical setting as when two passengers in a plane talk about the pilot. The whole may be mentioned explicitly after the preposition of (e.g., most of books were stolen).

III) Previous Mention:

Previous mention is the basis for the anaphoric use of 'the'. Previous mention refers to the first occurrence of a noun phrase in a discourse or a text. Subsequent occurrences of that same noun, synonymous or logically related noun phrases are referred to as definite entities. First mention is not necessarily limited to the same word introduced by the speaker. Its synonyms or logically related words can be used with the definite article. There are three types of previous mention of a noun: obligatory definite article use, optional, and totally excluded.

a. *Obligatory definite article after previous mention:*

It is argued before that the definite article is required with nouns the references of which have been previously mentioned in a discourse. Only affirmative statements may establish a discourse reference. Let us consider the following sentences as example:

I met a man with a boy yesterday.

The man was a friend of my father.

In these two examples, the introduction of a man in the first sentence which is declarative and non-negative, is sufficient for definitization, and the fact that there are two male referents in the introductory sentence forbids the use of the personal pronoun 'he'.

b. *Optional definite article after previous mention*:

Whenever a discourse begins with a sentence which has only one new reference, the subsequent occurrences of the previously-mentioned noun with the definite article may be replaced by a third person pronoun.

E.g. I met a man with a red shirt yesterday.

He was a friend of my father.

c. Excluded definite article after previous mention:

Negative, counterfactual, or verbs that express the speaker's intention or desire may block establishing a discourse reference when used with previously mentioned indefinite noun phrases. Consider the following example:

I don't have a pen. The pen is red.

It is clear that the second sentence is ungrammatical.

IV) Post-mention

The speaker can also provide the needed information for definitization after using the definite form of the article. This is cataphoric use of the definite article which is usually done by adding a modifier, phrase or clause, after the noun. The modifier, as Reeves (1977, p. 19) says, 'particularizes the preceding general reference, establishes the context for a part-whole relation and allows the use of the before the head noun.' Consider the following examples:

The day before yesterday.

The day when we met last time.

The philosophy of changing.

V. Physical Stimulus:

Familiarity with a certain object could be achieved by a gesture pointing to it or indicating it in any physical way. In such a use the definite article has the function of a demonstrative. This is generally called situational use.

Example: could you pass the salt? (at a dining table)

Physical stimulus can be considered a subdivision of the part-whole relation mentioned earlier.

VI. Miscellaneous Uses:

Proper names as well as place names normally do not take any article because they are definite. Some of them, however, when used as description (i.e., modifying elements) or

in the plural to designate a group of geographical entities, frequently take the definite article.

Examples:

Names of countries: the Sudan, the United States

Names of bodies of water such as oceans, seas, rivers: the Atlantic, the Nile

Names of some specific buildings: hotels, libraries: the Continental, The library of congress

Names of some literary works, magazines, newspapers: the Qur'an, the Times

The definite article is not used with proper names except for certain purposes.

Example: I met the Smiths yesterday (names in the plural to mean the family of x, for example)

The definite article is used with the names of musical instruments: the piano, the lute.

There are some adjectives which are used with the definite article to refer to a certain class of people or things which share what is indicated by that adjective. These adjectives when used with definite articles usually refer to more than one individual: the old and the young, the poor and the rich. The definite article is usually used with possessive constructions. When the possessor is an animate definite common noun, it takes the definite article and the possessed is obligatory preceded by zero-article: the boy's book.

If the possessor is inanimate, possession is generally indicated by of. When the possessor is definite both nouns take the: the title of the book.

The definite article is used in certain constructions: the taller the better.

The definite article is used as part of some idioms in English such as: at the same time.

1.3.2 Uses of the Indefinite Articles in English:

There are two main uses of the indefinite article 'a/an'. Sweet (1898, p. 62) for example, distinguishes between the 'introductory article,' which 'singles out the idea expressed by its own,' and the 'absolute article,' which 'has the purely indefinite sense of 'any'. Sweet gives: *once upon a time there was a king* as an example of the first type and *the earth is like a ball*, as an example of the second type. The second use has become known as the 'generic' use of the indefinite article.

In English, the indefinite article, generally, comes before singular noun phrases as said before. Therefore, the noun phrases modified by this article show two features: indefiniteness and singularity. That is because these nouns are unidentified single individuals, at least for the hearer. When a singular countable noun is introduced for the first

time in a discourse noun phrase, the indefinite article is used. Then, one purpose of the indefinite article is to introduce a discourse reference, such as the following example:

I have a car.

Here in this example, the word 'car' is a singular countable noun, and is introduced for the first time in this text. It is unidentified for the hearer. It is an indefinite NP.

The uses of the indefinite article in English are presented below in detail according to Al-Johani (1982, pp. 97-105):

I. *Introductory Indefinite Article*: (a/an) is used in order to introduce a singular count noun which has not been previously mentioned in the prior discourse or which is not situationally identifiable such as: 'There was a president named Muhammad Naguib'.

II. *Indefinite Article to Class-membership*: (a/an) is used before a singular count noun which is used as a representative number of a class. This use includes, as Reeves (1977, p. 2) remarks, three subgroups:

1) When the noun represents a group or class:

E.g. a car can be useful.

2) When the noun is a complement:

E.g. Betty is a doctor.

3) When the noun is a class noun defined by an adjective:

E.g. Oliver is becoming a big boy.

What seems to distinguish these subgroups is the position or the modification of the indefinite noun phrase.

III. *Indefinite Article with Numbers*: (a/an) is used with certain numeral expressions such as a couple, a hundred, a lot of, etc.

IV. *Indefinite Article with Expressions Denoting Quantity*: before expressions of price, speed, etc. Here it has the meaning of each or every, and sometimes replaced by per, e.g. thirty pounds a packet.

V. *Indefinite Article with Emphatic Nouns*: when the idea of the noun is emphasized, (a/an) may express an emotional appeal such as appreciation, regret, etc., e.g., what a loss.

VI. *Indefinite Article with Few and Little*: 'A' is used with few and little to indicate what the speaker considers to be a small number or small amount. When few and little are used without the article, they would have an almost negative meaning.

VII. *Indefinite Article with Mass Nouns*: this is not often used. It is done when mass nouns are differentiated by a following modifier. Consider the following example: 'This is an honesty which I respect'.

VIII. *Indefinite Article vs. One*: the indefinite article is used sometimes instead of one, e.g., 'I bought a book'.

However, (a/an) and one are not always interchangeable. A book means 'any book' but one book means 'no more than one'.

IX. *Indefinite Article with Proper Nouns*: this is an exception not the rule. Generally, proper nouns take no determiner, and are always definite, e.g., 'A Mr. Johnson came to see you'. This means that the speaker does not know Mr. Johnson.

X. *Stressed Indefinite Article*. This is done through pronunciation, e.g., 'this is a solution not the solution of the problem'.

XI. *Generic Use of the Indefinite Article:*

A generic term is a noun or noun phrase that refers to a whole class, or any member of a class as a representative of its class. Generic noun phrases, as noted by Lyons, are to be characterized as non-specific. Lyons (1999, p. 179) writes about generic noun phrases: 'Generic noun phrases are those in which reference is made to an entire class or perhaps more accurately, which are to express generalizations about a class as a whole – the class in question being that consisting of all the entities satisfying the description inherent in the noun or nominal.'

Later Lyons (1999, pp. 179-89) admits words such as 'all, every, each, any, etc.' as direct determiners to refer generically to objects. However, he follows his discussion by stating a difference between using articles generically and the use of words such as 'all…' He believes that generics admit exceptions while such words do not. He states:

> Of course a straightforward way to refer to the whole class is by means of a determiner such as *all, every, each, any,* which approximate to universal quantification. In fact the term 'generic' is not used of these because of semantic differences; .., a single exception would usually invalidate a statement with *all* etc., whereas generics admit exceptions, since they express general tendencies. (Lyons, 1999, p. 179)

An indefinite noun phrase is interpreted generically in case it refers to an entire class. The indefinite article can be used in order to emphasize the whole or an example as a representative of a whole. This is what is called generic use of the article. Therefore, the

indefinite article when used in a generic sense indicates that the unit singled out is taken to represent the whole genus. Lyons argues that plural and mass generics are typically indefinite in English. However, the indefinite singular noun may be used generically. The indefinite article with generic singular can be smoothly replaced by any. E.g. a (any) lion is a dangerous animal.

XII. *Miscellaneous Uses of Indefinite Articles*:

> I got a little confused
>
> This is a time when every penny helps
>
> He has a fever
>
> I heard a knocking at the door
>
> He is grave as a judge

Al-Johani (1982, p. 107) sums up the functions of the indefinite article in English and states three functions: 1) to denote one particular individual with its specific characteristics, i.e., 'a certain one', 2) to denote one or another of the class presented, and 3) to represent a class whose characteristics are embodied in this specimen, i.e., the generic use.

1.3.3 Uses of Zero-Article in English:

As mentioned before, English possesses a third article known in the literature as the zero article. This happens where we can find neither definite nor indefinite article used. Generally speaking, the definite article particularizes one object or one group as the referent of the noun it precedes and which has been mentioned before or known to the hearer. The indefinite article indicates that it applies to one, or someone, or any one, of its referents. The zero-article is used with nouns which refer to indivisible concepts or to general meaning. In the following lines, some of the uses of zero article are mentioned according to Al-Johani (1982, pp. 130-137).

i. Mass nouns: The zero article occurs with mass nouns when they are used in order to refer to an item as a whole, i.e., to every instance of it. This is the generic use of zero article with uncountable nouns. Consider the following example:

> Honesty is the best policy

ii. *Proper nouns*: proper nouns generally take the zero article. Examples are names of person, place, or object such as: John, England, America, etc.

iii. *Generic Use of Zero Article:*

The generic zero of the article is used with nouns in the plural, as in the following example:

Foxes are cunning animals.

This use is equivalent to the generic use of the definite article with singular nouns. Both express a statement about the whole class. There is, generally speaking, a distinction in meaning between plural nouns used with definite article and plural nouns with the zero article. Plurals with the definite article refer usually to a specific group defined by the context. In the case of the zero article they refer to the whole genus. Bare plurals, as Lyons (1999, p. 189) argues, are determined generic or non-generic by the linguistic context. Consider the following examples:

a. The books are stolen (the hearer knows what books).

b. Books are necessary for modern man's education.

Lyons (1999, p. 192) mentions that: 'Bare plural generics in English are more general than definites, which suggests they represent generalizations over the members of a class rather than over the class as an individual.'

The zero article is also used generically with mass nouns as in:

a. Water and oxygen are absolute necessities of life.

b. I don't like coffee (generic).

Lyons (1999, p. 184) writes: 'Mass nouns like *sincerity,* not only do they not occur with *a*, but in generic use do not occur with *the* either, but appear in bare form comparable to the bare plural of count nouns.'

v. *Miscellaneous uses of the zero article:*

- The zero article is used with words such as Paradise, man, woman, mankind, God, Hell, Fate, and with unique nouns in some limited sphere: father, mother, baby (probably as in vocatives, exclamations, salutations, etc.)

- The zero article is used with the proper names of days, months, seasons, and festivals when the reference to them is general: E.g. Tuesday is not my day.

- The zero article is used with names of institutions when they are used in general sense: school, college, prison, hospital, home, etc. (school closes in summer).

- The zero article is used in book titles, names of headings of newspapers, proverbs, etc. E.g. Definiteness (the title of Lyon's book in 1999).

- The zero article is used with regularly recurring acts or events: E.g. he is on vacation.

- The zero article is used with a number of words for syntactic reasons such as:

-With the direct object of the verb; she gives ear to everybody, take care, etc.

-With a number of prepositional groups such as: at ease, by night, in trouble, to come to party, because of pregnancy, etc.

-With nouns in the possessive case as in: The boy's watch = the watch of the boy.

-With 'most' and with nouns qualified by 'all', the article is commonly deleted as in: most students hate exams.

It is clear that most of the uses of the zero article illustrated above are only general rules which are not without exceptions. If the speaker wants to emphasize certain meaning, he would use (a/n), or (the).

After presenting the semantic and syntactic characteristics as well as uses and functions of in/definite articles in Arabic and English, the similarities and differences between both languages are summarized below.

1.4 Similarities and Differences between In/definiteness in Arabic and English

It is quite understood that grammatical competence of the two languages under study is partially affected by points of similarity and difference. It is clear that both Arabic and English have the technique of in/definiteness: they share the concept. They do not have identical systems, but there are some similarities as it is stated below.

The most important aspect about in/definiteness that both languages share is that the definite articles in both languages are deictic; they refer to an object already in the focus of communication, i.e. familiar to the participants in the discourse, previously mentioned, or unique in the cultural setting and context. This means that in both languages the definite articles need an identifying context -linguistic or nonlinguistic (paralinguistic) - which signals a particular item. In the case of indefinite articles, no context is required. In addition, definite articles in both languages are used in order to indicate familiarity through common knowledge, previous mention, part-whole relation, and post mention, both precede the noun phrase. Furthermore, definite articles do not appear after the modified nouns in both Arabic and English.

There is a fourth similarity between both languages in terms of the main function of the indefinite articles. While the definite article is utilized as an indicator of familiarity with the topic of discourse, the indefinite article in each language is used in order to introduce a new object of reference, undetermined objects.

Existence of such similarities does not exclude that there are numerous differences between Arabic and English concerning in/definiteness. First of all, the articles in English usually precede other determiners; in Arabic it is the opposite, i.e. the articles in Arabic do not directly precede other determiners, e.g. *kull il-kitaab*[15] which means literally 'whole the book'. In English it is said to be 'the whole book'. Secondly, articles are used with other determiners in Arabic. This is not always the case in English, E.g. *khudh hadha al-kitaab* (Mustafa, 2010, pp. 132-33) which literally means 'take this the book'. In English it is said as 'take this book.' Thirdly, a determiner in English may modify one noun or more, but in Arabic it has to be repeated with every definite noun or substantive (Mustafa, 2010, p. 656), i.e. in English we say: 'the boys and girls in the class'. In Arabic it is said to be *al'awlaadu waˆalbanaatu fiˆilfaṣl,* which literally means 'the boys and the girls in the class'.

Fourthly, the definite noun in Arabic requires its attributive adjective to be marked as definite too and the noun precedes the adjective, i.e. Arabic requires the repetition of the marker for definiteness or indefiniteness with the modifying elements (Amin, 1994b, p. 75), e.g. [*lanaa jaysh**un** ᶜaẓiim**un** yaḥmiˆ **il**waṭana **al**ᶜarabiyya min kulli ᶜaduwwin ghaaṣibin*] 'we have **a** great army defending **the** Arab nations from every aggressive enemy'. In other words, Arabic uses the definite article as a prefix to the noun as well as the adjective which modifies it. English uses the definite article before the modifiers, i.e., at the beginning of the phrase, as in *alwaladuˆul'awwal* (the boy the first) which is 'the first boy' in English.

Fifthly, Arabic uses the definite article largely in talking about the genus. Mustafa (2010, p. 148) states that generic definite nouns are similar to indefinite nouns in their meanings. This is because this definiteness is achieved only on the level of utterance not meaning. This is clear when the Arabic definite article is used with generic nouns to express what English does by the zero, indefinite, and definite article. This means that what Arabic normally expresses by the definite article with generic nouns is expressed in English by the three forms of the article, e.g., [*riyaaḍatiˆilmufaḍḍalatu hiyaˆattinis*], and [*inni akhaafu minaˆalᶜanaakib*]. In English these would be 'my favorite sport is tennis', and 'I am afraid of spiders' without the articles. Here, the definite article in Arabic is used in order to refer to the whole group.

Sixthly, Unlike Arabic, English does not use indefinite article with mass nouns, with plurals, nor with proper nouns according to Quirk et al. (1985, p. 253). In Arabic, nunation

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[15] *alkitaabu kulluhu* is also used in Arabic.

can be used with mass nouns, most plural nouns, and a large segment of proper nouns (Mustafa, 2010, p. 30).

Seventhly, since the nunation is generally considered the marker of indefiniteness in Arabic, Arabic does not have a zero article. On the contrary, English has a zero article (Lyons, 1999, pp. 2-92). Therefore, whenever no article is used in English, the definite article is largely required in Arabic. In fact, most Arabic indefinite nouns are marked by the existence of *–n,* and nonexistence of the definite article. However, in certain few cases, as we have seen above, indefinite noun phrases are marked by the nonexistence of both articles. It can be categorized as a zero article or as an exception to the rule. This is not the case in English where indefinite noun phrases are marked by the existence of the indefinite article *a/n* for singular nouns, while zero article is used with nouns which refer to indivisible concepts or to general meaning.

Nunation does not appear with the dual, the sound masculine plural and the diptotes, as mentioned before, (nouns and adjective), e.g. *waladaani ṣaaliḥaani,* 'two good boys', *masaajidu jamiilatun,* 'beautiful mosques', and *'mudarrisuuna ṣaliḥuuna,* 'good teachers'. With the exception of these, nunation is used with all Arabic nouns: singular and plural; countable and uncountable; concrete and abstract. However, *a/n* are not used before uncountable and plural nouns in English.

Eighthly, unlike English, Arabic requires the definite article with abstract nouns: '*al-'amaanatu maṭluuba*'. The equivalent in English would be 'honesty is important' without the article.

Finally, the most obvious contrast between Arabic and English indefinite articles is to be seen in the form and position of these articles. The English indefinite article (*a/an)* is a free morpheme which precedes noun phrases. The Arabic counterpart (*-n)* is a bound morpheme which is suffixed to nouns, adjectives, and verbal nouns. Consequently, unlike the definite marker, the Arabic nunation is a suffix.

After presenting the theoretical concepts of the study, tackling the notion of in/definiteness in Arabic and English and stating the points of similarity and difference, some relevant previous studies are presented below.

1.5 Previous Studies

This review of literature shows that many linguists have generally tackled the notion of definiteness/indefiniteness in their writings. However, hardly does one of them focus on

translated texts. It also shows that many studies have addressed the Qur'an, however so far, no one addresses translating in/definite noun phrases from the Qur'an into English. The following section presents some of the qur'anic studies and those that address in/definiteness:

1.5.1 Qur'anic Studies

Mir (1992) considers dialogue in the Qur'an. In his study, Mir attempts to underscore the importance of dialogue as a literary feature of the Qur'an. This feature, Mir argues, is both conspicuous and significant. The Qur'an has a variety of dialogical situations, and its dialogues serve, among other things, to point up certain teachings of the scripture and reveal character. One of the ways in which the Qur'an differs from Jahili literature is in its (the Qur'an's) characteristic use of dialogue. Qur'anic dialogue, however, is quite similar to Biblical, though in one or two crucial respects the two are different.

This study suggests that it is necessary to study a number of individual dialogues and the different versions of a given dialogue, occurring in different suras. It also shows that in case that the different versions of a dialogue are integrated each into its context, and if, furthermore, Qur'anic dialogues mirror historical situations in Arabia in Muhammad's times (Pbuh), then, an important question, as argued by this study, arises: To what extent are the Qur'anic dialogues realistic and to what extent are they stylized? That is, how much of poetic truth do they have, and how far is their content explicable in terms of the need to fit them to the particular historical situations in Muhammad's life (Pbuh) which they are supposed to reflect? Finally, a comparative study of dialogue in the Qur'an and the Bible is highly recommended by this research.

Farghal and Al-Masry (2000) deal with reader responses to select translations of Qur'anic verses that involve referential gaps. This study tries to explore the problem of referential gaps in the translation of unmatched cultural elements by drawing evidence from selected translations of Qur'anic verses. It discusses the degree of similarity in the responses of source language and target language text readers. Since the latter assumes importance, as target language readers' responses are important for deciding whether a certain translation is successful or not. That is to say, by studying the target language recipients' responses, a given translation can be validated.

Farghal and Al-Masry argue that most translations should target the average reader and the understanding of the texts should basically be tested by means of responses from

average readers. This orientation implies that recipients are not 'passive targets'; their role is integral to the whole process. It also argues that translators have to be sensitive to readers' response, which, in turn, concerns their ability to translate. In order to enable people to comprehend the message, translators should be able to draw aside the curtains of linguistic and cultural differences.

The participants in this study represent different age-groups, backgrounds, nationalities and professions and comprised both men and women. The translations of the selected Qur'anic verses are set up in two questionnaires. The first questionnaire checks the degree of comprehensibility on a scale of 5 levels, ranging from "straightforwardly understood" to "makes no sense at all." The second questionnaire arranges the verses so that each verse requires a different response, which allows the participants to use their own words and to express their attitudes and motives. The translation corpus is taken from the translations of Ali (1934), Arberry (1956), and Pickthall (1980) and thought to cause some comprehension problems.

Based on the results obtained, the study shows that referential gaps may cause serious problems to native speakers of English when they interpret Qur'anic messages in translation. Further, open form questionnaires prove to be more indicative of readers' comprehension of Qur'anic translation than their closed counterparts because participants, as this study substantiates, may overestimate their understanding of Qur'anic messages when responding to closed form questionnaires. The study also shows that most of the translations used failed to convey the source language message into the target language. Accordingly, they introduce false conceptions about the Quran which is an extremely serious fact.

It has been concluded that readers' response should be considered a key variable in translation. Thus, according to Farghal and Al-Masry, the claim that the authoritativeness of the religious text is the determining factor when it comes to decision-making in translation should be reconsidered in light of the reader response variable because, in the final analysis, a translation is an act of communication. As such it cannot operate in a vaccuum in which messages are blocked, regardless of how formal, poetic, elevated, and refined the style of the original. Translators should endeavor to convey the communicative value of the referential gap by any means, and not use problematic paraphrase and literal translation. Consequently, when semantic translation and semantic equivalence fall short of comprehensibility, translators should opt for 'communicative translation', or 'functional

equivalence'. Finally, Farghal and Al-Masry emphasize that their study serves to bring into focus reader response as an important variable in the translation of religious discourse and even on a small scale, as shown in this study.

Badarneh (2003) considers the rhetorical question as a discursive and stylistic device in the Qur'an. This dissertation presents an investigation of the formal and functional properties of rhetorical questions in the Qur'an, based on their high occurrences in the text. This study tries to provide a more comprehensive account of rhetorical questions in terms of their forms, functions, and effects. It presents an analysis of the syntactic and semantic features of the Qur'anic rhetorical questions, and examines their role and functions within the text with special emphasis on how these properties and types correlate with the pragmatic behavior of the rhetorical question. It also investigates the psychological and literary effects of rhetorical questions in the Qur'an.

This study shows that the use of rhetorical questions in the text displays a strong form-function correlation, and the rhetorical question encodes two speech acts, a primary assertion and a context-induced speech act. It also shows that rhetorical questions perform a variety of discursive functions and play a significant role in the arguments and dialogues of the text. They are utilized to advance an argument, arraign the addressee, express one's emotions, polarize the text, and invite consensus. A strong affinity is noted between the syntactic and semantic features of the rhetorical question and the discursive function is intended to perform in the text. In addition, it shows that rhetorical questions play a vital role in the stylistic composition of the text. It is demonstrated that they help in the organization, evaluation, and presentation of the Qur'an's material, acting in this respect as discourse markers and features of meta-discourse.

Furthermore, Badarneh shows that the patterns and distribution of the rhetorical questions are designed to produce particular effects in the direction of the hearer or the reader, e.g., involvement and defamiliarization; the text, e.g., vividness and literariness; and the author or speaker, acting in this respect as a feature of epistemological and linguistic power. Overall, the analysis presented in this study of rhetorical questions as employed in the Qur'an suggests that the behavior and efficacy of rhetorical questions cannot be accounted for in isolated utterances. Rather, their behavior and efficacy should be viewed as a combination of syntactic, discourse-pragmatic, and extralinguistic factors.

Kadhim (2009) addresses the translation of irony in the Qur'anic texts. He contrasts and studies Ali (1934) and Pickthall (1980) English translations. This study aims at finding the main translational strategies when translating irony in Qur'anic texts into English. Data analysis is based on eight verses from the Qur'an and their English versions. The rationale of this paper is that the translation of irony from Arabic into English in Qur'anic texts might create different translational strategies based on the way Arabic and their English translations reflect the linguistic and cultural distance between both languages. Kadhim concentrates on the interpretation and the linguistic realization of irony in both languages. This study takes the view that ironic devices are the foundation of the structural development of the texts in question. It uses the speech act and conversational theories, and relies on the interaction between the ironic devices and the text development which constitutes a framework for the overall rhetorical meaning of the text.

This attempt proves that the translation of irony is as elusive as the concept itself; it also emphasizes the impossible task of suggesting a perspective approach to translation based on the features of any number of texts. Furthermore, the analysis proves the necessity of the linguistic approach to translating irony from Arabic into English. Arabic and English texts have shown some similar rhetorical, grammatical and lexical use of devices, text strategies and rhetorical meaning. However, the difference is most clear at the level of textual realization. This is reflected in the discrepancy in the functions and number of devices in both languages. These restrictions are imposed by each language's repertoire and culture. The results show that the meaning of irony in both translations has been translated either by literal translation or paraphrase strategies. Thus, the task of finding strategies for translation equivalence becomes a matter of finding equivalent surface realizations that reflect equivalent function. In other words, each language has a preference of usage, but both prove to have common features.

Sharifabad et al. (2012) address the linguistic ambiguity in the Qur'an and its English translations. They aim at classifying different types of ambiguities in the Qur'an and then evaluating and criticizing the English translations of the ambiguous verses. They offer a classification of linguistic ambiguity and mention samples of this classification from the Qur'an. The ambiguous verses are classified as phonological, lexico-semantic and conjugational structural ambiguities. Then, they investigate the qualities of translations and the English translation strategies of the stated verses. This study argues that ambiguity is an

issue that makes problems for the translator. It can both be in the source text itself or it may occur in the translated text. The existence of ambiguous words or sentences is considered one of the most confusing Qur'anic issues. The method followed in Sharifabad's study is descriptive. After finding and analyzing the instances of ambiguities, the researcher examines the English translations of the related verses in terms of kinds of ambiguities and attempts to describe the methods and procedures of the interpretation of the phenomena. Thus, it is a comparative study of ambiguities in Arabic and its English translations. Four English translations of the Qur'an were selected; Ali (1934), Shakir (1985), Pikthal (1980), and Khan and Al-Hilali (1996).

Sharifabad et al. (2012) find that there are many linguistic ambiguous verses in the Qur'an that may cause a trouble for a translator. He concludes that some of the translators have tried, by making use of addition-explicitation translation strategy to explicate the implicated meaning of the ambiguities, while some others failed to notice this point and have made literal translations. The study also finds that one of the important factors in translating the ambiguities is the existence of polysemy, and the most challenging type of ambiguity investigated in this study is the lexico-semantic one. The translators' knowledge of the methods and strategies of translation and the ways they are realized in the translation of the Qur'an are found of significance and help to the translators. In addition, translators' knowledge of linguistics is, largely, found as helpful for them in making a good translation of the Qur'an. Furthermore, the translators' linguistic knowledge of ST and TT affects the quality of translation greatly. By studying the exegeses of it, the translators of the Qur'an would be familiar with the language of revelation very well. According to Sharifabad et al, a very important factor in translating ambiguous words and structures is the translator's knowledge of equivalence selection. Sometimes due to the unfamiliarity of the translator about the proper equivalent to be chosen for a word, a phrase and a sentence, the translator makes a mistake and consequently a mistranslation happens. The result of such as wrong equivalent selection is that the translation is then ambiguous itself.

Moradi and Sadeghi (2014) consider the translation of culture-specific phrases in the Qur'an. They address such cultural elements as having specific meanings in the culture and language in which they arise but not necessarily in others. They also investigate the strategies used in translation of culture-bound elements in three English translations of the Qur'an and the frequency of such strategies. The purpose of this study is to find the

strategies employed in translation of culture-bound terms in the English translation of the Qur'an and to investigate the frequency of the used strategies to determine which one has the highest potential for conveying the intended meaning. Data of this study consist of the terms related to Islamic law in the original Arabic text of the Qur'an as well as their equivalents in three English versions by Shakir (1985), Ali (1934), and Pickthall (1980); sura thirty of the Qur'an is randomly selected. The culture-specific elements of this sura are detected and compared with their English equivalents. Then, the frequency of the employed strategies is studied.

This study draws attention to different strategies employed by the translators to render culture-specific items into their English equivalent. Furthermore, it aims at scrutinizing whether there exists any point of similarity and differences between these procedures and strategies used in the translation of cultural specific concepts (CSCS) of the Qur'an that are used by three different translators. Data of the study are analyzed on the basis of the following translation strategies: definition, literal translation, substitution, lexical creation, omission, addition and borrowing.

The study also finds that four out of the seven proposed strategies have been adopted by the selected translators, namely, literal translation, definition, borrowing and addition. However, the remaining three procedures, i.e. omission, substation and lexical creation had no occurrence. In addition, it reveals that the most frequently used procedure is literal translation. Finally, it concludes that the selected translators regard literal translation as the best choice for the translation of the selected cultural elements of the Qur'an.

1.5.2 Studies on In/definiteness

There are several studies conducted by some linguists in the field of in/definiteness; A. Abdul Mu'ti (1984), M. Abdul-Latif (1999), S. Al-Khalidi (2000), Kh. Al-Banani (2001), F. Al-Samarra'i (2003), and A. Badawi (2005). However, these address the topic of in/definiteness briefly; Abdul Mu'ti (1984) and Abdul-Latif (1999) briefly handle the in/definite nouns citing some verses of the Qur'an, Al-Khalidi (2000) deals with the in/definite noun phrases in general and maintains that there are nouns in the Qur'an which do not come in indefinite form, others do not come in definite form, and others come in both forms. He states further that when a noun is repeated in definite form, the second noun refers to the same meaning as the first. However, when a noun is repeated in indefinite form the second leads to a different meaning. Furthermore, Al-Banani (2001) addresses

in/definiteness in Surat Annesaa in brief. Al-Samarra'i (2003) also addresses the significance of in/definite in Classical Arabic in general. Badawi (2005) also deals briefly with in/definiteness in the Qur'an, attributing rhetoric learned out of the indefinite noun to the context in which it appears. Context, according to Badawi, describes the indefinite noun and defines its meaning.

There are other studies conducted in the same field, but in detail, such as those by Al-Johani (1982), M. Qassaam (2004), and El-Arousy (forthcoming). Al-Johani (1982) has accomplished a contrastive study on in/definiteness between Arabic and English. His study defines the basic related terms, emphasizing the similarities between the systems of the articles in both languages. He reviews some of the related literature and surveys the major theories of reference and their contributions to the concept of definiteness. Al-Johani deals further with how the various schools of linguistics have described the articles, and how the articles are used. In addition, he tries to contrast the uses of the articles in both languages: Arabic and English. Finally, the results of this study predicate some problems that the learner may face. These results are presented below:

- Many of the errors made by learners of the two languages are the result of the inadequate instruction which does not create enough awareness of the similarity between the systems of the articles in Arabic and English. Other reasons for the errors considering the articles are presented below:

  - The difference between the two systems of articles influences the uses of the articles in both languages.

  - Learners of both languages may have problems in perception as well as production in terms of the order of noun modifiers.

  - Unlike English, articles are used with other determiners in Arabic.

  - A determiner in English may modify one noun or more, but in Arabic it has to be repeated with every noun or substantive.

  - The position of the indefinite article in Arabic differs from that in English. This may be one reason for omitting the (a/an) with singular nouns by the Arab learners of English.

  - Another area of difficulty is related to the use of (a/an) with singular count nouns. This rule has no impact whatsoever on the distribution of nunation in Arabic. With some exceptions, nunation is used with all nouns: singular and plural, countable and

noncountable, and concrete and abstract. Therefore, it is expected that Arabs use (a/an) with noncountable and plural nouns.

Finally, Al-Johani (1982) emphasizes that Arabic uses the articles more freely than English with some other determiner, adjectives, and participials. This feature of Arabic may interfere in the performance of Arabs learning English.

M. Qassaam (2004)[16] addresses the Arabic meanings of in/definiteness in detail as well as the importance of this issue in terms of rhetoric. He also discusses the purposes of the in/definite nouns in Surat Al-A'raf, but, he tackles all types of definites and indefinites in Arabic, suggesting, at the end of his thesis, that studying only one definite or indefinite in one sura of the Qur'an is needed and recommended for further research. Qassaam (2004) classifies the types of in/definiteness in terms of their positions in a sentence, i.e. if they are in predicate or subject positions. Then he explains further some functions of the in/definite articles in Arabic according to his classification. He concludes:

- The effect of the Arabic articles should be addressed in terms of meaning rather than in terms of lexicalization.

- There are other purposes of in/definiteness in Arabic that can be predicted by context and the way one reads the Qur'an.

- At the end of his thesis, Qassaam recommends that we should focus on only one type of definites or indefinites in Arabic in a certain sura. This may enable researchers to dive in the depth of the functions and purposes of in/definiteness in Arabic.

El-Arousy (forthcoming) studies definiteness in the language of the news in Arabic and English. The study focuses on the strategic use of definites, deixis and referential choices, as well as point of view operation in the language of the news in Arabic and English. Some of the conclusions of the study are: definite forms in Modern Standard Arabic (MSA) are more elaborate and more extensively used than in Standard English (SE), in MSA unlike SE, attributive adjectives, generally, follow the nouns they modify and agree with them in number, gender, case and definiteness, all definite forms in MSA are marked for dual, as well as for singular, plural masculine or feminine cases, and some personal names, though generically definite do regularly take the definite proclitic. El-Arousy finds that identification of a referent, in the language of the news in Arabic and English, is

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[16] The current study uses different methodology from that is followed in the Qassaam's. In addition, data of this dissertation include different examples (besides his examples).

sometimes not possible if we account for it from the perspective of one of the theories, namely; familiarity, identifiability, and inclusiveness. From her analysis of extracts of newspaper reports, El-Arousy reports that there are a strategic use of definites and a role definite/indefinite forms play in shaping and reflecting point of view in the language of the news.

After presenting some studies on in/definiteness, it is clear that the purposes of in/definiteness in translated texts do not have a considerable attention. This study concerns mainly with the purposes and functions of in/definiteness in the Qur'an and some of its English translated texts.

1.6 Conclusion

In this chapter, the literature on in/definiteness in Arabic and English is reviewed; the notion and uses of in/definiteness are presented; and some relevant previous studies are included. The next chapter introduces the method of research and procedures adopted to analyze data of the study. It should provide a clear idea about methodology, theoretical framework and the approaches used in the discussion of the study.

Chapter Two

Methodology and Theoretical Framework

2.0 Introduction

In this chapter, the theoretical framework of the study is presented which involves the functional approaches to translation used in order to analyze data in English on the one hand, and the syntactic and semantic approaches adopted on the other hand. In addition, the data of the study are described and the procedures of data analysis are explained.

2.1 The Functional Approaches to Translation

There are several theories that handle functional translation of texts. Functional approaches focus on purpose and function rather than on form and structure; however, verbatim translations focus on form and word-for-word translation. Verbatim translation, as stated by Nassimi (2008, p. 30), has been realized by those who speak more than one language as it is not successful in imparting the understanding of a text from one language into another, because the grammar and syntax of every language is different, and each has its specific procedure and methodology of speech. In addition, it is often found that there is no exact equivalent between the words of one language and the words of another. This fact leads translators to believe that non-equivalence in translation among the different languages is an expected linguistic phenomenon. Also different audience, context and culture lead to different expectations and apprehension. Therefore, all translations represent varying degrees of paraphrasing because the meaning of words and texts depend largely on the corresponding cultures.

The main point, in my view, is that languages differ both linguistically and culturally. Therefore, translators begin to achieve an acceptable, informative, and effective translation by observing the target language linguistic and cultural norms. This leads translators, as Nord (2002, p. 8) states, to 'a more responsible attitude toward their role as cultural mediators'. Accordingly, theories of translation considering target audience and culture have recently prevailed. Functional theories of translation focus on audience, culture and above all on the function of translation. Communicative and functional approaches to translation 'broadly represent a view which refuses to divorce the act of translating from its context, insisting upon the real-world situational factors which are prime determinants of meaning and interpretation of meaning' (Mason, 2001, p. 29). Reiss's early work on text type (1989), Holz-Manttari's theory of translational action (1984), Vermeer's Skopos theory (1989), and Nord's Approach to Translation (1997) and Function plus Loyalty Principle (2006a) are the prominent steps towards functional theories of translation. These are discussed below.

2.1.1 Text Types

Reiss (1989, pp. 113–14) suggests a set of guidelines for the practical translator. Building on the concept of equivalence, Reiss's work views the text as the level at which communication is achieved and at which equivalence must be sought. Reiss admits that the transmission of the predominant function of the ST is the determining factor by which the TT is judged. She links the three functions of language to their corresponding language 'dimensions' and to the text types or communicative situations in which they are used. The main characteristics of each text type are summarized by Reiss as follows:

1. Plain communication of facts; information, knowledge, opinions, etc. The language dimension used in order to transmit the information is logical or referential, the content or 'topic' is the main focus of the communication, and the text type is informative.

2. Creative composition; the author uses the aesthetic dimension of language. The author or 'sender' is foregrounded, as well as the form of the message, and the text type is expressive.

3. Inducing behavioral responses; the aim of the appellative function is to appeal to or persuade the reader or 'receiver' of the text to act in a certain way. The form of language is dialogic, the focus is appellative and Reiss calls this text type operative.

4. Audiomedial texts, such as films and visual and spoken advertisements which supplement the other three functions with visual images, music, etc.

Reiss's text typology can be summarized as follows:

Text type: Informative, expressive and operative.

Language function: Informative (representing objects and facts), expressive (expressing sender's attitude) and appellative (making an appeal to text receiver).

Language dimension: Logical, aesthetic and dialogic.

Text focus: Content-focused, form-focused and appellative-focused.

TT should: Transmit referential content, transmit aesthetic form and elicit desired response.

Translation method: 'Plain prose' (explicitation as required), 'identifying' method (adopt perspective of ST author) and 'adaptive' (equivalent effect).

Reiss (2000, pp. 54-88) also lists a series of intra-linguistic and extra-linguistic instruction criteria by which the adequacy of a TT may be assessed. These, as El-Arousy (2007, p. 298) summarizes, are:

1. *Intra-linguistic criteria*: semantic, lexical, grammatical and stylistic features

2.	*Extra-linguistic criteria*: situation, subject field, time, place, receiver, sender and affective implications' (humor, irony, emotion, etc.).

2.1.2 Holz-Manttari's Theory of Translational Action

Action is the process of acting, which means intentionally bringing about or preventing a change in the world. Translation is viewed as an action. Considering the multiple factors involved in a translation procedure, translation is also an interaction. 'Translational action' was put forward by Justa Holz-Manttari in 1984.The theory is based on action theory, being designed to cover all forms of intercultural transfer. In this model, translation is defined as a complex action designed to achieve a particular purpose. She pays much attention to the actionable aspects of the translational process. In the process, the role of the participants and the situational conditions in which their activities take place is analyzed. The purpose of translational action is to transfer message overcoming culture and language barriers through message transmitters produced by expects. (Du, 2012, p. 2191)

El-Arousy (2007, pp. 298-299) explains that Holz-Manttari's model (1984) 'focuses mainly on producing a TT that is functionally communicative for the receiver. This means, for example, that the form and genre of the TT must be guided by what is functionally suitable in TT culture, rather than by merely copying the ST profile. The translation's role is, thus, to make sure that the intercultural transfer takes place satisfactorily.'

2.1.3 Skopos Theory

In Skopos theory, the process of translation is determined by the function of the product. It is considered a major shift from 'a linguistic equivalence to functional appropriateness' (Jabir, 2006, p. 37). This theory gives priority to purpose of producing TT. Put forward in the 1970s by Hans J. Vermeer, Skopos theory is the core of the functionalist translation theory. It also reflects 'a general shift from predominantly linguistic and rather formal translation theories to a more functionally and socioculturally oriented concept of translation' (Schaffner, 2001, p. 235). This shift has been inspired from communication theory, action theory and text theory. Skopos theory considers the contextual factors surrounding the translation. These factors include the culture of the intended readers of the TT and the function which the TT is to perform.

Skopos is the Greek word for 'aim' or 'purpose' and was introduced into translation theory as a technical term for the purpose of a translation and of the action of translating.

Vermeer (1989, p. 228) believes that the purpose of a text determines the translation strategies. He objects to the traditional equivalence-based theories, which speak of the source text, or its effects on the source text reader, or the purpose of the source text author as a decisive factor in translation and raises the Skopos of the translation action to the center.

This is a new perspective of looking at translation, in which translation is no longer limited by conventional source-text oriented views; however, it is viewed as a specific form of human action. Vermeer considers that, according to action theory, every action has a purpose, and, since translation is an action, it must have a purpose too. Nord states that 'the basic principle which determines the process of translation is the purpose (skopos) of the translational action' (Nord, 1997, p. 27). This purpose is assigned to every translation by means of commission. In Vermeer's opinion, all problems in translation cannot be solved just by linguistics alone. The Skopos theory, by viewing translation as an action with purpose, tries to maximize the role of the target text user and his/her situation and cultural background. Reader is one of the most important factors determining the purpose of the translation. Vermeer thinks that to translate means to produce a text in a target setting for a target purpose and target addressees in target circumstances. Therefore, Skopos theory accounts for 'different strategies in different situations, in which the source text is not the only factor involved' (Du, 2012, p. 2190).

Skopos theory focuses above all on the purpose of the translation which determines the translation methods and strategies that are to be employed in order to produce a functionally adequate result. This result is the TT which Vermeer calls the translatum. The prime principle determining any translation process, then, is the purpose or function (Skopos) of the overall translational action. In this process, the end justifies the means, interaction is determined by its purpose, and purpose varies according to the text receiver (Hatim, 2009, p. 40). Therefore, in Skopos theory, knowing why an ST is to be translated and what the function of the TT are crucial for the translator.

Reiss and Vermeer (1984, p. 113) focus on the coherence rule which states that the TT must be interpretable as coherent with the TT receiver's situation. Intertextual coherence or fidelity rule is also stressed by Reiss and Vermeer as the coherence between the translatum and the ST. This means that the target text is produced according to the information offered in the source text. It is expected to bear some kind of relationship with

the source text. However, translation is characterized, according to Skopos theory, 'as offering information to members of one culture in their language' (Schaffner, 2001, p. 236). In this case, Skopos theory puts forward a new criterion for translation which is 'adequacy'. In Skopostheorie, the standard for translation is adequacy or appropriateness to the skopos; a Skopos that requires that the target text serve the same communicative function or functions as the source text. Wendland (2012, p. 432) states that the term 'adequate' is used instead of 'equivalent'. Translation is defined to be adequate or inadequate with regard to the purpose or the communicative function which is assigned to audience. Therefore, as Nord (2010, p. 122) states, adequacy describes a quality with regard to a particular goal, which is the intended purpose.

Munday (2008, p. 80) explains that Reiss and Vermeer (1984) set out a detailed explanation of Vermeer's Skopos theory and adapt Reiss's functional text-type model to the general theory. There are six basic underlying 'rules' of the theory. These are:

1. A translatum (or TT) is determined by its Skopos.

2. A TT is an offer of information in a target culture and TL concerning an offer of information in a source culture and SL.

3. A TT does not initiate an offer of information in a clearly reversible way.

4. A TT must be internally coherent.

5. A TT must be coherent with the ST.

6. The five rules above stand in hierarchical order, with the Skopos rule predominating.

An important advantage of the Skopos theory, as Munday (2008, p. 81) states, is that it allows the possibility of the same text being translated in different ways according to the purpose of the target text and the commission which is given to the translator. The source text is just an 'offer of information'; the target text becomes the focus. No source text has only one correct or perfect translation so the possibility of translation is expanded.

Like any other theories, Skopos theory is also not perfect. According to Nord (1997, pp. 109-120), there are two interdependent limitations of this theory. One concerns the culture-specificity of translational models; the other has to do with the relationship between the translator and the source-text author. Du (2012, p. 2191) states that the first shortcoming results because of the differences in TT expectations; it is impossible for the translation purpose to satisfy all target readers. Nord (2006c:132) argues that different readers, depending on their previous knowledge and attitudes, get quite different 'messages' out of

one and the same text. The other one concerns the translator and the ST author. If the translation brief requires a translation whose communicative purposes are contrary to or incompatible with the intention of the original author, there would be no restriction to the range of possible ends.

Considering the above shortcomings, Nord (2006a, pp. 664-665) puts forward the 'loyalty principle' of Skopos theory: the responsibility of translators towards their partners in translational interaction. This principle is handled below in detail.

2.1.4 Nord's Approach to Translation

Nord (1997, pp. 59-68) presents a more flexible functional model, maintaining that the source text is an 'offer of information', from which the receiver accepts what they want or need. Nord incorporates elements of text analysis and her model examines text organization above sentence or word levels.

Nord, as Munday (2008, p. 82) states, first makes a distinction between two basic types of translation product (and process), which are documentary translation and instrumental translation: Documentary translation 'serves as a document of a source culture communication between the author and the ST recipient', in which the target text allows its readers to be familiar with the ideas of the source text writer despite their recognition that what they are reading is a translated text. For example, translation from Arabic into English transmits an Arabic culture to an English reader. Examples of documentary translation are word-for-word and literal translation (focuses on reproducing the words of the original by adapting syntactic structures and idiomatic use of vocabulary to the norms of the target language), interlineal (focuses on the morphological, lexical or syntactic features of the source text), philological (focuses on reproducing the source text rather literally but adds the necessary explanations about the source culture in footnotes or glossaries) and exoticizing documentary translations (leaves the source-culture setting unchanged and creates the impression of exotic strangeness or cultural distance for the target audience).

An instrumental translation 'serves as an independent message transmitting instrument in a new communicative action in the target culture, and is intended to fulfill its communicative purpose. It aims at producing in the target language an instrument for a new communicative interaction between the source-culture sender and the target-culture audience, using the source text as a model. In other words, the TT receivers read the TT as though it were a ST written in their own language. The function may be the same for both

ST and TT. Nord calls these 'function-preserving translations'. In this regard, Nord distinguishes between equifunctional (the target-text function is the same as that of the source text) and hetrofunctional instrumental translations (there is a difference between source and target text functions).

The aim of Nord's Text Analysis in Translation is providing translation students with a model of ST analysis which is applicable to all text types and translation situations. Nord's model, as stated by Munday (2008, p. 82), is based on a functional concept, enabling understanding of the function of ST features and the selection of translation strategies appropriate to the intended purpose of the translation. This model pays more attention to the features of the ST as it considers the loyalty principle (the term is explained later in this section).

Nord's new version (1997, pp. 59-68) highlights three aspects of functionalist approaches. These are:

1. The importance of the translation 'brief'. This specifies what kind of translation is needed. It contains whatever information is necessary or useful to the translator regarding the fulfillment of the expectations towards the resulting text. The translator needs to compare ST and TT profiles defined in the commission to see where the two texts may diverge. The translation commission should give the following information for both texts:

- the intended text functions

- the addressees (sender and recipient)

- the time and place of text reception

- the medium (speech and writing)

- the motive (why the ST was written and why it is being translated).

2. The role of ST analysis: Once the above ST-TT profiles have been compared, the ST can be analyzed to decide on functional priorities of the translation strategy. Nord gives the following list of intra-textual factors as a possible model for the ST analysis.

- subject matter

- content: including connotation and cohesion

- presuppositions: real-world factors of the communicative situation presumed to be known to the participants

- non-verbal elements: illustrations, italics, etc.

- lexical linguistic units: including dialect, register and specific terminology

- suprasegmental features: including stress, rhythm and 'stylistic punctuation'.

Nord (1997, p. 62) stresses the importance of applying the same pragmatic analysis of the communicative situations involved in her model to both source text and translation brief, thus makes the results comparable.

3. The functional hierarchy of translation problems. This hierarchy is established when undertaking a translation.

- The intended function of the translation should be decided (documentary or instrumental).

- Those functional elements that need to be adapted to the TT addressees' situation have to be determined.

- The translation type decides the translation style (source-culture or target culture oriented).

- The problems of the text can then be tackled at a lower linguistic level (as in the ST analysis in 2 above).

Munday (2008, p. 83) states:

> (Nord's) approach brings together strengths of the various functional and action theories: the translation commission analysis follows up Holz-Mänttäri's work on the translational action, the intended text functions pursue Reiss and Vermeer's skopos, but without giving overall dominance to the skopos, (and) the ST analysis, influenced by Reiss's work, gives due attention to the communicative function and genre features of the ST type and language.

Nord's model is considered an amendment of the source-text typology of Reiss. Besides the three functions of language (Informative, expressive and appellative), Nord adds a fourth one, which is the phatic function. This phatic function, Nord (2006b, pp. 47-48) states, aims at establishing, maintaining or ending the contact between sender and receiver, and it is specified as making contact, maintaining the channel open, closing the communicative interaction, and developing social role relationship. Nord's phatic function, as she asserts, relies on behavior, greetings, forms of address, politeness markers, ways of expressing thankfulness or regret, and behavior with regard to time.

The fundamental principles of functional translation, which are: the purpose of translation determines the choice of translation method, the purpose is defined in the translation brief provided by the client, the translation is functional if it works for its receivers, and function is attributed to the text by the receiver, have no mention, as stated by

Nord (2006a, pp. 663-664), of such equivalence-based criteria as 'faithfulness' or 'fidelity' to the ST. This is the reason why some critics have reproached functional trends in translation. For this reason, Nord argues for the role of the translator as a responsible mediator in the cooperation developing among the client, the target audience, and the source-text author. She calls this role as 'Loyalty', which means that the translator has to anticipate any misunderstanding or communicative conflict and has to find a way to avoid them. In Nord's terms, function refers to the factors that make a target text work in the intended way in the target situation. Loyalty refers to the interpersonal relationship between the translator, the source-text sender, the target-text addressees and the initiator. Loyalty, according to Nord, does not mean that translators always have to do what the others expect. However, it is an interpersonal category referring to a social relationship between individuals. Thus, the combination of function and loyalty, as stated by Du (2012, pp. 2193), is the successful point of Nord's functionalist approach, and are respectively the two pillars of her approach which also answers many scholars criticism of Skopos theory.

Therefore, a functional approach is better to be used in order to account for how in/definite noun phrases are reproduced into English. This helps in explaining how the functions of in/definiteness are rendered into English. Nord's approach to translation is, specifically, used in this study to account for evaluating the rendering of in/definiteness of the verses of the Qur'an into English. Being a functional approach, Nord (1997) is suitable for identifying the functions and purposes of in/definite nouns. Nord's model aims at presenting an approach of analyzing the source text, which can be applied to all types of texts and to all patterns of translation. Furthermore, it allows for comprehending the functions of the various features of the source text and helps translators to choose the proper strategies to achieve the purpose of the translation. Furthermore, it combines the various elements of other theories of translation, such as Vermeer's (1989), Holz-Manttari's (1984), and Reiss (1989), in a single approach focusing on the function as well as on the source text. Nord's approach, in contrast, pays a greater attention to the analysis of the source text. It focuses on the source text more than any other functional theory. It allows the translator to recognize the features of the source text properly. Nord considers the role of source-text in terms of analyzing subject of text, content (meanings and consistency), presuppositions, composition (microstructure and macrostructure), non-verbal signals, lexical linguistic units, and suprasegmental features (stress, rhythm, stylistic punctuation, etc.). Still, Nord's

approach operates in the framework of Reiss's text typology (the three basic functions of a text; referential, expressive and operative or appellative). However, Nord's approach adds a fourth function, 'the phatic function'; that is the one that aims at establishing and maintaining contact and relationship between sender and receiver.

2.2 Translating the Qur'an

In this section, some issues related to the translation of the Qur'an are addressed.

2.2.1 The Language of the Qur'an

The Qur'an is distinguished by the absolute authenticity of its source. The Qur'an was revealed to Muhammad (Pbuh) in Arabic and has been preserved and handed to us through continuous oral and written transmissions. That is, it is evident that the verses in our hands are exactly the same words presented by the Prophet, Muhammad (Pbuh). It is "inimitable and unique, protected by Allāh from any corruption" (Denffer, 1989, p. 17). This divine identity is an important characteristic of the Qur'an; it has been revealed to Muhammad (Pbuh) from Allāh. The Prophet was a recipient of this revelation and message. Allāh is the sender of these verses.

The Qur'an is also characterized by the quality of its contents. Its stories, anecdotes, incidents, and teachings are genuinely original. The Qur'an is clearly distinguished from anything a human being can ever produce. No any other literary work can imitate it, even the large number of its translations, into English for example, cannot. Furthermore, this is perhaps the main reason for the existence of the large number of Qur'anic translations.

The language of the Qur'an is characterized by 'beauty of style, accuracy of meaning, rhetoric, and consistency. It has unique characteristics and style.' [17] Its clarity, perfect selection of particular words over their synonyms, sentence structure and syntax are all unique and do not follow any other pattern. It is considered to be the main source for Arabic rhetoric, grammar, and syntax.

2.2.2 Difficulties in Translating the Qur'an

According to Robinson (2000, pp. 103-107), religious translation is problematic in terms of the status of translation (should religious texts be translated? How, when, for whom, by whom? Is a religious translated text still sacred?) The Qur'an, as a special religious text, is also problematic in terms of being translated. The Qur'an declares itself to

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[17] http://www.al-islam.org/al-tawhid/vol1-n1-3/understanding-uniqueness-quran-ayatullah-murtadha-mutahhari/three-distinguishing

be an absolutely unique and inimitable Arabic, the like of which cannot be reproduced in Arabic nor in any other language. In fact, this inimitability of the Qur'an lies in its meanings and its language as well. Linguistically and stylistically, the Qur'an, as stated by Mustapha (2001, p. 200), is the masterpiece of the Arabic language. Its grammatical structure, for instance, is specific to it and in many ways different from the grammatical structure of non-qur'anic Arabic.

Ali et al. (2012, pp. 588-89) identify the linguistic difficulties in translating the Qur'an as it contains devotions and instructions that are full of both literal and figurative styles. The variety of styles of the Qur'an constitutes an obstacle in translating it into English. Ali et al. state that the Qur'an employs many stylistic, linguistic and rhetorical features that result in an effective and sublime style. Lexical, syntactic and semantic problems arise when translating the meaning of the Qur'an into English. These features (lexical, syntactic and semantic) constitute the difficulty and challenge the translators of the Qur'an, especially when translating such literary devices such as metaphor, assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy and homonymy. In addition, and most important, the functions and purposes of the Qur'an may constitute a considerable challenge towards its translators.

Lexical challenge, as stated by Ali et al. (2012, p. 589), represents a major problem in translating the Qur'an; the lack of equivalence or the absence of the equivalent of some Islamic terms is a major difficulty. These terms have no direct counterpart in English, compelling the translator to convey them in a communicative manner. Also syntactic challenge is a real difficulty; tense is an obvious syntactic problem that translators usually encounter in translating the Qur'an. Tense and verb form should be guided by the overall context and by stylistic considerations. It is often found, in the Qur'an, tense shift from the past tense to the imperfect tense to achieve an effect, which can pose some problems in translation. Again, semantic challenge is considered another difficulty; metaphor, for instance, (a word or phrase used in a way that is different from its normal use for a specific purpose), metonymy (where the name of an object is transferred to take the place of something else with which it is associated), ellipsis (which refers to the omission of some parts of a sentence that can be understood either from the surrounding text or the situation itself), and polysemy (a phenomenon in which a word has several different meanings that are closely related to each other) are all considered major causes due to

which the literal translation cannot convey the exact meaning of the verse to the audience. These semantic features are always found as serving purposes and, at the same time, as confusing to the translators as well as to the readers of the TT.

2.2.3 Translatability of the Qur'an

Throughout its long history, it has been the question of the translatability of the Qur'an, which has dominated the debate in this particular translation context. In the eyes of a Muslim, the difference between the Qur'an and any of its translations is quite as the difference between Allah and the translator of this sacred text. Rahman (1988, p. 23) states that 'inspired language can never be completely satisfactorily translated into another language'. Like Rahman, Nassimi (2008, p. 36) argues for the fact that a translation of the Qur'an cannot be considered as a substitute for the actual Qur'an simply because the Qur'an is the perfect Word of Allah. In fact, the Qur'an itself affirms its unsurpassable quality and challenges its opponents to produce anything like it: "*Say (O Muhammad!): 'If all the humans and the jinn were to collectively attempt to bring the like of this Qur'an, they will be unable to'* "[18] (17:88). Consequently, Islam has not encouraged the production of translations of the Qur'an. This is partly because the Qur'an is seen as a miracle and inimitable as it is the words of Allāh, or as it is full of meanings much of which have not even been uncovered yet. Or, as revealed in oral to a real audience, much of the majesty and aesthetic appeal of the Qur'an resides in its sounds. No translation can render this sound effect as so far.

However, the Qur'an proclaims itself as a guide for all mankind: "It is an admonition for the whole world" (81:27). Ahmed (2014, p. 33) asserts that one of the functions (aims, purposes) of the Qur'an is guidance to all mankind. Reasonably, it, or at least its principles, should be available to all. This leads to the view that the meanings and interpretation of the Qur'an should be transmitted into all languages. However, as a sacred text, it cannot be satisfactorily rendered unless its main meanings and interpretations are considered not the Qur'an itself. Al-Kharabsheh and Al-Azzam (2008, p. 2) state that 'unlike the Bible, in Christian understanding, the Qur'an can only exist in its original language, and the available translations convey the main meanings of the Qur'an but can never be considered the actual Qur'an'. Therefore, translations can shed light only on the meanings of the Qur'an. Accordingly, translations of the Qur'an are treated as a species of commentary or basic

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[18] Al-Hilali and Khan (1996)

interpretation. They would function, as Mustapha (2001, p. 201) states,' merely as explaining or paraphrasing the source text but not replacing it'. Therefore, any attempt at translating the Qur'an is essentially a form of exegesis or, at least, is based on an understanding of the text and consequently projects a certain point of view. Accordingly, translations of the Qur'an are mainly meant for the benefit of informing those Muslims who cannot read Arabic and those 'who have not yet embraced Islam to make clear to them the principles of Islam', according to Naude (2010, p. 290). Translating the Qur'an becomes, therefore, a necessity to make its message accessible to all other people of the world, especially the Prophet (Pbuh) was sent to all of humankind.

2.2.4 Religious Translation

Naude (2010, pp. 285-88) considers religious translation practice tend to focus on the actual source text. Therefore, most translations of the Qur'an are source-oriented; accommodating the target audience is not generally favoured. This may explain, as stated by Mustapha (2001, p. 201), the extensive use of notes in many translations and the lengthy introductions that tend to precede them. However, Naude argues that quite adherence to the linguistic and structure of the ST is not expected. Function-oriented translation is needed in accordance. He, further, argues that the translated version of a religious text is not sacred as well as its original text. He states that what is needed is a target-oriented strategy, where a new function or skopos is defined. As a result of serving the needs of the target community, modern target-oriented translations of the sacred texts are often based on sensitivity towards the needs of their prospective reading audience.

Thus, as stated by Naude, metatexts have been used as mediating tools for religious conflict arising from the translation of sacred texts. As a result, functional translators often reject a word-for-word translation strategy. Naude states that according to target literature,

> translation invariably implies a degree of manipulation of the source text in order
> to achieve a particular purpose. A translator makes a choice between adherence to
> the source text's structure and the source culture norms, and striving to meet the
> linguistic, literary, and cultural norms of the prospective new readership of the
> sacred texts in the target culture. (2010, p. 286)

Naude argues that a religious translation is partially source-oriented and partially target-oriented. Therefore, functional approaches can apply to religious translation as they emphasize the role of target text reader especially Nord's one which draws the focus again to the source text and its type.

2.2.5 Assumptions for the Translation of Qur'anic Verses

Sharifabad et al. (2012, p. 360) recommend that the translators of the Qur'an, before starting to translate the Qur'an, should study some useful exegeses and interpretations of the Qur'an. Doing so, they would undoubtedly make more appropriate and natural translations of this Sacred Book. This is because studying the exegeses of the Qur'an causes translators to enjoy a wealthy background of the text type of the Qur'an and its related problems. Naude (2010, p. 285) agrees with Sharifabad et al. and states that the translators of religious texts should have translation competence; this means they have to be trained translators. They should also have factual knowledge in the field of sacred texts otherwise teamwork is eminently advisable.

In this respect, Ali et al. (2012, p. 590) argue that the translator must be aware and understand the interpretation of the Qur'an to translate better the intended meaning of the verses to the target audience. Even they assert that the translator must consult the various commentaries of the Qur'an to obtain the appropriate interpretation of the Qur'anic verses. They recommend that the translation of the Qur'an should also be conducted by a committee that includes experts in the language, culture, history and science of the Qur'an.

2.3 Data of the Study

In this section, data of this study (verses extracted from Al-Baqara and Al-A'raf) are described, the reasons for choosing these suras, in particular, are stated and the language of the Qur'an is briefly characterized. This study is concerned with the English translations of the in/definite nouns in the qur'anic verses of Al-Baqara and Al-A'raf. The selected data include some in/definite noun phrases in these two suras and in their translated English texts.

2.3.1 Reasons of Data Selection

The reasons for choosing these two suras are: 1) the frequent use of in/definite noun phrases in these two suras; these two suras are long and they are likely to have more examples, 2) they represent models for the Makki and Madani suras; Al-Baqara is a model of Madani and Al-A'raf is a model of Makki suras, and 3) they are selected to narrow the scope of the study because the whole Qur'an is impossible to be properly studied and fully covered in one study.

2.3.2 Description of Data

a. Al-Baqara

Al-Baqara is the longest sura in the Qur'an (286 verses). 'Being the first sura to be revealed after the Prophet's migration (hijrah), therefore, Al-Baqara encapsulates a dawn of a new era'[19] . It encompasses almost everything that could be branded new: A new beginning, a new community, a new identity, new rulings, and interaction with new cultures which brought about new challenges.

It is a very rich sura in terms of themes and topics. In fact, this is the main reason for choosing Al-Baqara as a model of the Qur'an to study. It includes a lot of teachings. This is not necessarily due to its length or the fact that it is at the beginning of the Qur'an directly after Al-Fatiha, but due to its content. In fact, it contains many incidents, and a lot of commands and prohibitions.[20]

Al-Baqara, which is a madani sura, has been so named from the story of the Cow occurring in it (vv. 67-73). It follows Al- Fatiha in the Book. It consists (parts: 1, 2, and a portion of part 3). Almost all its verses were revealed during the first two years of the Holy Prophet's life at Al-Madinah. The smaller part which was revealed at a later period has been included in this sura because its contents are closely related to those dealt with in it. For instance, 'the verses prohibiting interest were revealed during the last period of the prophet's life but have been inserted in this sura. For the same reason, the last verses (284-286) of the same sura which were revealed at Makkah before the migration of the Prophet to AI-Madinah have also been included in it' [21].

Although Al-Baqara gets its name from the story of the Cow, as previously stated, this story does not indicate the only subject of the sura. There are several themes and topics included too. However, 'more than one third of these has been addressed to the children of Israel (the Jews) and their past and present attitude. Many historical events have been cited from their own traditions[22]. Among other themes in this sura are: declaring the Quran to be the Book of Guidance, submitting to Allāh as the Lord and the Creator of the Universe, accepting to believe in the Life-after-death, stating principles and regulations which are

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[19] http://www.islam21c.com/texts/6203-the-coherence-of-al-baqarah/

[20] http://www.islam21c.com/texts/6203-the-coherence-of-al-baqarah/

[21] http://www.englishtafsir.com/quran/2/index.html

[22] http://www.englishtafsir.com/quran/2/index.html

essential for the integration and solidarity of a community and for the solutions of its problems and survival, emancipating courage and readiness to meet any armed danger to protect the new ideology, intensifying courage which is needed for the eradication of evil ways and for the establishment of the Islamic Way instead, and pointing out the evil characteristics and mischievous deeds of the new type of people called hypocrites[23]. Aims like succession (istikhlaaf), faith in the resurrection, calling people to Islam [da'wah] are addressed too.

Other themes that have been mentioned within this sura are: the stories of Adam as Allāh's Vicegerent on Earth, of his falling a prey to the temptations of Satan, and of his repentance and its acceptance by Allāh, the story of the building of the *Ka'abah* by Ibrahim (P), and the declaration of the change of qiblah from Jerusalem to the *Ka'abah* at Makkah and the story of the one who woke up after a sleep of hundred years.

Many other teachings and essentials of Islam are included in Al-Baqara too: Ṣalah (prayers), Fast, Zakat, Haj and Jihad have been prescribed. Issues such as to obey authority, be just, fulfill pledges, observe treaties, spend wealth, etc. have been exhorted. Also laws, rules and regulations have been laid down for the organization, cohesion and conduct of day-to-day life and for the solution of social, economic, political and international problems. In addition, drinking, gambling, lending money on interest, etc., have been prohibited. Instructions have also been given for the honest conduct of day-to-day business transactions.

b. Al-A'raf

Al-A'raf is the first long sura which was revealed at Makkah. It was revealed to the Prophet (Pbuh) after his return from his journey to Al-Ta'if. It was revealed after surat Ṣad and before the Jinn sura. (Saeed, 2001, p. 267). Al-A'raf was so named as a result of mentioning the name of "Al-A'raf" (the Heights) within its verses. "Al-A'raf", as a name, is a fence between Heaven and Hell. The upper side of that fence is called Al-A'raf. It is a barrier between Paradise and Hell where some people are standing and waiting with greed to enter Paradise. The people on that fence are said to have equal good deeds and sins.

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[23] Those who had entered the Islamic fold to harm it from within and those who were surrounded by Muslims and, therefore, had become "Muslims" to safeguard their interests. They, therefore, continued to have relations with the enemies so that if the latter became successful, their interests should remain secure.

Therefore, they stay there between Paradise and Hell until Allāh adjudicates and decides who goes where.[24]

It is the seventh sura in the Qur'an and very long, as it has 206 verses. Being a makki sura, except 163-170 are Madani verses, Al-A'raf is mainly concerned with the propagation of the fundamental principles of Islam and the moral training of its followers.[25] Therefore, it propagates for Islamic Monotheism (the oneness of Allāh), Resurrection, Day of Judgment, and revelation. It is the first sura in the Qur'an which narrates some of the stories of the preceding prophets.

Al-A'raf begins, like Al-Baqara does, with disjointed letters, then with a reference to the Book "The Qur'an". Afterwards, the story of Adam (p) and Satan is stated where Satan vowed to mislead Adam and his descendants. Then, Satan cunningly seduced Adam and Eve to disobey Allāh but they repented and Allāh accepted their repentance. Therefore, the children of Adam are warned not to fall into the trap of Satan. Instead, they are directed to follow the guidance of Allāh provided to them through the prophets. Otherwise, gates of heaven are not opened for the disbelievers. A dialogue between the residents of Paradise and the inmates of Hell is, afterwards, stated. Also the people of Al-A'raf talk to the inmates of Hell.

Some stories of the prior prophets (Nūḥ, Hūd, Saleḥ, Lūt, Shu'ayb and Mūsa (p)), the disbelief of their people and their fate are narrated in this sura. Mūsa's communication with Allāh is stated too. The story of the children of Israel when they started worshipping a calf after witnessing their miraculous deliverance is also delivered.

2.3.3 The Context of Makki and Madani Suras of the Qur'an

At Makkah, the Quran has generally addressed the people of Quraish who were ignorant of Islam, but at Al-Madinah, it has been also concerned with the Jews whose beliefs, morals and conduct had gone to the lowest depths of degeneration, and they had no intention to accept any kind of reform.

The Prophet, Muhammad (Pbuh) has gone to Al-Madinah and invited the Jews to the new religion. At Makkah, Islam has been mainly concerned with the propagation of its fundamental principles and the moral training of its followers. But after the migration of the Prophet (Pbuh) to Al-Madinah, where Muslims had come to settle from all over Arabia and

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[24] Al-Qortoby: http://quran.ksu.edu.sa/tafseer/qortobi/sura7-aya46.html

25 http://www.e-quran.com/tareef-7.html

where a small Islamic State had been set up with the help of the Ansar (local supporters), naturally the Qur'an had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference among the themes of the suras revealed at Makkah and those at Al-Madinah.

2.4 Overview of Selected Translations

Four English translations of the meanings of the Qur'an are selected for the comparative discussion in this study:

1. Arberry, A. J. 1956. *The Koran Interpreted*. London: George Allen and Anwin.

2. Asad, Muhammad. 1980. *The Message of The Qur'an: Translated and Explained.* Gibraltar: Dar al-Andalus.

3. Al-Hilali, Muhammad Taqi-ud-Din and Khan, Muhammad Muhsin. 1996. *Translation of the Meanings of the Noble Qur'an in the English Language*. Al-Madinah, K.S.A.: King Fahd Complex for the Printing of the Holy Qur'an.

4. Ghali, Muhammad Mahmud. 3rd ed., 2003. *Towards Understanding the Ever-Glorious Qur'an*. Cairo: Dar An-Nashr for Universities.

2.4.1 Reasons for the Selection of These Translations:

1. One of the reasons for choosing these particular translations is their wide-spread popularity; however, they have not been paid a considerable attention yet. They are considered to be among the most commonly and widely used translations around the English speaking world. Many people view these translations as reliable translations of the Qur'an.

2. They are considered for bilingual Muslims, non-Arabic-speaking students of the Qur'an, and a wide range of other readers.[26]

3. They represent different and contrasting categories of translators. They represent translations made by Muslims (Al-Hilali and Khan, Asad, and Ghali) and non-Muslim (Arberry), Arabs (Al-Hilali and Ghali) and non-Arabs (Khan, Arberry and Asad), and they represent old translations (Arberry 1956, Asad 1980) and quite recent translations (Al-Hilali and Khan 1996, Ghali (3rd edition) 2003).

4. These translations are largely used through the Qur'an search engines, and they are actually very popular on the net among the Muslims and non-Muslims who do not speak

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[26] http://www.islam21c.com/texts/

Arabic. The fact that the four translations are available electronically makes it easy to compare between them via search engines. Some of these links are:

http://www.quransearch.com/quran_search.htm#links

http://quran.com/

http://www.theonlyquran.com/

http://www.alim.org/library/quran/sura/english/2/ASD#2

http://www.quransearch.com/quran_search.htm

http://corpus.quran.com/wordbyword.jsp?chapter=1&verse=1

http://ar.islamway.net/SF/quran/

http://tanzil.net/#trans/en.hilali/19:4

http://www.studyquran.org/EnglishTranslations.htm

http://www.islamicity.com/quransearch/

http://quranix.net/

5. All of these four translations provide the translation of the whole Qur'an.

6. Finally, by examining these translations, it has been observed that these translations are not identical on rendering and dealing with the issue of in/definite nouns. The following is an autobiography of the four translators considered in the study:

2.4.2 Arthur J. Arberry. (1956)

Name of Translator: Arthur John Arberry

Title of Translation: The Qur'an Interpreted.

Location of Publishing and Year: London, 1956

Arthur John Arberry was born in England and educated at Cambridge. He was appointed in 1944 to be the chair of Persian at London University. He later returned to Cambridge as the Sir Thomas Adams Professor of Arabic, a post which he held for the remainder of his life[27].

A Cambridge University graduate, Arberry spent several years in the Middle East perfecting his Arabic and Persian language skills. For a short while, he served as professor of classics at Cairo University. In 1946, he was professor of Persian at University of London, and the next year transferred to Cambridge to become professor of Arabic.

He rendered the Qur'an into understandable English and separated text from tradition. The translation is from the original Arabic into English. First published in 1955, it is one of

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[27] http://www.studiesincomparativereligion.com/public/authors/%20AJ_Arberry.aspx

the most prominent written by a non-Muslim scholar. The title, The Koran Interpreted, acknowledged the view that the Qur'an cannot be translated, but interpreted. The Arberry's version has earned the admiration of intellectuals worldwide, and has been reprinted several times. It is widely used by most academics. Arberry's translation was published as a World's Classics edition by Oxford University Press in 1964.[28]

Arberry's translation has come to be regarded as one of the most readable interpretations of the Qur'an. Rendered into accessible English verse, this text continues to be recommended by academics and general readers alike for its language and literary quality. Over time the work of Arberry has become one of the standard Qur'an translations for users at all levels.

The fact that the translator is a non-Muslim, Arberry's translation may suffer from lack of experiential and sensible access to the subject matter. However, it is distinguished among other English renderings by non-Muslims in terms of its approach and quality. (Khaleel, 2005, pp. 58-71)

2.4.3 Asad. (1980)

Name of Translator: Muhammad Asad

Title of Translation: The Message of the Qur'an

Location of Publishing and Year: Gibraltar, 1980

Asad's translation is one of the widely used translations. It is very popular in the academic circles. The translator often refers to the Tafsir of Zamakhshari and offers very logical explanations to some difficult verses.

Mohammed Asad was born to Jewish parents in Poland. Having an extraordinary gift for learning languages, Asad mastered Arabic, Hebrew, French, German and English in addition to his mother tongue Polish. Asad took up the profession of journalism. After he visited Arab and African countries, Asad became interested in the religion of Islam and he became a Muslim. After his conversion, he travelled throughout the Muslim world and stayed in Saudi Arabia for more than five years. In 1958, he went to Switzerland and commenced his translation of the Qur'an into English. (Al-Malik, 1995, p. 31)

After about 22 years of labour, the complete edition of Asad's translation came out in 1980. It was published by Dar-al-Andalus Limited. Asad's attempt is called The Message of

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[28] Bulletin of the School of Oriental and African Studies. Volume 33. Issue 02.1970. available at: http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=4084608

the Qur'an, and is translated into idiomatic English. It is based on a lifetime of his study of the Qur'an and, in his own words is "perhaps the first attempt at a really idiomatic, explanatory rendition of the Qur'anic message into a European language." (Asad, 1980, p. v) Short commentaries appear as footnotes in this translation. A brief introduction to each sura explains the chronological order of the sura but sometimes goes further to present the inner message of them. The translation includes four useful appendices: 'Symbolism and Allegory in the Qur'an" "al-Muqata'at or the disjointed letters", "the Term and concept of Jinn "and" the Night Journey".

In his Foreword, Asad writes: 'Still, none of the previous translations - whether done by Muslims or by non-Muslims – has so far brought the Qur'an nearer to the hearts or minds of people raised in a different religious and psychological climate and revealed something, however little, of its real depth and wisdom.' (Asad, 1980, p. iii)

Asad, like most of the other translators, claims that his work is not a replacement for the Qur'an. Regarding this point he states:

> The work which I am now placing before the public is based on a lifetime of study
> and of many years spent in Arabia. It is an attempt - perhaps the first attempt - at a
> really idiomatic, explanatory rendition of the Qur'anic message into a European
> language. Nonetheless, I do not claim to have translated the Qur'an in the sense in
> which, say, Plato or Shakespeare can be translated. (1980, p. v)

With regard to the style of Asad's translation, he has consciously avoided using old words that are no longer used (archaisms), which would only tend to obscure the meaning of the Qur'an for the contemporary reader. However he also mentions: 'I did not see any necessity of rendering the Qur'anic phrases into a deliberately modern idiom which would conflict with the spirit of Arabic original and jar upon any ear attuned to the solemnity inherent in the concept of revelation.' (Asad, 1980, p. ii)

Asad, as a Jewish converted to Islam as Khaleel (2005, pp. 58-71) states, could present a rendering of the Qur'an that is simple and straight forward. It remains one of the best translations available both in terms of its comprehensible English and generally knowledgeable annotations. Of course, his full command of English and his simple style helped Asad to present a considerable English translation of the Qur'an.

2.4.4 Al-Hilali and Khan. (1996)

Name of Translator: Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

Title of Translation: Interpretation of the Meanings of the Noble Qur'an in the English Language.

Location and Year of Publishing: K.S.A. 1996.

Al-Hilali and Khan's translation is considered to be one of the most widely used English translations. It is recommended by most Saudi scholars. This translation of the meanings of the Qur'an has been undertaken by two well-versed scholars. The first one, who is of high rank in the domain of religious knowledge and virtue, is Dr. Muhammad Taqi-ud-Din Al-Hilali. The other scholar is Dr. Muhammad Muhsin Khan, who settled for a long time in Great Britain where he achieved important medical posts after his qualification.

Dr. Al-Hilali was born in Morocco. His grandfather migrated to this place from Tunisia, many years before. He was a person endowed with religious knowledge as were his father and his family. He memorized the Qur'an while a boy of 12 years. He travelled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc.). He worked as a teacher in these countries. He got his doctorate from Berlin University (Germany). He is a formerly professor of Islamic Faith and Teachings at the Islamic University, Al-Madina (Saudi Arabia). (Al-Malik, 1995, p. 35)

Dr. Muhammad Muhsin Khan was born in Pakistan. His grandfathers emigrated from Afghanistan. He continued his education gaining a Degree in Medicine and Surgery from the University of the Punjab, Lahore. He worked as a Head of the Department of Chest Diseases in the King's Hospital, K.S.A. Lastly, he worked as the Director of the University Hospital, the Islamic University, Al-Madina (Saudi Arabia). (Al-Malik, 1995, p. 36)

Khan collaborated with Al-Hilali in the translation of the interpretation of the Qur'an into English language during the period of his stay at the Islamic University (Al-Madina, Saudi Arabia). It is a Saudi-financed venture. Being officially sponsored by the Saudi government, provided free and uploaded onto the net, this translation is one of the most popular and the most widely disseminated Qur'an in most Islamic bookstores and mosques throughout the English-speaking world.

Some Arabic words that are difficult to translate are kept in Arabic and described inside parentheses (Nassimi, 2008, p. 60). Some of these are *attaqwa* (God-fearing)*, al-birr* (piety)*,* the shayatin (devils)*, etc…* The English translated text is put side by side with the Arabic text. This is quite easy for non-Arabic literate to read in a word-for-word fashion that

is unavailable elsewhere. Moreover, one may compare with other more wordy translations to learn where extra words are added to those other translations.

The translators' main intention has been to present the interpretation of the meanings of the Qur'an as understood by the early Muslims without going away from it. They took the meanings from the most authentic books, such as, the commentaries of At-Tabari, Al-Qurtubi and Ibn Kathir and from the Sunna books of hadith, such as, Sahih Al-Bukhari and Muslim. (Nassimi, 2008, pp. 83-87)

2.4.5 Ghali. 2003.

Name of Translator: Muhammad Mahmud Ghali

Title of Translation: Towards Understanding the Ever-Glorious Qur'an.

Location of Publishing and Year: Cairo, 2003

Muhammad Mahmud Ghali is an Egyptian professor of English at the Faculty of Languages and Translation, Al-Azhar University. Ghali's third revised edition of Towards Understanding the Ever-Glorious Qur'an was published by Dar Al-Nashr for Universities in 2003. It is supplemented with an introduction, a preface and a table for Arabic transliteration symbols. Verses are numbered separately.

Ghali sticks to the Arabic pronunciation of proper names, e.g. Ibrahim for Abraham, Musa for Moses … etc. Most of the time, he follows the word order of the original text. Ghali's translation is also characterized by being extremely source-language oriented. Unlike the other translators who are mainly concerned with rendering a translation for contemporary readers using modern idiom, in his preface Ghali emphasizes "strict adherence to the Arabic text, and the obvious avoidance of irrelevant explanations and explications" (Ghali, 2003, p. xii).

Ghali's third edition (2003) is free of many mistakes due to review and efforts made to correct mistakes. He states:

> "In this third edition, more effort has been made to correct more mistakes resulting from modest mastery of both English and Arabic, with the hope that this translation, as well as others, could help towards understanding the teachings of the Qur'an, without which all humanity, Muslim and non-Muslims alike, will face instability, tribulation and universal tragedy. (2003, p. xii)

2.5 Procedures of Data Analysis

Analyzing qur'anic data is not an easy task. It needs a deal of great accuracy. Therefore, this section gives a careful and accurate presentation of the procedures of data

analysis. It is necessary noting that data of this study are organized and classified according to the purposes and functions of the Arabic in/definite noun phrases under study. In the process of classifying data, the functions of Arabic in/definite nouns follow F. Al-Samarra'i (2006, pp. 36-38, 100-05), A. Abdel-Mu'ti (1984, pp. 154-62, 258-60), M. Qassaam (2004, pp. 26-28), and Mustapha (2010). The purposes and functions of Arabic indefinite noun phrases are summarized as: 1) undetermined referent through singularization, 2) unidentified quality through unfamiliar type of reference, 3) aggrandizement or despising through increase of power, rank, wealth or importance, or of complete lack of respect, 4) increase and multiplication through increase in quantity, 5) decrease in quantity, 6) non-restriction and non-identification (unfamiliarity), and 7) generality in negative contexts. On the other hand, the purposes and functions of the Arabic definite article are summarized as: 1) identifiability and familiarity through: uniqueness, common knowledge (mental familiarity), second mention, post mention, implicit referent, physical present objects, and situation (part-whole relationship), 2) generic function denoting type or genus, 3) inclusiveness (real, conventional, or figurative), 4) fact assurance and proof, and 5) restriction denoting matchless and uniqueness. The procedures followed are stated below.

The data of this study are analyzed functionally on the syntactic and semantic levels according to the following steps in the same order:

1. The in/definite nouns are extracted and highlighted in the chosen verse.

2. Syntactic and semantic analyses of that verse are conducted.

3. Different purposes and functions of in/definite nouns are identified

4. An analysis is conducted by applying Nord's functional approach to translation to assess the four translations under study, and finally,

5. Findings are stated.

These five steps are stated below in detail:

First, the Arabic verse is rendered with its number along with the number of the sura. The transliteration of the Arabic verse is written. The translation of each one of the four translations is presented in a separate line. The in/definite noun is underlined in Arabic and in the English translations. The translated texts are presented in the order of their chronological publishing dates, as follows: 1) Arthur John Arberry: 1956. 2) Muhammad Asad: 1980. 3) Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan: 1996. And 4) Muhammad Mahmud Ghali: 2003. In order to shorten the wording of the frequent

references to Al-Hilali and Khan, in particular because the noun phrase includes two names, these two names may be abbreviated by their initials. The abbreviation 'H&K' is used in order to refer to Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. The in/definite nouns are extracted and highlighted. Syntactic and semantic analyses of the verse are conducted. Functional analysis is conducted by applying Nord's functional approach to translation. An assessment of the four translations is attempted, and finally a suggested or preferred translation is proposed.

Second, analysis on the syntactic level is made to assess the rules that organize using in/definiteness in both Arabic and English. The study applies Quirk et al. (1985) and Side & Wellman (1999) for English, and M. Safi (1995), A. Abdel-Mu'ti, (1984), M. Abdel-Latif (1999) and F. Al-Samarra'i (2003) for Arabic. In this process, data are divided into two main syntactic groups according to the place of in/definite nouns in the Arabic sentence; first, in/definite subjects, and second in/definite predicates. In each group, the rhetorical purposes and different implications are dealt with. The reason to divide data into these two groups is the existence of a large number of in/definite nouns within the material of this study. This, consequently, requires putting data into a more confined syntactic frame.

Subjects in Arabic are called differently as the syntactic position and the cotext around them differ. They include the first noun of a nominal sentence [*almubtada'*], the doer of the action [*alfaaᶜil*], the passive subject representative or the substitute of the doer of the verb[29] [*naa'ib alfaaᶜil*], the subjects of *kaana* and its sisters[30], the subjects of *inna* and its sisters,[31] and the first objects of the verbs that have two objects the source of which are *almobtada'* and *alkhabar* (verbs as ẓ*anna* 'thought' and *jaᶜala* 'made'). (A. Matloob, 2007, p. 621). However, predicates in Arabic are the second noun of a nominal sentence[32] (*alkhabar;* 'enuniciative'), the predicates of *kana* and its sisters, the predicates of *inna* and its sisters, the second objects of the verbs that have two objects the source of which are *almubtada'* and *alkhabar,* the infinitives that substitute the verbs of request or command,

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[29] This represents the subject of a passive verb.

[30] Verbs do not take a subject and object, but instead take a subject and predicate.

[31] Particles known as an accusative particles because of its effect on the case ending of its subject. Like the verb kana, an accusative particle will take a subject and a predicate although with different case endings. These particles are considered to be verb-like.

[32] The part of a statement that says something about the subject.

and the subjects that do not have predicates, (Matloob, 2007, p. 620). Consider the following examples:

- *al'ashjaaru jamiilatun* for 'trees are beautiful' (*mubtada'* and *khabar*).

- *inna ashshayṭaana ᶜaduun lakum* 'indeed, the devil is your enemy' (subject and predicate of *inna*).

- *kaanna annaasu ummatan waaħidatan* 'people were one nation' (subject and predicate of *kaana*).

- *jaᶜala allāhu allayla wannahaara aayatayn* 'Allāh made day and night two miracles' (the first object of a verb that has two objects the source of which are *almobtada'* and *alkhabar*).

In the process of classifying data according to subjects and predicates, the study follows the Arabic books on syntax of the Qur'an, namely M. Safi's (1995) and Q. Da'as' (1425 AH) qur'anic grammar books.

Third, analysis on the semantic level of in/definites in Arabic is processed in light of the interpretations of the meanings of the qur'anic verses of Al-Baqara and Al-A'raf, depending mainly on the Arabic text of *Al-Kashaf* by Al-Zamakhshary (1430 AH). In addition, the translated editions of *Tafsir Al- Jalalayn* (2007), *Tafsir Ibn Abbas* (2007) and *Asbab al-Nuzul* by Al-Wahidi (2008) are used[33]. *Al-Kashaf* (1430 AH) and *Tafsir Ibn Abbas* (2007) have been chosen as they pay more attention to the meanings of definites and indefinites of Arabic nouns in their interpretations of the Qur'an. However, *Tafsir Al-Jalalayn* (2007) has been chosen for its simple style and because it suits different cultures and proficiency levels. To read the occasions behind the revelation of the verses of Al-Baqara and Al-A'raf, Al-Wahidi's book (2008) has been selected to be the source for explaining the reasons of the revelation of the Qur'anic verses (*Asbab Al-Nuzul*). The interpretation of Al-Sha'rawy is also used when needed. The preceding three interpretations, and Al-Wahidi's book along with other writings that handled the rhetoric of in/definiteness in Arabic (e.g. M. Qassaam, 2004 and A. Badawi, 2005), should probably help in exploring the various rhetorical purposes of in/definiteness in the Qur'an.

Fourth, a discussion follows after syntactic and semantic analyses. In such discussion, an evaluation of how in/definite nouns in the Arabic verses are translated into English is maintained. The assessment focuses on whether Arabic definites are translated

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[33] These are mentioned within the text when they are used, otherwise Al-Kashaf is used as it is the main source.

into definites in English or not, and whether the purposes and rhetorical functions of both definite and indefinite Arabic nouns are transmitted from Arabic into English or not. In case of maintaining the purposes and rhetorical functions in the English translations (the target language), the process of how this is done is discussed, i.e. via definiteness/indefiniteness or via other linguistic tools.

Fifth, in the process of assessing how in/definite nouns in the Qur'an are translated into English, Nord's approach to translation (1997) is used. Below is an outline of Nord's approach and how it is used in this study:

• Nord distinguishes two processes of translation; documentary (informative), and instrumental (producing new communicative interaction in the target text).

• Nord uses four types of texts: referential, expressive, appellative, and the phatic function.

• Nord focuses on the three aspects of functionalism: translation brief, source-text analysis, and translation problem hierarchy.

1. The importance of the translation brief; it gives information about:

- The text function(s) and the target-text addressee(s)

- The time and place of text reception and the medium over which the text is transmitted

- The motive for the production or reception of the text.

2. The role of source-text analysis:

- Subject and content (meanings and consistency)

- Presuppositions: real-world factors of the communicative situation presumed to be known to the participants from the verses preceding or following the verse under study. (Translations of verses are taken from Al-Hilali and Khan 1996)

- Non-verbal elements: illustrations, marks of pausing (obligatory or optional), etc.

- Lexical linguistic units including specific terminology, and suprasegmental features (stress, rhythm, stylistic punctuation, assimilation, elision, ghunna, etc.).

3. The classification and hierarchization of translation problems:

- Determining the function needed

- Determining the functional elements that suit the addressees' situation

- Determining the type of translation: source-culture or target-culture oriented

- Then facing the problems of the text on the linguistic level: the problems of the text can then be tackled at a lower linguistic level

The approach used in this study is summarized below:

Approach to translating the in/definite articles (Figure 1)

(Note: In/definite NPs are categorized according to purpose and function)

1. Syntactic

- +def/-def
- Singular/dual /plural
- Subject/ predicate
- Nominative/ accusative /genitive
- Marks of in/definiteness: presence or absence of (-al, nunatin, or other elements)
- In/drfinite-noun endings: (-u, -a, -i, -aat, -uun, -iin, -ayn, -aan, -aa', etc.)
- Sentence structure:

2. Semantic

- Interpretation / tafsir: according to tafsir Al-Jalalyn, Tafsir Ibn Abbas, and Al-Kashaf by Al-Zamakhshary

- Commentary: focusing on explanation of in/definite NPs, according to the above interpretation

3. Functional

I) The translation brief:
- The intended text functions/purposes: according to the preceding commentary
- The addressees (sender and recipient)
- The time and place of text reception
- The medium (speech and writing)
- The motive (why the ST was written and why it is being translated).

II) Source text analysis:
- Subject matter: (i.e., religious)
- Content: including connotation and cohesion
- Presuppositions: real-world factors of the communicative situation presumed to be known to the participants taken from the verses preceding or following the verse under study.
- Non-verbal elements: illustrations, marks of pausing (obligatory or optional), etc.
- Lexical linguistic units: included when specific terminology is used
- Suprasegmental features: including stress, rhythm, 'stylistic punctuation', assimilation, elision, , and ghunna.

III) The functional hierarchy of translation problems:
- The intended function of the translation should be decided (documentary/informative or instrumental/communicative; equifunctional or hetrofunctional).
- Determining the functional elements that need to be adapted to the TT addressees' situation.
- Text typology and functions: referential/informative, expressive /aethetic, operative/appelative, and the phatic function that develops social role relationship.
- The translation type decides the translation style (source-culture or target culture oriented), Loyalty principle.
- Facing the problems of the text on the linguistic level(as in the ST analysis in II above).

2.6 Conclusion

This chapter provides a clear account for the method of research and procedures adopted in the study. It presents a clear idea about the theoretical framework and the approaches used in the study, data of the study, and the procedures of data analysis. Next chapter includes analysis and discussion of indefinite noun phrases in some verses of Al-Baqara and Al-A'raf and the ways according to which these indefinites are rendered into English.

Chapter Three

Analysis and Discussion of

Indefiniteness in Al-Baqara and Al-A'raf

3.0 Introduction

This chapter discusses the indefinite noun phrases in the verses of Al-Baqara and Al-A'raf. It identifies the possible functions and rhetorical purposes of indefinite forms. Not every indefinite noun phrase is analyzed as they are too many. However, they are categorized according to purpose and function, and representatives of each category are discussed. Discussion includes the ways according to which the four interpreters of these verses render indefinite noun phrases into English and the reasons that lead to differences in these translations. Finally, there is always a proposed or preferred translation at the end of each discussion.

This chapter is organized according to the place of the indefinite noun phrase in the sentence: subject or predicate. The subject noun phrases are discussed first, followed by the predicate noun phrases. In discussing subject/predicate noun phrases, indefinites are categorized according to purpose and function as said before; however, it is worth noting that the syntactic analysis in this section follows M. Safi's book (1995); *Al-Gadwal fi I'rab al Qur'an wa Sarfuh wa Bayanuh.* However, the semantic analysis follows *Al-Kashaf* by Al-Zamakhshary (1430 AH), Hamza's translated edition of *Tafsir Al-Jalalayn* (2007), Guezzou's translated edition of *Tanwir al-Miqbas min Tafsir Ibn Abbas* (2007), and Guezzou's translated edition of *Asbab al-Nuzul* by Al-Wahidi (2008). The functional analysis follows Nord's book (1997); Translating as a Purposeful Activity.

The following analysis shows that the subject of all text below is religious, time and place of the source and target texts are determined (shortly after the Prophet's migration from Mecca to Al-Madina for the verses of Al-Baqara, and at Mecca (before the migration) for those of Al-A'raf – however, from time of being translated up to now and all over the world for the translated texts), the medium, over which the source and target texts are transmitted, is writing, non-verbal signals are not found (except for signs of pausing), the function and type of the source and target texts are mostly referential and informative, the addresser of the source text is Allah, the addressees of the target texts are people who can read English all over the World as far as an access to the internet is available, and the motive for the production of the target texts is probably for money. All these topics are mentioned in the following discussion only when necessary. The following analysis handles indefinite subjects, in the verses of Al-Baqara, at first.

3.1 Indefinite Noun Phrases in Al-Baqara

3.1.1 Indefinite Subjects

This section is categorized according to the purposes and functions of the indefinite subjects in the Arabic text.

First: Unidentified Quality / Indeterminacy

2:7, Arabic text: وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

Transliteration: *wa ᶜalaa abəṣaarihim ghishaawa(tun)*

Arberry (AA): and on their eyes is <u>a covering</u>,

Asad (MA): and over their eyes is <u>a veil</u>;

Al-Hilāli & Khan (H&K): and on their eyes there is <u>a covering</u>.

Ghali (MG): and on their be-holdings (i.e. eyesights) is <u>an envelopment</u>.

The following table represents the indefinite noun and its four translations.

N. of verse	7
The Arabic source	غِشَاوَةٌ
Arberry	a covering,
Asad	a veil;
Hilali & Khan	a covering.
Ghali	an envelopment.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ghishaawatun*] is indefinite, singular backwarded subject of predicate in the nominative case. It is marked by the existence of nunation, instead of the nominative mark '-u'. Consequently, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content):[34] According to *Tafsir Al-Zamakhshary* (1430AH, p. 41), the verse is about the disbelievers. Allāh has set a seal on their hearts, impressing on them and making certain that no good enters them; and on their hearing deposited something so that they cannot profit from the truth they hear; and on their eyes is a covering so that they

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[34] *Tafsir Al-Zamakhshary* is always the main source used in *Interpretation* of the verses under study. It is not mentioned. However, when *Tafsir Al-Jalalayn* and *Tafsir Ibn Abbas* are used they are always mentioned.

do not see the truth; and for them there will be a mighty chastisement, that is, intense and everlasting.

Commentary: According to the explanation stated above, the word [*ghishaawatun*] is indefinite. It is a type of covering which is unknown and unfamiliar.

c. Functional Analysis:

I. The translation brief: The intended text function is to inform that there is a covering on the eyes of the disbelievers which prevents them from seeing the truth; informative. The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The target-text addressees are all the Muslims and non-Muslims who read and speak English. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) that the disbelievers are closed from accepting Allāh's guidance.

II. Source-text analysis: The subject of the text is religious. The pronoun '*him*' in the Arabic word '*abəṣaarihim*' is considered a cohesive device which helps consistency of the text; it denotes the preceding people who are mentioned in the previous verse (2:6), *'Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe'*

Presupposition: The previous knowledge in the preceding verse that it is the same to those who disbelieve whether Muhammad warns them or not; they will not believe. *'Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.'* (2:6)

Suprasegmental features and non-verbal elements: Nunation is pronounced in continuous speech with *ghunna*. In addition, it is assimilated to the following /*w*/ sound. There is an optional pause after the word '*ghishaawatun*', but, it is recommended to continue reading. However, before pausing /*tun*/ are not pronounced.

III. The functional hierarchy of translation problems: The intended function of the translation is documentary and informative. The word '*ghishaawatun*' is a type of covering which is not familiar as stated before, therefore, it needs to be adapted to be 'a covering' which is determined as not known. The text type is informative as the function and focus of its language is referential. The translation style is source-culture because the source text is religious. As in Arabic, the four translators render the word in question as a singular and indefinite noun. Indeed, it denotes a type of covering that is not familiar and not known

to us (unidentified quality). This unidentified quality is achieved by the use of indefiniteness.

Finding: A preferred translation would be indefinite NP, i.e. '*a/an +N*'.

2:10, Arabic text: وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Transliteration: *wa lahum ᶜadhaabun aliimunˆbimaa kaanuu yakdhibuun*

Arberry (AA): and there awaits them <u>a painful chastisement</u> for that they have cried lies.

Asad (MA): and <u>grievous suffering</u> awaits them because of their persistent lying.

Al-Hilali & Khan (H&K): <u>A painful torment</u> is theirs because they used to tell lies.

Ghali (MG): and for them is <u>a painful torment</u> for (that) they used to lie.

The following table represents the indefinite noun and its four translations.

N. of verse	10
The Arabic source	عَذَابٌ أَلِيمٌ
Arberry	a painful chastisement
Asad	grievous suffering
Hilali & Khan	A painful torment
Ghali	a painful torment

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [ᶜ*adhaabun*] is indefinite singular subject of a predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the hypocrites who have said that they had believed in Allāh and the Last Day but, in fact, they had not. A disease is in their hearts and a painful chastisement awaits them because they used to lie.

Commentary: According to the explanation stated above, the phrase [ᶜ*adhaabun aliimun*] indicates a type of punishment which is painful (specification). Mustafa (2010, p. 641) mentions that if a modified noun is indefinite it will denote restriction and specification. In addition, indefiniteness denotes an unfamiliar type of punishment, i.e.

although it is modified as painful, one cannot imagine its pain nor had any experienced it. Otherwise, definiteness would have been used.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the properties of the hypocrites and their speeches.

II. Source-text analysis: Presupposition: The previous knowledge that some people (the hypocrites) have said that they had believed in Allāh and the Last Day. However, in fact, they had not. *'And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.'* (2:8)

III. The functional hierarchy of translation problems: Asad does not use indefinite article in his translation as he uses '*grievous suffering*'. By not using indefinite article, Asad does not get the idea of the unimagined pain of the suffering nor does he get the idea of the unknown type of suffering. Arberry, H&K and Ghali use the indefinite article '*a*'. Indefiniteness, here, indicates that the quality and type of torment is, surely, inexperienced before. The word '*painful*' denotes the effect of that type. Other effects may be shameful, disgracing etc.

The words, '*Painful*' and '*grievous*', are used in the target texts. Of course, these adjectives precede the modified nouns in corresponding to the Arabic modification which follows the noun.

Finding: A preferred translation would be indefinite adjectival phrase '*a + adjective + noun*'.

2:179, Arabic text: وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ

Transliteration: *wa lakum fiˆilqiṣaaṣi ḥayaatunˆya uliˆil'albaab(i)*

Arberry (AA): In retaliation there is <u>life</u> for you, men possessed of minds;

Asad (MA): for, in [the law of] just retribution, O you who are endowed with insight, there is <u>life</u> for you,

Al-Hilali & Khan (H&K): And there is <u>(a saving of) life</u> for you in Al-Qisas (the Law of Equality in punishment), O men of understanding,

Ghali (MG): And in retaliation there is <u>life</u> for you, O (men) endowed with intellects,

The following table represents the indefinite noun and its four translations.

N. of verse	179
The Arabic source	حَيَاةٌ
Arberry	life
Asad	life
Hilali & Khan	(a saving of) life
Ghali	life

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [ħayaatun] is indefinite, singular and postponed subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about retaliation (*Al-Qisaas*). There is a saving of life in this requital. In the past, people used to kill more than one for a killed person (sometimes the real killer is not included). The Law of Equality in punishment prevents this. This gives lives to innocent people. In addition, the would-be killer would refrain [from such action] if he knew that he would be killed [through retaliation]. He would have thereby given life to himself and to the one whom he had intended to kill. Therefore, retaliation gives a specific type of life which is generated out of prevention/refrain from doing the act of killing. Such type of life is not familiar before, i.e. before the revelation of this verse.

Commentary: According to the explanation stated above, the word [ħayaatun] is indefinite to indicate the unfamiliar type of life which is retained out of retaliation. It is not used generally, i.e. it is not the normal life. It perhaps has another denotation, that is greatness (a great life may be retained out of adopting the Law of Equality). Al-Zamakhshary (1430 AH, p. 111) asserts that it is a great life through this law; in the retaliation of Islam there may be a life for the would-be killed person, a life for the would-be killer, a life for the innocent people previously used to be killed, and a great life for a community.

c. Functional Analysis:

I. The translation brief: The addressees are Muhammad (Pbuh) and his followers. The verse is directed to those men of understanding. The motive for production or reception of the source text is to inform about the advantages of the Law of Retribution.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has told His believers of the prescription of *Al-Qisas* (the Law of Retribution) in case of murder. *'O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.'*(2:178)

Suprasegmental features: The nunation in the word, *ħayaatun,* is followed by */y/* sound. They are assimilated and this is called *idghaam*.

III. The functional hierarchy of translation problems: Three of the four translations do not use indefinite article, however, H&K use '*a saving of*' between brackets. They, seemingly, use the word '*life*' generally. Or they perhaps imagine that the indefinite article would impose the meaning of one life. However, it would indicate the meaning of an unfamiliar type of life as said before.

Finding: A preferred translation would be '*[a type of] life*' or just '*a life*' to indicate a life of a type which is not known before.

Second: Glorification and Aggrandizement

2:89

Arabic text:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ

Transliteration: *wa lammaa jā'ahum kitaabunˆmin ᶜindiˆillāhi muṣaddiqun limaa maᶜahum wakaanuu minˆqablu yastaftiħuuna ᶜalaˆalladhiina kafaruu falammaa jā'ahum maa ᶜarafuu kafaruu bih(i)*

Arberry (AA): When there came to them <u>a Book</u> from God, confirming what was with them -- and they aforetimes prayed for victory over the unbelievers -- when there came to them that they recognized, they disbelieved in it;

Asad (MA): And whenever there came unto them <u>a [new] revelation</u> from God, confirming the truth already in their possession - and [bear in mind that] aforetime they used to pray for

victory over those who were bent on denying the truth-: whenever there came unto them something which they recognized [as the truth], they would deny it.

Al-Hilali & Khan (H&K): And when there came to them (the Jews), a Book (this Quran) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it.

Ghali (MG): And as soon as a Book came to them from the Providence of Allah, sincerely (verifying) what was with them-and they earlies prayed for an opening (victory, conquest) over the ones who disbelieved-yet, as soon as there came to them what they recognized, they disbelieved in it;

The following table represents the indefinite noun and its four translations.

N. of verse	89
The Arabic source	كِتَابٌ
Arberry	a Book
Asad	a [new] revelation
Hilali & Khan	a Book (this Quran)
Ghali	a Book

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*kitaabun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the Jews. When a Book (the Qur'an) came to them from Allāh, confirming what was with them, in the Torah, they disbelieved in it out of envy and for fear of losing leadership. The curse of Allāh is on the disbelievers.

Commentary: According to the explanation stated above, the word [*kitaabun*] is identified as it is the Qur'an because it is modified by an adjectival phrase. Yet, it comes indefinite. This reveals that it is a great book from Allāh.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) that the Jews

know the Qur'an as a glorious book from Allāh. Nevertheless, they disbelieve and deserve curse.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has given Moses the Book and Jesus clear signs. Yet, some messengers have been disbelieved and some others have been killed. '*And indeed, We gave Mūsa (Moses) the Book and followed him up with a succession of Messengers. And We gave Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rooh-ul-Qudus (Jibrael (Gabriel)). Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.*' (2:87)

Suprasegmental features: The nunation in the word, *kitaabun,* is followed by */m/* sound. They are assimilated because */n/* and */m/* are neighboring sounds, thus, */n/* is influenced and changed into */m/* sound.

III. The functional hierarchy of translation problems: As in Arabic, the four translations render the word, *kitaabun,* as a singular and indefinite noun. However, no one of them renders the idea that the Book is great and important as it is true. Asad uses the adjective [new] between brackets as if indefiniteness denotes novelty. This idea of newness is not discussed, here, as it does not help in debating about believing in the Book. This is because of the previous knowledge about the Jews as being disbelievers of the Books whether old or new. The argument, then, is held on the basis of the idea that the Book is true and it is valuable and great. The evidence for its revelation from Allāh is that it confirms what is with them, namely, Torah.

Finding: A preferred translation would be '*a [great] Book*' or '*a [holy] Book*' with a capital letter because the Book is identified for its uniqueness; '*the Qur'an*'.

2:101

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

Transliteration: *wa lammaa jā'ahum* <u>rasuulun</u>ˆmin ᶜindiˆillāhi muṣaddiqun limaa maᶜahum nabadha fariiqun ˆ mina alladhiina uutuu ˆ lkitaaba kitaba allāhi warā'a ẓuhuurihim ka'annahum laa yaᶜlamuun(a)

Arberry (AA): When there has come to them <u>a Messenger</u> from God confirming what was with them, a party of them that were given the Book reject the Book of God behind their backs, as though they knew not,

Asad (MA): And [even now,] when there has come unto them <u>an apostle</u> from God, confirming the truth already in their possession, some of those who were granted revelation aforetime cast the divine writ behind their backs as though unaware [of what it says],

Al-Hilali & Khan (H&K): And when there came to them <u>a Messenger</u> from Allah (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

Ghali (MG): And as soon as (there) has come to them <u>a Messenger</u> from the Providence of Allah, sincerely (verifying) what was with them, a group of them that were brought the Book flung the Book of Allah beyond their backs, as if they did not know.

The word, *rasuulun,* is just as the previously discussed word, *kitaabun*. It denotes Muhammad (Pbuh). Indefiniteness indicates greatness and aggrandizement.

Finding: A preferred translation would be 'a [*great*] *Messenger*'.

Third: Increase in Quantity

2:157, Arabic text: أُولَـٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَـٰئِكَ هُمُ الْمُهْتَدُونَ

Transliteration: *ulā'ika ᶜalayhim ṣalawaatunˆmin rabbihim waraħmatunˆwa ulā'ika humuˆ ulmuhtaduun(a)*

Arberry (AA): upon those rest <u>blessings</u> and mercy from their Lord, and those -- they are the truly guided.

Asad (MA): It is they upon whom <u>their Sustainer's blessings</u> and grace are bestowed, and it is they, they who are on the right path!

Al-Hilali & Khan (H&K): They are those on whom are <u>the Salawat (i.e. blessings, etc.)</u> (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

Ghali (MG): Upon those are <u>the prayers</u> from their Lord, and mercy; and those are they (who) are the right-guided.

The following table represents the indefinite noun and its four translations.

N. of verse	157
The Arabic source	صَلَوَاتٌ
Arberry	blessings

Asad	their Sustainer's blessings
Hilali & Khan	the Salawat (i.e. blessings, etc.)
Ghali	the prayers

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ṣalawaatun*] is indefinite, plural subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about those who, when afflicted with calamity, say: '*Truly to Allāh we belong and truly to Him we shall return*'. Upon those rest a lot of blessings, prayers, forgiveness, mercy and grace from their Lord. And these are the truly guided to rectitude.

Commentary: According to the explanation stated above, the word [*ṣalawaatun*] denotes specification because it is modified and it also denotes increase in amount as it is indefinite, i.e. plentiful blessings.

c. Functional Analysis:

I. The translation brief: The addressees are the believers in Muhammad (Pbuh) and Islam, as they are previously addressed in verse 153; 'O! You who believe seek help in patience and prayers'. The motive for the production or reception of the source text is to inform them that when doing so, they receive a lot of blessings from Allāh along with His mercy and grace and they are the guided ones.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh certainly tests His believers with something of fear, hunger and loss of wealth, lives and fruits. Therefore, glad tidings are given to the patient. Those who, when afflicted with calamity, say: '*Truly to Allāh we belong and truly to Him we shall return*' as said before. '*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."*' (2:155-56) Suprasegmental features: The nunation in the word, *ṣalawaatun,* is followed by */m/* sound. They are assimilated.

III. The functional hierarchy of translation problems: Arberry uses bare plural word 'blessings'. This is due that English plural nouns do not take indefinite articles. Asad uses a possessive phrase 'their Sustainer's blessings'. The cause of that may be the existence of the phrase '*min ˆ rabbihim*' (from their Lord) in the source text. Nevertheless, this translation may restrict the blessings of Allāh to them alone. H&K and Ghali use definite plural nouns instead '*the Salawat (i.e. blessings, etc.)*', and '*the prayers*' respectively. This use of definiteness indicates the familiarity of blessings. However, it may not, necessarily, denote increase in the quantity of these blessings. The reason for this use of definite article may be due to the same reason that affects Asad's, i.e. the existence of the phrase '*min ˆ rabbihim*' which follows the noun '*ṣalawaatun*' as an adjectival phrase. However, this use of the definite article may render different meaning that is *all blessings from their Lord*. Yet, the purpose of indefiniteness is not achieved by any of them. They should add a suitable modifier to denote increase in quantity.

Finding: A preferred translation would be '[*a lot of*] *blessings*'.

Fourth: Increase in Quantity and Aggrandizement Together

2:25

Arabic text: وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

Transliteration: *wabashshiri ˆ illadhiina āmanuu waᶜamilu ˆ ṣṣaaliḥaati anna lahum jannaatin tajrii min taḥtiha al'anhaaru*

Arberry (AA): Give thou good tidings to those who believe and do deeds of righteousness, that for them await <u>gardens</u> underneath which rivers flow;

Asad (MA): But unto those who have attained to faith and do good works give the glad tiding that theirs shall be <u>gardens</u> through which running waters flow.

Al-Hilali & Khan (H&K): And give glad tidings to those who believe and do righteous good deeds, that for them will be <u>Gardens</u> under which rivers flow (Paradise).

Ghali (MG): And give good tidings to the ones who have believed and done deeds of righteousness that for them are <u>Gardens</u> from beneath which Rivers run.

The following table represents the indefinite noun and its four translations.

N. of verse	25
The Arabic source	جَنَّاتٍ

Arberry	gardens
Asad	gardens
Hilali & Khan	Gardens
Ghali	Gardens

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*jannaatin*] is indefinite, plural subject of a*nna* in the accusative case. However, it takes the mark '*in*' which is assigned for the genitive case. This is because it is a sound feminine plural. It does not take the accusative mark when it is in the accusative case. It takes the genitive mark instead. It is marked by the nonexistence of the definite article 'al-', existence of nunation and the genitive mark '-in'.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers in contrast to the disbelievers. The believers, who have faith in Allāh and perform righteous deeds, shall have gardens of trees, habitations and rivers running underneath them.

Commentary: According to the explanation stated above, the word [*jannaatin*] is indefinite as it means the gardens in the After Life which no one can imagine. Such Gardens are great. Indefiniteness denotes that greatness. Along with plurality, indefiniteness indicates that there are a lot of Gardens too. So great and plentiful Gardens would be to the believers. However, still one cannot imagine such greatness nor such number.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh) as he is addressed by the imperative verb '*give glad tidings to those who believe...*' (Style of command) The motive for the production or reception of the source text is to inform the Prophet (Pbuh) to inform the believers of the Gardens that are for them. This is to encourage them to do good deeds.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh warns those people who are in doubt about the Qur'an. He says that those should fear the Hell whose fuel is people and stones and which is prepared for the disbelievers. '*And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him), then produce a Soorah (chapter)*

of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.' (2:23-24)[35]

III. The functional hierarchy of translation problems: All translations use the plural bare noun '*gardens*'. English plural nouns do not take indefinite articles. Therefore, no translator uses, here, an indefinite article in the target language. However, this way does not indicate the meanings that these gardens are great and many. Some of them use the word with first capital letter to denote 'the Gardens of Heaven'. The capital letter perhaps denotes the inability to imagine the type or shape of such Gardens. Yet, it does not, alone, indicate the increase in their number.

Finding: A preferred translation would be '*[great and a lot of] Gardens*'.

Fifth: Decrease in Quantity

2:255, Arabic text: اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Transliteration: *allāhu laa ilaaha illaa huwa alḥayyuˆulqayyuumu laa ta'khudhuhu sinatun wa laa nawm(un)*

Arberry (AA): God there is no god but He, the Living, the Everlasting. Slumber seizes Him not, neither sleep;

Asad (MA): GOD - there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being. Neither slumber overtakes Him, nor sleep.

Al-Hilali & Khan (H&K): Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him.

Ghali (MG): Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer. Slumber does not overtake Him, nor sleep;

The following table represents the indefinite noun and its four translations.

N. of verse	255
The Arabic source	سِنَةٌ
Arberry	Slumber
Asad	slumber

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35 Al-Hilali and Khan. 1996.

Hilali & Khan	slumber,
Ghali	Slumber

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*sinatun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Allāh. There is no god except Him. He is the Living and the Everlasting. A slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the earth.

Commentary: According to the explanation stated above, the word [*sinatun*] is indefinite as it denotes a short sleep. It is something like a nap or a rest, but it is not exactly known. The contrastive use of the following word '*nawm*', which means sleep, assures this denotation of shortness (decrease in time). In addition, the use of indefinite singular noun implies that no even one small slumber overtakes Allāh.

c. Functional Analysis:

I. The translation brief: The addressees are Muhammad (Pbuh) and His people. The motive for the production or reception of the source text is to inform the believers that Allāh is the only God. And He neither sleeps nor does He take a short rest.

II. Source-text analysis: Suprasegmental features: The nunation in the word '*sinatun*' is followed by /w/ sound. They are assimilated and read with *ghunna*.

III. The functional hierarchy of translation problems: All the four translators use the bare noun '*slumber*' without the indefinite article. To get the meaning that a slumber does not overtake Allāh, indefiniteness is highly recommended. However, this word is uncountable. Moreover, the use of indefinite article along with the negation may cancel the idea, i.e. one can continue saying: 'a slumber does not seize Him but two slumbers or three may'. In such case, indefiniteness is probably related to the idea of singularity. Accordingly, the indefinite article is not used by all the four translators. Perhaps a phrase such as '*even if too short*' can be added to designate the purpose of the indefiniteness.

Finding: A preferred translation would be '*slumber (even if too short)*'.

Sixth: Obscurity and Vagueness

2:36, Arabic text: وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Transliteration: *walakum fiˆil'arḍi mustaqarrun wa mataaᶜun ilaa ħiin*

Arberry (AA): and in the earth <u>a sojourn</u> shall be yours, and enjoyment for a time.'

Asad (MA): and on earth you shall have your <u>abode</u> and your livelihood for a while!"

Al-Hilali & Khan (H&K): On earth will be <u>a dwelling place</u> for you and an enjoyment for a time."

Ghali (MG): and in the earth you (The pronoun is plural, not dual, i.e., more than two) will have <u>a repository </u>and an enjoyment for a while."

The following table represents the indefinite noun and its four translations.

N. of verse	36
The Arabic source	مُسْتَقَرٌّ
Arberry	a sojourn
Asad	abode
Hilali & Khan	a dwelling place
Ghali	a repository

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*mustaqarrun*] is indefinite singular subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Adam and Eve. Satan caused them to slip. He caused them to go away from Paradise. He said to them: '*Shall I point you to the tree of eternity'* and swore to them by God that he was only giving good advice to them. So they ate of it and went down to earth and in the earth a dwelling, a place of settlement, is theirs, and enjoyment for a while' until the time terms of life are concluded.

Commentary: According to the explanation stated above, the word [*mustaqarrun*' is indefinite as it denotes obscurity in terms of how long this dwelling place would last. Does it denote the period of Adam and Eve, each or both, on earth? Or does it indicate the whole

period of their children on earth (life on earth)? Or does it denote the period of any of their children (one's life on earth)? The point is that none of these is known (secrets of the unseen).

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). Adam and Eve are considered addressees too (two level of addressing). The theme of the source text is to inform him about the story of Adam and Eve with Satan. The motive for this is to warn us from such a devil and his temptations.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has said to Adam to dwell with his wife in Paradise and eat freely of all things but not to come near a certain tree. '*And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimoon (wrong-doers).'* (2:35) Suprasegmental features: The nunation in the word, *mustaqarrun,* is followed by /w/ sound. They are assimilated and should be read with *ghunna*.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use the indefinite article to denote obscurity. However, Asad does not. He uses a possessive phrase '*your abode'*. He is likely to mean the time of dwelling of Adam and Eve. However, the meaning includes that of their children as said before. The phrase '*with enmity between yourselves'* stated previously in the same verse implies the children not Adam and Eve.

Finding: A preferred translation would be '*a dwelling place'* as it is indefinite and does not specify whose time nor does it specify how long this time would last.

Seventh: Generality

2:48, Arabic text: وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

Transliteration: *wa laa yuqəbalu minhaa shafaaᶜatun ˆwa la yu'khadhu minhaa ᶜadəlun ˆwa la hum yunṣaruun*

Arberry (AA): and no <u>intercession</u> shall be accepted from it, nor any counterpoise be taken, neither shall they be helped.

Asad (MA): nor shall <u>intercession</u> be accepted from any of them, nor ransom taken from them, and none shall be succoured.

Al-Hilali & Khan (H&K): nor will <u>intercession</u> be accepted from him nor will compensation be taken from him nor will they be helped.

Ghali (MG): and no <u>intercession</u> will be accepted from it, nor any justice (i.e. compensation) be taken from it, neither will they be vindicated. (Or: granted victory)

The following table represents the indefinite noun and its four translations.

N. of verse	48
The Arabic source	شَفَاعَةٌ
Arberry	intercession
Asad	intercession
Hilali & Khan	intercession
Ghali	intercession

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*shafaaᶜatun*] is indefinite, singular passive subject represented in a nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Consequently, the definite article 'al-' is not present.

b. Semantic Analysis:

Interpretation (content): The verse is directed to the children of Israel to fear the day when no soul gives satisfaction for another; in the Day of Resurrection no intercession is accepted from any one, that is, it is not the case that anybody has power to intercede, nor any compensation nor ransom is taken, neither are they helped to avoid Allāh's chastisement.

Commentary: According to the explanation stated above, the word [*shafaaᶜatun*] is indefinite to denote generality, i.e. no any intercession is accepted to avoid chastisement of Allāh. Negated indefiniteness, at most situations, denotes generality.

c. Functional Analysis:

I. The translation brief: The addressees are the children of Israel. The motive for the production or reception of the source text is to inform the addressees that each one has to fear from Allāh as a person cannot intercede on behalf of another nor is any intercession accepted.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh says to the children of Israel to remember His favour and that He preferred them to all species. '*O*

Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the Alameen (mankind and jinns) (of your time period, in the past).' (2:47)

Suprasegmental features: The nunation in the word, *shafaaᶜatun,* is followed by /w/ sound. They are assimilated and should be read with *ghunna*.

       III. The functional hierarchy of translation problems: None of the four translations uses the indefinite article in the target text. All of them obviously have got the meaning of generality. The reason behind not using indefiniteness is likely to be that the word '*intercession*' (the act of interceding) is uncountable. Another reason may be due that the sentence is negated.

Finding: A preferred translation would be '*intercession*'.

      2:221, Arabic text: وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

Transliteration: *wa la'amatun^mu'minatun khayrun min^mushrikatin ^wa law aᶜjabatkum*

Arberry (AA): <u>a believing slavegirl</u> is better than an idolatress, though you may admire her.

Asad (MA): <u>for any believing bondwoman [of God]</u> is certainly better than a woman who ascribes divinity to aught beside God, even though she please you greatly.

Al-Hilali & Khan (H&K): <u>And indeed a slave woman who believes</u> is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you.

Ghali (MG): <u>and indeed a believing bondwoman</u> is more charitable than a female associator, even if you may admire her.

      The following table represents the indefinite noun and its four translations.

N. of verse	221
The Arabic source	وَلَأَمَةٌ مُّؤْمِنَةٌ
Arberry	a believing slavegirl
Asad	for any believing bondwoman [of God]
Hilali & Khan	And indeed a slave woman who believes
Ghali	and indeed a believing bondwoman

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*amatun*] is indefinite singular subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is directed to the Muslims not to marry idolatresses, disbelievers, until they believe; a believing slavegirl is better than an idolatress, though she (idolatress) may be admired because of her beauty and wealth. Those, the people of idolatry, call to Hell, and Allāh calls to Paradise.

Commentary: According to the explanation stated above, the word [*amatun*] is indefinite to denote generality. This is because the indefinite subject of predicate is intended to generalize or specialize (Qaṭr Ennada, p. 15). Additionally, the word '*amatun'* includes slave women and free women on condition that they are believers. (Al-Zamakhshary, 1430AH, p. 129). Arabs used to say [*amatu ˆ ullāh*] when they were calling a believing woman (which means a slave of Allāh). Therefore, it indicates [*any believing woman whether slave or free*].

However, it may denote specification too. It is modified; therefore, it can be used in order to denote specification, i.e. the believing women only. The particle '*lam'* is used in order to emphasize the meaning. Also along with the modification it justifies the appearance of the indefinite noun in the beginning of the sentence.

c. Functional Analysis:

I. The translation brief: The addressees are the believers. The motive for the production or reception of the source text is to prefer believers over disbelievers through assuring marriage to a believer which is better than any disbeliever.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh prevents His believers from marrying idolatresses till they believe. '*And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone).*' (2:221) Suprasegmental features: The nunation in the word, *amatun,* is followed by */m/* sound. They are assimilated. And they should be read with *ghunna* too.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use the indefinite article '*a'* to denote generality. Asad uses the word '*any'* in attaining so.

All could get the purpose of indefiniteness. Of course, both the indefinite article and the modifier '*any*' come before the adjectives preceding the indefinite nouns.

Finding: A preferred translation would be '*[any] believing woman*' or '*a believing woman*'.

Eighth: Generality and Unfamiliarity

2:156, Arabic text: الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Transliteration: *alladhiina idha aṣaabat-hum muṣiibatun qaaluu innaa lillāhi wa innaa ilayhi raajiᶜuun*

Arberry (AA): who, when they are visited by <u>an affliction,</u> say, 'Surely we belong to God, and to Him we return';

Asad (MA): who, when <u>calamity</u> befalls them, say, "Verily, unto God do we belong and, verily, unto Him we shall return."

Al-Hilali & Khan (H&K): Who, when afflicted with <u>calamity,</u> say: "Truly! To Allah we belong and truly, to Him we shall return."

Ghali (MG): Who, when <u>an affliction</u> afflicts them, say, "Surely we belong to Allah, and surely to Him we are returning."

The following table represents the indefinite noun and its four translations.

N. of verse	156
The Arabic source	مُّصِيبَةٌ
Arberry	an affliction,
Asad	calamity
Hilali & Khan	calamity,
Ghali	an affliction

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*muṣiibatun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers who, when they are inflicted by a calamity, say: 'Surely we belong to Allāh, and surely to Him we will return'.

In one ḥadīth [it is said that] 'whoever pronounces the istirjāᶜ [the form: 'Surely we belong to Allāh, and surely to Him we will return'] when an affliction befalls him, Allāh will reward him and compensate him with what is better'. Similarly, it is said that on one occasion when his lamp blew out, the Prophet (Pbuh) uttered the istirjāᶜ and said: 'Whatever bothers a believer is an affliction.

Commentary: According to the explanation stated above, the word [*muṣiibatun*] is indefinite to denote generality whether the calamity is small or big, i.e. any affliction (unfamiliarity).

c. Functional Analysis:

I. The translation brief: The addressees are the believers of Muhammad (Pbuh). The motive for the production or reception of the source text is to teach people to consider patience and endurance. This is achieved through telling them that when they are faced with any calamity, of whatever difficulty, they should endure and say the 'istirjāᶜ', they then are compensated with what is better.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh certainly tests His believers with something of fear, hunger and loss of wealth, lives and fruits etc. Therefore, glad tidings are given to the patient. Those who, when afflicted with calamity, say the form of the *istirjāᶜ*. '*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.).*' (2:155)

Suprasegmental features: The nunation in the word, *muṣiibatun,* is followed by */q/* sound. They are not assimilated but they should be read with *ghunna*.

III. The functional hierarchy of translation problems: Arberry and Ghali use the indefinite noun '*an affliction*'. H&K and Asad use the bare noun '*calamity*'. Perhaps both uses indicate generality, and this is why the two translations are used. However, indefiniteness indicates extra purpose which is the unfamiliarity of the would-be calamity. It may be common or uncommon one, and this is a considerable point. The essence of patience is found in enduring the uncommon (or even unexpected) calamity whether it is big or small.

Finding: A preferred translation would be '*an affliction*', '*a calamity*' or '*[any] affliction*'.

Ninth: Continuity

2:87, Arabic text: أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Transliteration: *afakullamaa jaa'kum rasuulun^bima laa tahwaa anfusukumu^ustakbartum fafariiqan kadhdhabᵊtum wafariiqan taqᵊtuluun*

Arberry (AA): and whensoever there came to you a Messenger with that your souls had not desire for, did you become arrogant, and some cry lies to, and some slay?

Asad (MA): [Yet] is it not so that every time an apostle came unto you with something that was not to your liking, you gloried in your arrogance, and to some of them you gave the lie, while others you would slay?

Al-Hilali & Khan (H&K): Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.

Ghali (MG): whenever there came to you a Messenger with what (you) yourselves did not yearn to, you waxed proud, (and) so you cried lies to a group of them and (another) group you kill?

The following table represents the indefinite noun and its four translations.

N. of verse	87
The Arabic source	رَسُولٌ
Arberry	a Messenger
Asad	an apostle
Hilali & Khan	a Messenger
Ghali	a Messenger

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*rasuulun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the disbelievers. Allāh describes their status toward every messenger sent from Him with what their souls did not like. They became arrogant and disdained to follow the messengers. And some, of them, the

disbelievers called liars, such as Jesus, and some they slay, such as Zachariah and John or perhaps Muhammad (Pbuh).

Commentary: According to the explanation stated above, the word [*rasuulun*] is indefinite to indicate that the disbelievers continue in their disbelieving and not following the messengers of Allāh. There is not any one in whom they believe.

c. Functional Analysis:

I. The translation brief: The addressees are the disbelievers and the prophet (Pbuh) is considered another addressee too because he is the first one who receives the ST. The motive for the production or reception of the source text is to inform about them that they do not and will not believe in Allāh's messenger as long as what is sent is not as they wish.

II. Source-text analysis: Presupposition: The previous knowledge that the disbelievers are those who have bought the life of this world at the expense of the Hereafter. Their torment is not lightened nor are they helped. '*Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.*' (2:86)

Suprasegmental features: The nunation in the word, *rasuulun,* is followed by /b/ sound. They are assimilated and the /n/ sound is converted to /m/ sound to match the following /b/ sound. And they should be read with *ghunna*.

III. The functional hierarchy of translation problems: All translators, here, render the word '*rasuulun*' as an indefinite and a singular noun. This indefinite use can denote the idea that the disbelievers do not believe in even one messenger from Allāh and they continue being arrogant by not following the right way. However, Arberry, H&K and Ghali use the indefinite noun in a capital letter. This may indicate that the intended referent is a specific messenger, i.e. Muhammad (Pbuh). Yet, the referent is any messenger sent from Allāh. Only Asad uses the indefinite noun with a small letter which denotes the disbelieving type of people.

Finding: A preferred translation would be '*a messenger*'.

Tenth: Singularization/Individualization

2:48, Arabic text: وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا

Transliteration: w*attaquu yawman la tajǝzii* <u>*nafsun*</u> *ʿan nafsin shay'an*

Arberry (AA): and beware of a day when no <u>soul</u> for another shall give satisfaction,

Asad (MA): and remain conscious of [the coming of] a Day when no <u>human being</u> shall in the least avail another,

Al-Hilali & Khan (H&K): And fear a Day (of Judgement) when <u>a person</u> shall not avail another,

Ghali (MG): And protect yourselves against a Day (when) no <u>self</u> will recompense for another self in anything

The following table represents the Arabic indefinite noun and its four translations.

N. of verse	48
The Arabic source	نَفْسٌ
Arberry	no soul
Asad	no human being
Hilali & Khan	a person shall not
Ghali	no self

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*nafsun*] is indefinite, singular, subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is directed to the children of Israel to fear the day, which is the Day of Resurrection, when no soul for another gives satisfaction and no intercession is accepted, that is, it is not the case that it has power to intercede. So now they cannot be helped to avoid Allāh's chastisement.

Commentary: According to the explanation stated above, the word [*nafsun*] is indefinite as it denotes that no one soul compensates for another. It is a general use of the indefinite article in negatives to indicate individuality. Consequently, no more than one soul compensates for any soul.

c. Functional Analysis:

I. The translation brief: The addressees are the children of Israel. The motive for the production or reception of the source text is to inform the addressees that each one has to fear from Allāh and do good deeds as a person cannot intercede on behalf of another.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh says to the children of Israel to remember His favour and He preferred them to all species. '*O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the Alameen (mankind and jinns) (of your time period, in the past).*' (2:47) Suprasegmental features: Nunation in the indefinite noun *nafsun* is not assimilated to the following sound /ᶜ/ in continuous speech. It is fully pronounced.

III. The functional hierarchy of translation problems: As in Arabic, the four translations render the word in question as singular. However, only H&K use the indefinite article '*a*' (a person). The other three do not use the indefinite article. This may be due to generality. The word is used generally. Or it may be because that they use the negative word *no* before the translated word. If one uses the indefinite article in this context of negation by '*no*', the purpose can be cancelled. However, this negation alone can indicate the purpose of indefiniteness. H&K negate the sentence using *not* instead. By doing so, H&K managed to use indefinite noun and to indicate individuality that each can only benefit himself.

In this verse, one can find that the indefinite noun *nafs* is repeated twice. Yet, the second is different from the first as the meaning focuses on the idea that no person can compensate for another person. The two persons are different. But, surely, any person avails himself.

Finding: A preferred translation would be, *a/any person shall not*, as it denotes individuality.

2:118, Arabic text: وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللّهُ أَوْ تَأْتِينَا آيَةٌ

Transliteration: *wa qaala alladhiina laa yaᶜlamuuna lawlaa yukallimuna allāhu aw ta'tiinaa āya(tun)*

Arberry (AA): And they that know not say, 'Why does God not speak to us? Why does <u>a sign</u> not come to us?'

Asad (MA): AND [only] those who are devoid of knowledge say, "Why does God not speak unto us, nor is <u>a [miraculous] sign</u> shown to us?"

Al-Hilali & Khan (H&K): And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not <u>a sign </u>come to us?"

Ghali (MG): And they that do not know have said, "if (only) Allah had spoken to us or <u>a sign </u>had come up to us."

The following table represents the indefinite noun and its four translations.

N. of verse	118
The Arabic source	آيَةٌ
Arberry	a sign
Asad	a [miraculous] sign
Hilali & Khan	a sign
Ghali	a sign

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ayatun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the disbelievers of Mecca who say to the Prophet (Pbuh): 'why does not Allāh speak to us? [to say that you are His Messenger] Or why not does a sign come to us?' in order to show sincerity.

Commentary: According to the explanation stated above, the word *ayatun* is indefinite as it denotes a single sign.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted. He reports what have been said by the disbelievers of Mecca. The addressee is Muhammad (Pbuh), as he is addressed previously through the second singular pronoun in verse (2:107) '*Don't You know that …*'. In addition, the disbelievers of Mecca are considered addressers of the same text and the addressee is the Prophet (Pbuh); two levels of addressing here. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people that the disbelievers will not believe arousing suspicions and saying that they need a sign to believe.

II. Source-text analysis: Presupposition: The previous knowledge that the disbelievers have said that Allāh has got a son. However, to Him belongs all that is in the heavens and on earth. Glory be to Him. '*And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.*' (2:116)

Suprasegmental features: The indefinite noun *ayatun i*n the source text is read as *ayah* before a pause (a pause is possible) and *ayatun* in continuous speech. This cannot be done in the target text.

III. The functional hierarchy of translation problems: As in Arabic, the four translations render the word in question as singular and indefinite noun *'a sign'*. Asad uses the adjective '*miraculous*' between brackets to add some sort of glorification and uniqueness.

Finding: A preferred translation would be '*a sign*'.

2:184, Arabic text: وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ

Transliteration: *wa ᶜalaˆalladhiina yuṭiiquunahu fidyatun ṭaᶜaamu miskiin(in)*

Arberry (AA): and for those who are able to fast, <u>a redemption</u> by feeding a poor man.

Asad (MA): and [in such cases] it is incumbent upon those who can afford it to make <u>sacrifice</u> by feeding a needy person.

Al-Hilali & Khan (H&K): And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to <u>feed a Miskin</u> (poor person) (for every day).

Ghali (MG): and against the ones who can afford it, there should be <u>a ransom </u>of food for an indigent man;

The following table represents the indefinite noun and its four translations.

N. of verse	184
The Arabic source	فِدْيَةٌ
Arberry	a redemption
Asad	sacrifice
Hilali & Khan	to feed a Miskin (poor person) (for every day).
Ghali	a ransom

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*fidyatun*] is indefinite, singular and a backwarded subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about terms of fasting (*al-siyām*). Allāh has specified ways of facilitating matters for those who are not able to fast on account of old age or chronic illness; a redemption for everyday which is the feeding of a poor man with about the same amount one consumes in a given day.

Commentary: According to the explanation stated above, the word [*fidyatun*] is indefinite and singular as it denotes singularization. It means feeding one poor person for a day not for the whole month. It is identified because it is modified by the subsequent phrase.

c. Functional Analysis:

I. The translation brief: The addressees are Muhammad (Pbuh) and the believers. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the terms of fasting in Ramadan.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh says to the believers that they have to observe fasting. It is prescribed for them as it was for those before them. *'O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon'* (2:183) Suprasegmental features: Nunation in the word '*fidyatun*' is partially assimilated to the following sound /ṭ/ and read with *ghunna*[36] (nasal twang) in continuous speech.

III. The functional hierarchy of translation problems: Arberry and Ghali use indefinite noun phrases. Asad does not. This is because the indefiniteness here is to set the rule of feeding one person for a day. One can get the meaning in more than one way. H&K use a sentence; to feed a poor person for every day. The reason for this is perhaps the NP is modified in Arabic; *'fidyatun ṭaᶜaamu miskiin'*.

Finding: A preferred translation would be '*a redemption to feed a poor person [for every day]*'.

2:228, Arabic text: وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Transliteration: *wa lirrijaali ᶜalayhinna darajatunˆwallāhu ᶜaziizun ḥakiim*

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[36] A quality, in the way someone speaks, produced when the air used to speak passes through the nose.

Arberry (AA): but their men have <u>a degree</u> above them; God is All-mighty, All-wise.

Asad (MA): although men have <u>precedence</u> over them [in this respect]. And God is almighty, wise.

Al-Hilali & Khan (H&K): but men have <u>a degree</u> (of responsibility) over them. And Allah is All-Mighty, All-Wise.

Ghali (MG): and men have <u>a degree</u> above them; and Allah is Ever-Mighty, Ever-Wise.

The following table represents the indefinite noun and its four translations.

N. of verse	228
The Arabic source	دَرَجَةٌ
Arberry	a degree
Asad	precedence
Hilali & Khan	a degree
Ghali	a degree

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*darajatun*] is indefinite, singular and postponed subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the divorced women and their spouses who have a right to bring them back during the waiting period in which no other person has the right to marry them. Women have rights, due from their spouses, similar to those, rights, due from them, with justice. But their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; Allāh is Mighty in His Kingdom and Wise in what He has ordained for His creatures.

Commentary: According to the explanation stated above, the word [*darajatun*] is indefinite as it denotes one degree.

c. Functional Analysis:

    I. The translation brief: The addressees are Muhammad (Pbuh) His people. The motive for the production or reception of the source text is perhaps to settle the relationship between spouses through telling the Prophet (Pbuh) about the procedures of divorce and the rights of women and their husbands in terms of marriage and remarriage.

    II. Source-text analysis: Presupposition: The previous knowledge that *'women have such honourable rights as obligations towards their husbands, i.e. wives have rights (over their husbands as regards living expenses, responsibility etc.) similar (to those of their husbands) over them (as regards obedience) to what is reasonable.'* (2:228)

Suprasegmental features: Nunation is not pronounced unless in continuous speech. It is assimilated to the following /w/. However, the final three sounds, '-*tun*' are omitted before pausing (there is a sign of a recommended pause directly after our word).

    III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use the indefinite noun '*a degree*'. They surely perceive the idea of singularity. However, Asad uses '*precedence*'. He does not get the meaning of one degree because 'precedence' is not specified for singularization.

Finding: A preferred translation would be '*a degree*'.

Eleventh: Non-restriction and Non-identification

    2:148, Arabic text: وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا

Transliteration: *walikullinˆwijǝhatun huwa muwalliiha*

Arberry (AA): Every man has <u>his direction</u> to which he turns;

Asad (MA): for, every community faces <u>a direction</u> of its own, of which He is the focal point.

Al-Hilali & Khan (H&K): For every nation there is <u>a direction</u> to which they face (in their prayers).

Ghali (MG): And to each is <u>a direction</u> towards which he turns,

    The following table represents the indefinite noun and its four translations.

N. of verse	148
The Arabic source	وِجْهَةٌ
Arberry	his direction
Asad	a direction

| Hilali & Khan | a direction |
| Ghali | a direction |

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*wijəhatun*] is indefinite singular subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is directed to Muhammad (Pbuh) and the believers about the direction of prayers. Every community has its direction, *qibla*, to which its people turn. The word '*walikullin*', which means literally 'every', may be interpreted as every nation (including the people of Muhammad (Pbuh)) or it is perhaps interpreted as every person within the nation of Muhammad (Pbuh) has his own direction; northern, southern, eastern, or western according to his place towards the holy mosque in Mecca. (Al-Zamakhshary, 1430 AH, p. 103)

Commentary: According to the explanation stated above, the word [*wijəhatun*] is indefinite as it denotes either the direction of every nation (whether the mosque in Mecca or that in Jerusalem) or the direction of every person according to his place (northern, southern, eastern, or western). Therefore, there is no one specific direction for all. There is no restriction. Yet, this meaning is hardly got unless through indefiniteness.

c. Functional Analysis:

I. The translation brief: The addressees are Muhammad (Pbuh) and the believers. The motive for the production or reception of the source text is to inform them that all directions for praying are from Allāh, and every community has its own. So, it is not a point of debate.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has turned the direction of Muslims towards the holy mosque at Mecca. In addition, Allāh has informed His Prophet that the disbelievers would not follow this direction even they were given evidence, signs or proofs. '*Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the*

people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Kabah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.' (2:144)

Suprasegmental features: The first sound in the word '*wijəhatun*' is assimilated to the last one in the preceding word which is /n/, the nunation. They are pronounced with *ghunna*.

III. The functional hierarchy of translation problems: H&K use the indefinite noun phrase 'a direction'. However, they use the word 'nation'; therefore, they restrict the use of the indefinite article to nations. On the contrary, Ghali uses the same indefinite noun but with the singular third person pronoun 'toward which he turns'. Yet, he restricts the use of the indefinite article to persons. Like him, Arberry does. However, Arberry does not use indefiniteness at all. He uses a possessive structure 'his direction'. The reason that makes all these differences perhaps is that the word, either 'nation' or 'person', is dropped in the source text. But this deletion helps the indefiniteness in terms of non-restriction.

Finding: A preferred translation would be '*And to each is a direction to turn*'.

2:184, Arabic text: أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ

Transliteration: *ayyaaman maᶜduudaatin faman kaana minkum mariiḍan aw ᶜala safarin faᶜiddatun min ayyaamin ukhar(a)*

Arberry (AA): for days numbered; and if any of you be sick, or if he be on a journey, then <u>a number of </u>other days;

Asad (MA): [fasting] during a certain number of days. But whoever of you is ill, or on a journey, <u>[shall fast instead for the same] number of</u> other days;

Al-Hilali & Khan (H&K): [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, <u>the same number (should be made up) </u>from other days.

Ghali (MG): (The fast is) (for) a prescribed number of days. So, whoever of you is sick or is on a journey, then <u>a (fixed) number of</u> other days;

The following table represents the indefinite noun and its four translations.

N. of verse	184
The Arabic source	فَعِدَّةٌ
Arberry	a number of
Asad	[shall fast instead for the same] number of
Hilali & Khan	the same number (should be made up)
Ghali	a (fixed) number of

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*faᶜiddatun*] is indefinite singular subject of the omitted predicate *"ᶜalayhi'* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the terms of fasting (*al-siyām*). Allāh has prescribed for the believers to fast certain days (Ramadan). He has specified a way of facilitating matters for those under obligations and who are not able to fast; for being sick or on a journey during the month. Those can break it. Then, they should fast a number of other days instead, equal to the ones during which they broke their fast.

Commentary: According to the explanation stated above, the word [*faᶜiddatun*] is indefinite as it denotes unspecified number of days. Indeed, this number equals the number of breaking-fast days. It is specified due to the modification achieved by the adjectival phrase; *'min ayyaamin ukhar'* (of other days). However, it is not restricted to a definite number. Also this indefiniteness may indicate that when carrying out those days, one can choose to fast them successively or at intervals, i.e. intermittently. (Al-Zamakhshary, 1430 AH, p. 112)

c. Functional Analysis:

I. The translation brief: The addressees are the believers as they are previously addressed in the preceding verse '*O You who believe! Fast is prescribed for you…*' The motive for the production or reception of the source text is to inform the believers about the terms of fasting in Ramadan.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has prescribed Fast for the believers as it had been prescribed for those before them. '*O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon*' (2:183)

Suprasegmental features: The nunation in the word, *faᶜiddatun,* is followed by */m/* sound. They are assimilated and should be read with *ghunna*.

III. The functional hierarchy of translation problems: Asad and H&K use the definite article. If one used the word '*falᶜiddatu'*, as definite, in the Arabic text, this would fix the number of the remedying days as if it is a known number. Moreover, Asad and H&K use the phrase 'the same' instead of the indefinite article. This may lead to a

misperception. This is perhaps due to their desire to indicate the idea to fast the same number of days which have been broken. However, using this phrase may convey the same in everything, i.e. if the broken-in days were successive, the made-up days would be successive and vice versa. Or if the broken-in days were at the beginning of the month, the made-up days would be too etc. In addition, this would make the number of the remedying days the same number irrespect of the number of the broken-in days.

Ghali uses the phrase '*a (fixed) number of*'. This would imply that whatever the number of the broken-in days is, one can compensate by a fixed number of the made-up days.

Arberry uses the indefinite article '*a number of*' which does not indicate the idea of the same in number. Yet, he uses indefiniteness but I could not receive the idea that equal days should be made up. The reason for that is perhaps due that there are more than one meaning through the use of the Arabic indefinite noun, i.e. non-identification and a same number of the broken-in days. This idea is achieved in Arabic through indefiniteness and through the selection of the item itself. The word '*faᶜiddaatun*' is not exactly similar to the word '*faᶜadadun*'. The first has a meaning of totality.[37] This totality also denotes the equal number of the would-be days to the broken-in days.

Finding: A preferred translation would be '*a [same] number of*'. This would be same in number and different in other aspects. In addition, indefiniteness would not fix the number of the remdying days.

Twelfth: Ultimate Negation (Negating Genus/Real Inclusiveness)

Some indefinite nouns are negated ultimately. This negation is known as negating genus and always achieved by adding the negative particle *laa* which negates all individuals of the same genus absolutely.

2:2, Arabic text: ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

Transliteration: *dhaalika alkitaabu laa <u>rayba</u> fiihi hudan lilmuttaqiin*

Arberry (AA): That is the Book, wherein is no <u>doubt</u>, a guidance to the godfearing

Asad (MA): That is the Book, wherein is no <u>doubt</u>, a guidance to the godfearing

Al-Hilali & Khan (H&K): This is the Book (the Quran), whereof there is no <u>doubt,</u> a guidance to those who are Al-Muttaqun

Ghali (MG): That is the Book, there is no <u>suspicion</u> about it, a guidance to the pious.

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[37]   Qaamoos   Almaaany   at: http://www.almaany.com/home.php?language=arabic&word=%D8%B9%D8%AF%D8%A9&lang_name=English&type_word=0&dspl=0

The following table represents the indefinite noun and its four translations.

N. of verse	2
The Arabic source	لَا رَيْبَ
Arberry	no doubt,
Asad	no doubt,
Hilali & Khan	no doubt,
Ghali	no suspicion

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*rayba*] is indefinite singular subject of the negative particle *laa,* which negates the whole genus, in the accusative case. It has neither nunation nor the definite article 'al-'. Nunation is generally omitted when this *laa* precedes the noun immediately, especially, when the noun is not modified.

b. Semantic Analysis:

Interpretation (content): The verse is about the Qur'an. There is no doubt at all in it as it is truth and that it is from Allāh. It guides for Allāh-fearing.

Commentary: According to the explanation stated above, the word [*rayba*] is indefinite as it denotes the whole genus of doubt. The negative particle *laa* and its indefinite subject, *rayba,* negate the existence of any doubt absolutely and inclusively. Therefore, it is not correct to proceed saying '*no doubt but two or three doubts*'. This negation cannot be cancelled as it means 'certainly, absolutely, ultimately' but not 'very probably'.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is perhaps to support that the Qur'an is glorious and includes guidance. The believers thus should adhere to it and to its instructions and tenets. This motive is achieved by telling that the Qur'an is no doubt revealed from Allāh and the guidance is in it.

II. Source-text analysis: Suprasegmental features: There is the sign which indicates one optional/substitutable pause (. .), i.e. a reader can pause only once after any of the two signs. It is not permitted to pause after each of these two marks simultaneously.

III. The functional hierarchy of translation problems: All translators in this study render the word '*rayba*' as bare and singular noun negated by '*no*'. Neither one uses indefinite article. The reason that made the four translators use zero-article instead of the indefinite article is that singular indefinites do not denote genus in the English negative sentences, but, they denote singularity instead. If one says '*no a doubt*' or '*not a doubt*', this clearly means '*no one doubt*'. So, there should be another way to denote the negation of genus (e.g. *at all*).

The phrase '*no doubt*' may indicate the negation of singularity not for negating genus. In Arabic there is *laa* for negating genus and another *laa* for negating singularity. Differences in their manifestations are the indefinite-word endings (-*a* and -*un*). This is not found in English.

In addition, the negative structure '*no doubt*' is commonly used in order to negate singular nouns. However, it may not substitute indefiniteness in this case. It is vague somehow. It can be cancelled; that is one can continue saying '*there is no doubt, indeed, there are many doubts*', as if such phrase means '*no one doubt*'. This defeasibilty indicates that the phrase '*no doubt*' is not the suitable translation. It needs to add a phrase such as '*at all*' to be more accurate. In addition, the phrase '*no doubt*' may mean '*certainly*' and it may mean '*very probably*'. The former meaning is ok, but the latter is not in this context.

Arberry, Asad and H&K put a comma directly after the phrase '*no doubt*'. This enables the reader to take the first pause if needed. Ghali puts a comma after the phrase '*no suspicion about it*'. He prefers the second pause. Niether of them, nor any, can direct the reader to take only either one of the two pauses. It is a distinctive feature of the Qur'an which is called the interchangeable pause and referred to by (˙˙).

Finding: A preferred translation would be '*not [any] doubt about it*' or '*no doubt [at all] about it*'.

2:256, Arabic text: لَا إِكْرَاهَ فِي الدِّينِ ۖ

Transliteration: *Laa ikraaha fiˆiddiini*

Arberry (AA): No <u>compulsion</u> is there in religion.

Asad (MA): THERE SHALL BE no <u>coercion</u> in matters of faith.

Al-Hilali & Khan (H&K): There is no <u>compulsion</u> in religion.

Ghali (MG): There is no <u>compulsion</u> in the religion;

The following table represents the indefinite noun and its four translations.

N. of verse	256
The Arabic source	إِكْرَاةَ
Arberry	No compulsion
Asad	no coercion
Hilali & Khan	no compulsion
Ghali	no compulsion

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ikraaha*] is indefinite, singular, subject of the negative particle *laa,* which negates the whole genus, and in the accusative case. It has neither nunation nor the definite article 'al-'. The existence of the suffix '-a' works as the mark of indefiniteness instead of nunation.

b. Semantic Analysis:

Interpretation (content): The verse is about the religion of Islam. It is perhaps about all religions, i.e. any religion generally. Allāh states that there is no compulsion in entering into belief and religion. Believing is made optional and entering into Islam is not obligatory nor should it be against one's desire. On the contrary, a person is free to believe or not. Allāh says: '*And had your Lord willed, those on earth would have believed, all of them together*' (Jonah: 99), i.e. Allāh, if he wanted, He would enforce all to believe, but He made the matter of one's own volition.

Commentary: According to the explanation stated above, the word [*ikraaha*] is indefinite as it denotes the act of negating all shapes of coercion in entering into religion. No one is obliged to believe nor should one enforce others to do in any way. This is negated ultimately. Otherwise, why will there be retribution, penalty or reward afterlife?

c. Functional Analysis:

I. The translation brief: The addressees are the believers. The theme is to inform them that believing, and a fortiori doing the good deeds, all are not compulsory. The motive for the production or reception of the source text is perhaps to denote that this optional decision (to believe or not) requires bearing the consequences; this is fair enough. Each one has to choose and endures the consequences of his decisions.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh says that there is no god but He, there is none worthy of being worshipped in [all] existence except Him, to Him belongs all that is in the heavens and the earth, as possessions, creatures and servants.

> *'Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursee extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.' (2:255).*[38]

III. The functional hierarchy of translation problems: All the four translators do not render the word '*ikraaha*' as indefinite noun. They use a bare noun negated by '*no*'. This is due that each of the words '*compulsion/coercion*' is uncountable; they do not take indefinite article. Yet, the four translators consider the negative particle '*no*' sufficient to indicate that there is no coercion at all is exercised. However, the meaning can be more precise if a phrase such as '*at all*' is included.

Finding: A preferred translation would be '*no compulsion [at all]*'.

3.1.2 Indefinite Predicates

In this section, the indefinite predicates in Al-Baqara are discussed. They are categorized according to the purposes of indefiniteness in the Arabic text.

First: Glorification and Aggrandizement

2:2, Arabic text: ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

Transliteration: *dhaalika alkitaabu laa rayba fiihi hudan^lilmuttaqiin*

Arberry (AA): That is the Book, wherein is no doubt, a guidance to the godfearing

Asad (MA): That is the Book, wherein is no doubt, a guidance to the godfearing

Al-Hilali & Khan (H&K): This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

Ghali (MG): That is the Book, there is no suspicion about it, a guidance to the pious.

The following table represents the indefinite noun and its four translations.

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[38] Al-Hilali and Khan 1996.

N. of verse	2
The Arabic source	هُدًى
Arberry	a guidance
Asad	a guidance
Hilali & Khan	a guidance
Ghali	a guidance

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*hudan*] is indefinite, singular and a second predicate of the subject '*dha*'. This noun comes in the nominative case. It is marked by the nonexistence of the definite article 'al-' and existence of nunation. Consequently, the nominative mark '-*u*' is not present. In fact, it exists, though not plainly expressed. This is because the noun '*huda*' is a monoptote ending in a vowel.

b. Semantic Analysis:

Interpretation (content): The verse is about the Qur'an. There is no doubt at all that it is from Allāh. It guides for Allāh-fearing. It is a great guidance for those that tend towards piety by adhering to commands and avoiding things prohibited.

Commentary: According to the explanation stated above, the word [*hudan*] is indefinite as it indicates a great guidance. Such greatness is not familiar before.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform about the greatness of the Qur'an and its guidance. It is thus worthy of being followed.

II. Source-text analysis: Suprasegmental features: The last /*n*/ of the word '*hudan*' is assimilated to the following sound /*l*/ in continuous speech. And it is dropped before a pause. The /*a*/ sound is prolonged then.

III. The functional hierarchy of translation problems: All the four translators render the word '*hudan*' as indefinite noun phrase; 'a *guidance*'. Though it is uncountable, such word is used with the indefinite article 'a' by the four translators. They try to get the

meaning of such guidance as to be unfamiliar. However, using an adjective is required in order to add the feature of greatness.

Finding: A preferred translation would be '*a [great] guidance*'.

2:178, Arabic text: ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

Transliteration: *dhaalika takhfiifunˆmin rabbikum wa raħma(tun)*

Arberry (AA): That is a lightening granted you by your Lord, and a mercy;

Asad (MA): This is an alleviation from your Sustainer, and an act of His grace.

Al-Hilali & Khan (H&K): This is an alleviation and a mercy from your Lord.

Ghali (MG): This (Literally: That) is a lightening from your Lord and a mercy;

The following table represents the indefinite noun and its four translations.

N. of verse	178
The Arabic source	تَخْفِيفٌ
Arberry	a lightening
Asad	an alleviation
Hilali & Khan	an alleviation
Ghali	a lightening

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*takhfiifun*] is indefinite, singular predicate of a subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about retaliation (*Al-Qiṣaaṣ*). Allāh has prescribed retaliation for the believers. However, if something of the guilt is remitted to a guilty person, this remission (forgiveness) shall be adhered to with fairness. This is an alleviation from Allāh and mercy.

Then, Islam has prescribed three cases in handling the act of killing; 1) retaliation 2) remission and 3) blood money, i.e. money obtained at the cost of a life; received by a murderer for killing someone or as a reward for betraying somebody who is to be put to death.

Only retaliation has been prescribed for the people of Torah. Remission and blood money are not permitted for these. And only remission has been prescribed for the people of Bible. Retaliation and blood money are not permitted for these. Yet, retaliation, remission and blood money are all permitted to the people of Qur'an. This is a great deal of alleviation from Allāh. (Al-Zamakhshary, 1430 AH, p. 111)

Commentary: According to the explanation stated above, the word [*takhfiifun*] is indefinite to indicate the great alleviation for Muslims. It also denotes specification as it is modified.

c. Functional Analysis:

I. The translation brief: The addressees are Muslims. The motive for the production or reception of the source text is to inform them about the advantage of the Law of Retribution in Islam and to show the mercy of Islam.

II. Source-text analysis: Presupposition: The previous knowledge, in the same verse (2:178) that Allāh has told His believers of the prescription of *Al-Qiṣaaṣ* (the Law of Retribution) in case of murder; a freeman for a freeman, a slave for a slave, and a female for a female. Remission and blood money are permitted.

Suprasegmental features: Nunation in the word '*takhfiifun*' is assimilated to the following /*m*/ sound and said with *ghunna*. There are no signs of pausing directly after this word. However, if a pause is necessary, the /*un*/ is dropped.

III. The functional hierarchy of translation problems: The four translators use indefinite noun phrases. However, the denotation of greatness is not present. The reason for this is perhaps due that the language of Qur'an is inimitable and matchless.

Finding: A preferred translation would be '*a [great] alleviation*'.

Second: Continuity and Emphasis

2:186, Arabic text: وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِۖ

Transliteration: *wa idhaa sa'alaka ᶜibaadii ᶜannii fa'innii qariibun ujiibu daᶜwata addaaᶜi idha daᶜaan(i)*

Arberry (AA): And when My servants question thee concerning Me -- I am <u>near</u> to answer the call of the caller, when he calls to Me;

Asad (MA): AND IF My servants ask thee about Me - behold, I am <u>near</u>; I respond to the call of him who calls, whenever he calls unto Me:

Al-Hilali & Khan (H&K): And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed <u>near</u> (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

Ghali (MG): And when My bondmen ask you concerning Me, then, surely I am <u>near</u>; I answer the invocation of the invoker when he invokes Me;

The following table represents the indefinite noun and its four translations.

N. of verse	186
The Arabic source	قَرِيبٌ
Arberry	near
Asad	near;
Hilali & Khan	near
Ghali	near;

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*qariibun*] is indefinite singular subject of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): According to *Tafsir Al-Jalalayn (2007, p. 33)*, a group of followers of the Prophet (Pbuh) asked him, 'Is our Lord nearby so that we should talk to Him secretly, or is He far away, so that we should call out to him?' Allāh has revealed that He is near and answers the call of the caller, by granting him his request. Al-Zamakhshary (1430 AH, p. 113) says that Allāh is very near. This indicates the ease of requesting and the speed of replying.

Commentary: According to the explanation stated above, the word [*qariibun*] is indefinite as it denotes emphasis on the idea that Allāh is very near and it denotes continuity. This means that Allāh is always very close and nearby.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is perhaps to encourage believers to call Allāh without assuming anybody else. He always responds. This means that intercession to Allāh is not required however it is perhaps permitted by Him alone. This motive is achieved

through telling the Prophet (Pbuh) about the reply to those who ask about how close Allāh is.

II. Source-text analysis: Suprasegmental features: Nunation is not assimilated as the following sound is /u/. There is an optional pause after the word 'qariibun'; however, continuous reading is recommended. Nunation and the mark of the nominative case are dropped before a pause.

III. The functional hierarchy of translation problems: All the four translators use the word '*near*'. This word does not take indefinite article in English. It is an adjective (normally adjectives do not take indefinite articles in English except when followed by nouns). Therefore, it does not indicate the purpose of indefiniteness denoted in the source text. Asad and Ghali use semicolon after the target word as to indicate a place for an optional pause.

Finding: A preferred translation would be '*[always very] near*' or '*[always very] close*'.

Third: Increase in Quantity

2:243, Arabic text: أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ

Transliteration: *alam taraa ilaa alladhiina kharajuu min diyaarihim wa hum uluufun ḥadhara almawt(i)*

Arberry (AA): Hast thou not regarded those who went forth from their habitations in their <u>thousands</u> fearful of death?

Asad (MA): ART THOU NOT aware of those who forsook their homelands in their <u>thousands</u> for fear of death -

Al-Hilali & Khan (H&K): Did you (O Muhammad SAW) not think of those who went forth from their homes in <u>thousands</u>, fearing death?

Ghali (MG): Have you not regarded the ones who went out of their residences and they were in <u>thousands</u>, wary of death.

The following table represents the indefinite noun and its four translations.

N. of verse	243
The Arabic source	أُلُوفٌ
Arberry	thousands
Asad	thousands

Hilali & Khan	thousands
Ghali	thousands

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*uluufun*] is indefinite, plural predicate of subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the people who had gone forth from their habitations, in thousands, fearful of death. These were thousands of the children of Israel who fled their homeland after it was afflicted with plague. Allāh said to them, 'Die!', and they did. Then He gave them life, after eight days or more.

Commentary: According to the explanation stated above, the word [*uluufun*] is indefinite as it denotes the great number (many thousands) of those people.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to encourage believers to fight (Al-Jalalayn: 40). Consequently, Allāh says in the following verse: '*And fight in the way of Allāh…*'

II. Source-text analysis: Suprasegmental features: Nunation in the word [*uluufun*] is not assimilated to the following /ħ/ sound (it is pronounced). There are no signs of pausing directly after this word. However, if a pause is necessary, the /*un*/ is dropped.

III. The functional hierarchy of translation problems: The four translators use a bare noun in rendering this indefinite noun (*thousands*). Perhaps this is due that the word is plural and does not take indefinite article.

Finding: A preferred translation would be '*[many] thousands*'.

Fourth: Singularization

2:282

Arabic text: وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ

Transliteration: *wastashhiduu shahiidayni min rijaalikum fa'in lam yakuuna rajulayni farajulunˆwamra'ataani mimman tarḍawna mina ashshuhadā'(i)*

Arberry (AA): And call in to witness two witnesses, men; or if the two be not men, then <u>one man</u> and two women, such witnesses as you approve of,

Asad (MA): And call upon two of your men to act as witnesses; and if two men are not available, then <u>a man</u> and two women from among such as are acceptable to you as witnesses,

Al-Hilali & Khan (H&K): And get two witnesses out of your own men. And if there are not two men (available), then <u>a man</u> and two women, such as you agree for witnesses,

Ghali (MG): And call in to witness two witnesses of your men; yet, in case the two are not two men, then <u>one man</u> and two women from among the witnesses you are satisfied with,

The following table represents the indefinite noun and its four translations.

N. of verse	282
The Arabic source	فَرَجُلٌ
Arberry	one man
Asad	a man
Hilali & Khan	a man
Ghali	one man

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*farajulun*] is indefinite, singular predicate of subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the debt. Debt, in Islam, ought to be written. There should be a fair writer and two men for witness and testimony. If two men are not available, then one man and two women are alright.

Commentary: According to the explanation stated above, the word [*farajulun*] is indefinite as it denotes one man.

c. Functional Analysis:

I. The translation brief: The addressees are the believers. The theme here is to inform them the procedures of debiting/loaning and business.The motive for the production or reception of the source text is to assure that one man at least should be a witness of the contract of debt.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has said to His believers that when they are to contract a debt, they should write it down justly and honestly. *'O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you.'* (2:282)

Suprasegmental features: Nunation in the word [*farajulun*] is assimilated to the following /w/ sound and said with *ghunna*.

III. The functional hierarchy of translation problems: Arberry and Ghali use the phrase '*one man*'. They render the purpose of indefiniteness into English as it denotes singularization. H&K and Asad use '*a man*'. They use the indefinite article '*a*' to denote singularity too. Both indicate the meaning correctly, however, '*one man*' is better. It produces a parallel structure to the following phrase which is '*two women*'.

Finding: A preferred translation would be '*[one] man and two women*'.

Fifth: Assuring an Idea and Negating Another

2:11, Arabic text: وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Transliteration: *wa idha qiila lahum laa tufsiduu fi ˆ il'ardi qaaluu innamaa naħnu muṣliħuun(a)*

Arberry (AA): When it is said to them, 'Do not corruption in the land', they say, 'We are only ones that put things right.'

And when they are told, "Do not spread corruption on earth," they answer, "We are but improving things!"

Al-Hilali & Khan (H&K): And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

Ghali (MG): And when it is said to them, "Do not corrupt in the earth," they say, "Surely we are only doers of righteousness." (i.e. reformers, peacemakers)

The following table represents the indefinite noun and its four translations.

N. of verse	11
The Arabic source	مُصْلِحُونَ
Arberry	only ones that put things right.
Asad	but improving things!

Hilali & Khan	only peacemakers.
Ghali	only doers of righteousness.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*muṣliḥuuna*] is indefinite, plural predicate of subject in the nominative case. It is marked by the nominative mark '-*uu*n', and the nonexistence of the definite article 'al-'. Nunation is not found because the noun is a sound masculine plural. Therefore, the mark of indefiniteness is the absence of the definite article alone.

b. Semantic Analysis:

Interpretation (content): The verse is about the hypocrites. When it is said to them: 'do not spread corruption in the land', they say: 'we are only putting things right'. That is, they are not engaging in corruption. But, Allāh refutes them.

Commentary: According to the explanation stated above, the word [*muṣliḥuun*] is indefinite because it does not restrict doing the right things to them only. Rather, it confirms the idea that they are not corruptors, they are but improving things. Therefore, the intended meaning includes both refuting an idea (being corruptors) and assuring another (being righteous).

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). Here are two levels of addressing; Allāh is the first addresser and the the hypocrites are the second. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the characteristics of the hypocrites and about their sayings.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has revealed to His Prophet that there are some people (hypocrites) who say that they believe in Allāh and the Last Day while, in fact, they do not. '*And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.*' (2:8)

Suprasegmental features: This indefinite plural noun comes at the end of the verse. Thus, it is supposed to be a pause directly after reading it. Before pausing, the last syllable would be [-*uun*], while in continuous speech it would be [-*na*].

III. The functional hierarchy of translation problems: Plural nouns do not take indefinite articles in English. Arberry, H&K and Ghali use the word '*only*' before a plural

noun phrase. By doing so, they confirm the idea of (being righteous). However, they do not negate the idea of (being corruptors). Asad uses the noun phrase '*but improving things*'. He uses the contradicting conjunction 'but'. Asad achieves the two ideas. In addition, Asad uses present participial (gerund) similarly to the indefinite active noun in the source text which is an active participle.

Finding: A preferred translation would be '*but improving things*' just as Asad has said.

Sixth: Assuring an Idea without Restriction

2:102, Arabic text: وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Transliteration: *wama yuᶜallimaani min aħadin ħattaa yaquulaa innamaa naħnu fitnatun falaa takfur*

Arberry (AA): they taught not any man, without they said, 'We are but a temptation; do not disbelieve.'

Asad (MA): although these two never taught it to anyone without first declaring, "We are but a temptation to evil: do not, then, deny [God's] truth!"

Al-Hilali & Khan (H&K): but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."

Ghali (MG): and in no way did they teach anyone till they said, "Surely we are only a temptation, so, do not disbelieve."

The following table represents the Arabic indefinite noun and its four translations.

N. of verse	102
The Arabic source	فِتْنَةٌ
Arberry	but a temptation;
Asad	but a temptation to evil:
Hilali & Khan	only for trial,
Ghali	only a temptation,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*fitnatun*] is indefinite, singular predicate of subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the two angels, Harut and Marut of Babylon. It has been said that some people have insisted on learning magic from the two angels. So, the Angels have not taught any man without saying: 'We are only a temptation, a trial from Allāh for people. Do not disbelieve, then'.

Commentary: According to the explanation stated above, the word [*fitnatun*] is indefinite as it denotes the act of confirming the idea that they are a temptation. The ideas of restriction and of identification are excluded, this means that they are not the only temptation nor are they identified as temptation. Otherwise, definiteness had better be used. Indefiniteness, here, indicates no idea other than assuring the fact that they are only a temptation to evil.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh), as he is addressed previously in verse 99 (*Indeed, We have sent down to you [Muhammad] manifest verses*). There are two levels of addressers; Allāh and the two angels. The theme is to inform the Prophet (Pbuh) about the era of Solomon and the story of Harut and Marut with those who had persisted to learn sorcery. They confess that they are temptation. The motive for the production or reception of the source text is to show that those who learn sorcery know that it is bad and it is some sort of disbelieving. Therefore, they deserve penalty.

II. Source-text analysis: Presupposition: The previous knowledge, in the same verse (2:102) that Solomon did not disbelieve, but the devils disbelieved. They have been teaching men magic and that things sent down to Harut and Marut at Babylon. '*They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot*' (2:102).

Suprasegmental features: The nunation in the word, *fitnatun,* is followed by */f/* sound. They are not assimilated but read with *ghunna*.

III. The functional hierarchy of translation problems: Arberry and Asad use the contradictory '*but*'. They perhaps use it as an adverb meaning '*no more than*'. H&K and Ghali use the word '*only*' which clearly means '*merely*'. All of them use indefinite article except H&K who do not. They use '*for*' instead, influenced by the idea that Allāh has sent

down the two angels to people as trial as if those angels were sent down **for** this purpose. Anyway, indefiniteness, here, is clearly meant to confirm an idea not to do anything else.

Finding: A preferred translation would be '*[only] a temptation*'.

Seventh: Non-restriction and Non-identification

2:81, Arabic text: بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Transliteration: *balaa man kasaba sayyi'atan wa aḥaaṭat bihi khaṭē'atuhu fa'ulā'ika aṣḥaabuˆunnaari hum fiihaa khaaliduun(a)*

Arberry (AA): Not so; who so earns evil, and is encompassed by his transgression -- those are the inhabitants of the Fire; there they <u>shall dwell forever.</u>

Asad (MA): Yea! Those who earn evil and by their sinfulness are engulfed - they are destined for the fire, <u>therein to abide;</u>

Al-Hilali & Khan (H&K): Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they <u>will dwell therein forever.</u>

Ghali (MG): Yes indeed, whoever has earned an odious deed and his offense(s) have encompassed him, then those are therein the companions (i.e. inhabitants) of the Fire; they <u>are therein eternally (abiding).</u>

The following table represents the indefinite noun and its four translations.

N. of verse	81
The Arabic source	خَالِدُونَ
Arberry	shall dwell forever.
Asad	therein to abide;
Hilali & Khan	will dwell therein forever.
Ghali	are therein eternally (abiding).

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*khaaliduun(a)*] is indefinite, plural predicate of subject in the nominative case. It is marked by the nonexistence of the definite article 'al-', and the existence of the nominative mark '-uun'. It is a sound masculine plural. So it does not take

nunation. It is at the very end of the verse, therefore, the last sound /a/ is not pronounced before pausing. It is only pronounced in continuous reading.

b. Semantic Analysis:

Interpretation (content): The verse is about the Jews who were writing with their own hands and, then, saying it is from Allāh. This is to purchase little. They said that the Hell-fire would touch them but for a few numbered days. Allāh has said that the situation is not so. The one, who earns evil and his bad sins surround him, died an idolater, is a permanent dweller inside Hell.

Commentary: According to the explanation stated above, the word [*khaaliduun*] is indefinite as it denotes that those who do evil, in the way above, are, indeed, eternal dwellers inside Hell afterlife. Indefiniteness, in this case, does not denote that these are the only ones eternally dwelling in Hell nor does it indicate that they are familiar by their everlasting dwelling of Hell. It denotes just the act of informing that these are to dwell eternally inside Hell.

c. Functional Analysis:

I. The translation brief: The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) the fact that those Jews, who say that they will be tortured in Hell for few days, will be eternally dwelling Hell.

II. Source-text analysis: Presupposition: The previous knowledge that there are some Jews who write a book with their own hands and, then, say it is from Allāh in order to purchase a little price. They claim that the Hell-fire would touch them but for few numbered days. *'And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.'* (2:80)

Suprasegmental features: The word '*khaaliduun*' is pronounced '*khaaliduuna*' only in continuous speech. However, before a pause the /a/ sound is dropped.

III. The functional hierarchy of translation problems: Arberry and H&K use full sentence in the future to render this Arabic indefiniteness. They do so considering what would be afterlife. They render the idea of everlasting as 'forever'; '*they shall dwell (therein) forever*'. Asad uses the phrase '*are therein to abide*'. However, Ghali uses '*are therein eternally (abiding)*'. These differences in rendering the indefinite noun '*khaaliduun*' may be due that this word is an active participle and, in Arabic, it is a sound expression to

use an indefinite active participle as a predicate without a main verb. However, in English, the use of indefinite active participle requires a verb to stand as a predicate. Note the following examples:

    a. *They are everlasting.* (V. present continuous)

    b. *They are the everlasting.* (N. definite)

Yet, Arabic does not require a verb for each sentence. Many full sentences do not have any obvious verbs at all. Or the differences perhaps are due that the Arabic word '*khaaliduun*' includes two denotations; human and everlasting. These require two words in English instead.

Finding: A preferred translation would be '*they [are], therein, everlasting dwellers* '.

2: 154, Arabic text: وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ

Transliteration: *wala taquuluu liman yuqətalu fii sabiiliˆillaahi amwaatun bal aħyā'un wa laakin laa tash^curuun*

Arberry (AA): And say not of those slain in God's way, 'They are dead'; rather <u>they are living,</u> but you are not aware.

Asad (MA): And say not of those who are slain in God's cause, "They are dead": nay, <u>they are alive,</u> but you perceive it not.

Al-Hilali & Khan (H&K): And say not of those who are killed in the Way of Allah, "They are dead." Nay, <u>they are living,</u> but you perceive (it) not.

Ghali (MG): And do not say of whomever are killed in the way of Allah, " (They are) dead." No indeed, <u>they are alive</u> but you are not aware.

    The following table represents the indefinite noun and its four translations.

N. of verse	154
The Arabic source	أَحْيَاءٌ
Arberry	they are living,
Asad	they are alive,
Hilali & Khan	they are living,
Ghali	they are alive

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*aḥyā'un*] is indefinite, plural predicate of a deleted subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found. It is a broken plural.

b. Semantic Analysis:

Interpretation (content): According to Al-Jalalayn (2007, p. 27), the verse is about those murdered in the way of Allāh. Allāh informs the believers that those martyrs are not, as people say, dead; but, rather they are living. Their spirits are contained in green birds that take wing freely wherever they wish in Paradise; but people are not aware, i.e. they do not know their condition.

Commentary: According to the explanation stated above, the word [*aḥyā'un*] is indefinite as it denotes the condition of the martyrs afterlife, i.e. just the act of informing that they are alive. This indefiniteness is intended not to restrict the status of living to these martyrs exclusively. Rather it indicates that they are not the only living souls afterlife. Otherwise, definite noun phrase would be used. The martyrs are living and other dead people are alive too.

c. Functional Analysis:

I. The translation brief: The addressees are the believers, as they are addressed through the previous verse (153) by saying: '*O you who believe, seek help in patience*'. The motive for the production or reception of the source text is to inform them about a matter of which they are not aware, that is the living condition of the martyrs afterlife and to order them not to say that these martyrs are dead.

Al-Wahidi (2008, p. 11) *states* that this verse was revealed about those Muslims who were killed at Badr. This is because people used to say about any man who was killed for the sake of Allāh: "So-and-so has died and will miss all the comfort and pleasures of this worldly life". And as a response, Allāh, exalted is He, revealed this verse.

II. Source-text analysis: Suprasegmental features: The nunation of the word '*aḥyā'un*' is assimilated to the following sound /w/. They should be read with *ghunna.*

III. The functional hierarchy of translation problems: Arberry and H&K use the sentence '*they are living*'. Asad and Ghali use the sentence '*they are alive*'. Both sentences indicate non-restriction.

Finding: A preferred translation would be '*[they are] alive*' as it, in my view, denotes an unknown life more than the phrase '*[they are] living*'.

2:189, Arabic text: يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ

Transliteration: *yas'aluunaka ᶜani^il'ahillati qul hiya mawaaqiitu linnaasi waˆalħajj*

Arberry (AA): They will question thee concerning the new moons. Say: 'They are <u>appointed times</u> for the people, and the Pilgrimage.'

Asad (MA): THEY WILL ASK thee about the new moons. Say: "They indicate <u>the periods</u> for [various doings of] mankind, including the pilgrimage."

Al-Hilali & Khan (H&K): They ask you (O Muhammad SAW) about the new moons. Say: These are <u>signs to mark fixed periods of time</u> for mankind and for the pilgrimage.

Ghali (MG): They ask you concerning the new moons (Literally: crescents). Say, "They are <u>fixed times</u> for mankind, and (for) the Pilgrimage."

The following table represents the indefinite noun and its four translations.

N. of verse	189
The Arabic source	مَوَاقِيتُ
Arberry	appointed times
Asad	the periods
Hilali & Khan	signs to mark fixed periods of time
Ghali	fixed times

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*mawaaqiitu*] is indefinite, plural predicate of subject in the nominative case. It is marked by the nonexistence of the definite article 'al-', and the existence of the nominative mark '-u' which is dropped before a pause. Nunation is not present, because the noun is a diptote.

b. Semantic Analysis:

Interpretation (content): The verse is about those who ask Muhammad (Pbuh) about the new moons: 'why do they seem very thin, and then wax until they are full of light, and then wane again as at the first, and are not always the same in the way that the sun is?' Allāh informs him to say: 'they are signs to mark appointed periods of time for people to

know the times for sowing the land, for business, for their women's waiting periods, their fast and breaking and the Pilgrimage' (by which its season is known).

Commentary: According to the explanation stated above, the word '*mawaqiitu*' is indefinite and plural as it denotes its many uses by people in their lives. However, one can infer that there are other signs to mark fixed periods of time, e.g. the Sun, rain, day, night, hot, cold, weather etc… This inference is raised not only out of one's observation of the universe but also out of the indefiniteness of the word '*mawaqiitu*'. This indefinite noun indicates that non-restriction.

c. Functional Analysis:

The addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) what to say in replying to those who ask many unuseful questions. Al-Wahidi states (p 55) that Mu^{c}aaz ibn Jabal has said to Muhammad (Pbuh) that the Jews had asked a lot about the new moons. Therefore, this verse is revealed.

Asad uses definite noun phrase '*the periods*'. The cause for this may be misunderstanding of the purpose of the Arabic indefiniteness of predicates (non-restriction, unlike that of definiteness of predicates which is restriction). However, this use of definiteness denotes that these are the only periods for various doings of mankind. And this is not intended by the verse. Arberry and Ghali use bare noun phrases as English plural nouns do not take indefinite articles. They use '*appointed times*' and '*fixed times*' respectively. They consider the fixed time and its sign are one thing. However, this use may result in misperception and confusion. This may denote that there are fixed times in the world other than those mentioned in the verse. In fact, there are other signs not other fixed times. H&K tend to be more precise and use '*signs to mark fixed periods of time*' which is more indicative and representative of the purposes of indefiniteness.

Finding: A preferred translation would be '*[signs to mark fixed] periods of time*' just as H&K have used.

2:216, Arabic text: وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ

Transliteration: *wa ^{c}asaa an takrahuu shay'an wa huwa <u>khayrun</u> lakum wa^{c}asa an tuḥibbuu shay'an wa huwa <u>sharrun</u> lakum*

Arberry (AA): Yet it may happen that you will hate a thing which is <u>better</u> for you; and it may happen that you will love a thing which is <u>worse</u> for you;

Asad (MA): but it may well be that you hate a thing the while it is <u>good</u> for you, and it may well be that you love a thing the while it is <u>bad</u> for you:

Al-Hilali & Khan (H&K): and it may be that you dislike a thing which is <u>good</u> for you and that you like a thing which is <u>bad</u> for you.

Ghali (MG): and it may be that you hate a thing, while (Literally: and) it is <u>most charitable</u> for you; and it may be that you love a thing while (Literally: and) it is <u>evil</u> for you;

The following table represents the indefinite noun and its four translations.

N. of verse	216
The Arabic source	شَرٌّ – خَيْرٌ
Arberry	better – worse
Asad	good – bad
Hilali & Khan	good – bad
Ghali	most charitable – evil

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the words [*khayrun/sharrun*] are indefinites, singulars predicates of subject in the nominative case. They are marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about fighting disbelievers for the cause of Allāh which is prescribed for the Muslims. It is obligatory though it is hateful to them, by nature, because of the hardship involved. Yet, it may happen that they hate a thing which is good for them; and it may happen that they love a thing which is bad for them. This is because the soul inclines towards those desires which result in its destruction and its rejection of the religious obligations that would bring about its happiness.

Perhaps then even if they are averse to it, they will find much good in fighting, as a result of victory, booty, martyrdom or reward. While, if they were to reject fighting, even if they would like to do so, they will find much evil, because, then, they may be subjugated, impoverished and denied the reward. Allāh knows what is good for them and they do not. So they should strive in what He commands them.

Commentary: According to the explanation stated above, the word [*khayrun*] is indefinite as it denotes that it may happen that a hateful thing is good for us and vice versa.

Had this word come definite [*alkhayru*], it would have restricted goodness to what we hate. Consequently, this would have restricted goodness, in this verse, only to fighting disbelievers, i.e. there would have been no good thing other than fighting those disbelievers. Therefore, indefiniteness in the word [*khayrun*] has two denotations. One of them is the fact that fighting disbelievers is good for the addressees though unfamiliar. The other is that goodness is not restricted to fighting disbelievers (non-restriction).

What was just previously stated about the word [*khayrun*] is applicable to the word '*sharrun*' with some reservations.

c. Functional Analysis:

     I. The translation brief: The addressees are the believers and Muhammad (Pbuh). The motive for the production or reception of the source text is to prepare them to accept fighting disbelievers though they hate fighting, and to establish the rule that not always what we dislike is bad for us and, similarly, not always what we desire is good for us. This last rule is one of the great instructions of the Qur'an and the teachings of Islam.

     II. Source-text analysis: Presupposition: The previous knowledge, in the same verse (2:216), that Allāh has prescribed fighting for the believers and Muhammad (Pbuh) though it is a hateful thing. '*Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it,*' (2:216)

Suprasegmental features: The nunation in the words, *khayrun/sharrun,* is followed by /l/ sound. They are assimilated to this /l/ sound.

     III. The functional hierarchy of translation problems: Ghali uses the phrase '*most charitable*' which denotes many and great goodness. However, the word '*most*' is not similarly used in English. It may be accompanied by '*the*' and, then, it indicates superlative. Consequently, Ghali's translation is likely to denote that what is hated by them may be the best for them. Using '*most*' without '*the*', Ghali thinks he has found a way out of the meaning of the superlative structure. The reason that leads to Ghali's translation is perhaps misconception of the purpose. Ghali seems to understand that the function of the word '*khayrun*' is to denote multiple and plenty of good things.

Arberry uses the words '*better*' and '*worse*' without the word '*than*'. He assumes that there is a comparative case, i.e. what is hateful may be better than what is liked and vice versa. This is perhaps true; the words '*khayr*' and '*shar*' can be treated as comparatives. However, still this is not the precise purpose of indefiniteness in this verse. H&K and Asad use the

words '*good*' and '*bad*'. They use these words generally. By doing so, they are closer than the others in getting the purpose of this indefiniteness.

Finding: A preferred translation would be '*good/bad*'.

This part has discussed the indefinite noun phrases in some verses of Al-Baqara classified according to their purposes which are greatly related to the context of these verses (semantic, syntactic and functional aspects). The next part deals with the indefinite noun phrases in some verses of Al-A'raf. Accordingly, it is categorized according to the purposes of these indefinites. The same procedures are followed.

3.2 Indefinite Noun Phrases in Al- A'raf

In this section, the indefinite subjects are considered first followed by analyzing the indefinite predicates.

3.2.1 Indefinite Subjects

This section is categorized according to the purposes of the indefinite subjects in the Arabic text.

First: Unidentified Quality

7:179, Arabic text: لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَاۚ

Transliteration: *lahum quluubunˆ laa yafqahuuna bihaa wa lahum aᶜyununˆ laa yubəṣiruuna bihaa wa lahum ādhaanunˆ laa yasmaᶜuuna bihaa*

Arberry (AA): they have <u>hearts</u>, but understand not with them; they have <u>eyes,</u> but perceive not with them; they have <u>ears</u>, but they hear not with them.

Asad (MA): who have <u>hearts</u> with which they fail to grasp the truth, and <u>eyes</u> with which they fail to see, and <u>ears</u> with which they fail to hear.

Al-Hilali & Khan (H&K): They have <u>hearts</u> wherewith they understand not, they have <u>eyes</u> wherewith they see not, and they have <u>ears</u> wherewith they hear not (the truth).

Ghali (MG): they have <u>hearts</u> with which they do not comprehend, and they have <u>eyes</u> with which they do not behold, and they have <u>ears</u> with which they do not hear.

The following table represents the indefinite noun and its four translations.

N. of verse	179
The Arabic source	آذَانٌ ـأَعْيُنٌ ـ قُلُوبٌ
Arberry	hearts, -eyes,-ears,
Asad	hearts – eyes- ears
Hilali & Khan	hearts – eyes- ears
Ghali	hearts – eyes- ears

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the words [*quluubun, aᶜyunun* and *ādhaanun*] are indefinites, plurals and subjects of predicates in the nominative case. They are marked by the existence of

nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found for each. All of them are broken plural.

b. Semantic Analysis:

Interpretation (content): The verse is about the dwellers of Hell (people and jinn). They deserve going to Hell as they do not understand the truth, nor do they perceive the proofs of Allāh's power, nor do they hear the speech of Allāh either. They have hearts, eyes and ears. Yet, they do not benefit from them. These are like cattle in their failure to understand, perceive or listen.

Commentary: According to the explanation stated above, the three words are indefinite as they indicate that those, who have such hearts, eyes and ears, fail to understand, perceive or listen. As if they have hearts, eyes and ears of unfamiliar types other than the common types. Allāh has created them for Hell, as stated in the beginning of the same verse. The point is not that they do not use their hearts, eyes and ears. The point is that they are stubborn; their hearts, eyes and ears are created of unfamiliar types other than the usual types, as if to say that they are created for Hell.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh) and the believers. The motive for the production or reception of the source text is to enhance the idea of truthfulness of the Prophet (Pbuh) through describing the Jews who accuse the Prophet (Pbuh) of lying; however, they know that he is honest and true. Al-Zamakhshary (1430 AH, p. 396)

II. Source-text analysis: Presuppositions are: The previous knowledge that whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, then, those who are the losers. And Allāh has created many of jinn and people for Hell. '*Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.*' (7:178)

Suprasegmental features: Nunation in each word is assimilated to the following /l/ sound in continuous speech. However, the sounds /-un/ are dropped before a pause in case of unwilled pausing.

III. The functional hierarchy of translation problems: The four translators use bare plural nouns in their rendering of the three words. This is because the English plural

nouns do not take indefinite articles. However, a phrase such as '*a kind of*' may be useful to indicate the purpose of the Arabic indefinite nouns precisely, which is unidentified quality.

Finding: A preferred translation would be '*[a kind of] hearts*', '*[a kind of] eyes*' and '*[a kind of] ears*'.

Second: Glorification and Clarity

7:73, Arabic text: قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً

Transliteration: *qad jā'atkum bayyinatun ˆ min rabbikum haadhihi naaqatuˆ ullāhi lakum āya(tan)*

Arberry (AA): there has now come to you <u>a clear sign</u> from your Lord -- this is the She-camel of God, to be a sign for you.

Asad (MA): <u>Clear evidence</u> of the truth has now come unto you from your Sustainer. "This she-camel belonging to God shall be a token for you:

Al-Hilali & Khan (H&K): Indeed there has come to you <u>a clear sign</u> (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you;

Ghali (MG): <u>A Supremely evident (sign)</u> from your Lord has already come to you. This is the she-camel of Allah to be a sign for you.

The following table represents the indefinite noun and its four translations.

N. of verse	73
The Arabic source	بَيِّنَةٌ
Arberry	a clear sign
Asad	Clear evidence
Hilali & Khan	a clear sign
Ghali	A Supremely evident (sign)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*bayyinatun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Thamūd whose brother is Sālih. He says to them that truly there has come to them a clear proof, an illustration, from their Lord, of his truthfulness, this is the she-camel of Allāh, a sign for them. The story began when they had asked him to make it come out of a specific rock which they had designated.

Commentary: According to the explanation stated above, the word [*bayyinatun*] is indefinite as it denotes a great sign and clear evidence that Sālih is true. Therefore, indefiniteness, here, indicates greatness and clarity. The modification [*min ˆ rabbikum*] emphasizes that clarity, as it specifies the indefinite noun.

c. Functional Analysis:

I. The translation brief: The addresser of these words is Sālih. The addressees are his people (Thamōd). The motive for the production or reception of the source text is to convince them to worship Allāh and not to harm the camel.

II. Source-text analysis: Presuppositions are: the previous knowledge that Sālih has said to his people: '*O my people, worship Allāh! You have no god other than Him*'. (7:73) Suprasegmental features: Nunation is assimilated to the following /m/ sound in continuous speech. They are pronounced with ghunna. However, the sounds /-tun/ are dropped before any unwilled pause.

III. The functional hierarchy of translation problems: The four translators use modified noun phrases with adjectives. Yet, three of them (Arberry, Asad, and H&K) use the adjective of clarity '*clear*'. They, evidently, use this as to communicate the clarity denoted by the indefinite noun in Arabic. However, they miss the other denotation, which is greatness. Arberry and H&K use the indefinite article '*a*'. But, I do not know why Asad does not! As for Ghali, he uses an indefinite noun in brackets (sign) modified by adverbial-adjective phrase (a supremely evident). By doing so, Ghali conveys the two denotations of the indefiniteness in this context ('*supremely*' is for greatness, '*evident*' is for clarity and the idefinite article '*a*' is for the sake of syntax as the modified noun is singular and countable).

Finding: A preferred translation would be '*a [great and] clear evidence*' or just as Ghali's which is '*a supremely evident sign*'.

Third: Increase in Quantity

7:181, Arabic text: وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Transliteration: *wa mimman khalaqnaa ummatun ˆyahduuna bilħaqqi wa bihi yaᶜdiluun*

Arberry (AA): Of those We created are <u>a nation</u> who guide by the truth, and by it act with justice.

Asad (MA): Now, among those whom We have created there are <u>people</u> who guide [others] in the way of the truth and act justly in its light

Al-Hilali & Khan (H&K): And of those whom We have created, there is <u>a community</u> who guides (others) with the truth, and establishes justice therewith.

Ghali (MG): And of the ones We created are <u>a nation</u> who guide with the Truth and by it do justice.

The following table represents the indefinite noun and its four translations.

N. of verse	181
The Arabic source	أُمَّةٌ
Arberry	are a nation
Asad	are people
Hilali & Khan	is a community
Ghali	are a nation

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ummatun*] is indefinite singular subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers of Muhammad (Pbuh). Or it may be about the religious preachers and scientists of Islam. Allāh says that of those whom He has created there are *a nation* who guide by the truth and act justly therewith.

Commentary: According to the explanation stated above, the word [*ummatun*] is indefinite as it denotes increase in quantity, i.e. a lot of people. However, it is singular indicating that they are many and the exact number is unknown. The use of the verb '*yahduuna*', in its plural form, emphasizes the idea of the state of being numerous. In addition, being a singular, this indefinite noun implies the unity of those who guide others in the way of truth and act justly in its light.

The Arabic word '*ummatun*' does not necessarily denote people. It can be applied to many creatures. [Allāh says in Al-Anᶜaam (38): [*wa maa min dābatin fiˆil'arḍi wa laa ṭā'irinˆyaṭiiru bijanaaĥayhi illaa **umamun** amthaalukum*] (There is not a moving (living)

creature on earth, nor a bird that flies with its two twings, but are communities like you).] However, in case it means the people of Muhammad (Pbuh), indefiniteness, then, denotes *'not all of them but a lot of them'*.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh) and the believers. The motive for the production or reception of the source text is to state that Allāh has created a lot of people who guide by the truth in contrast to those whom Allāh has created for Hell.

II. Source-text analysis: Presuppositions are: The previous knowledge that Allāh has created many of jinn and people for Hell. *'And surely, We have created many of the jinns and mankind for Hell'* (7:179)

Suprasegmental features: Nunation is assimilated to the following /y/ sound in continuous speech. They are pronounced with ghunna.

III. The functional hierarchy of translation problems: Asad uses the words '*are people'* in rendering this indefinite noun. He uses a plural noun with a plural verb. He is influenced by the plural verb '*yahduuna'*. Yet, he breaks the unity of the source singular word. Moreover, he restricts the meaning to people. H&K use indefinite singular noun with a singular verb '*is a community'*. They try to be close to the source text. However, the word '*community'* does not exactly mean '*nation'*. A nation is large in number more than a community. Moreover, H&K continue using a singular verb '*guides'*. This does not indicate increase in quantity too.

However, Arberry and Ghali use the indefinite singular noun '*a nation'* with two plural verbs '*are, guide'*. They write: '*are a nation who guide'*. Although, breaking the English rules, they could render the Arabic denotations of the indefiniteness in this verse, i.e. increase in quantity, unity, and vagueness in terms that the individuals of this nation are unknown.

Finding: A preferred translation would be such as Arberry and Ghali's; '*are a nation who guide'*.

Fourth: Increase in Quantity and Aggrandizement Together

7:113, Arabic text: وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

Transliteration: *wa jāʾaˀ assaħaratu firˁawna qaaluu inna lanaa la'ajəran in kunnaa naħnuˀ ulghaalibiin*

Arberry (AA): And the sorcerers came to Pharaoh, saying, 'We shall surely have <u>a wage,</u> if we should be the victors?'

Asad (MA): And the sorcerers came unto Pharaoh [and] said: "Verily, we ought to have <u>a great reward</u> if it is we who prevail."

Al-Hilali & Khan (H&K): And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be <u>a (good) reward</u> for us if we are the victors."

Ghali (MG): And the sorcerers came to Firaawn; they said, "Surely we will indeed have <u>a reward</u> in case we ourselves, are the over comers."

The following table represents the indefinite noun and its four translations.

N. of verse	113
The Arabic source	لَأَجْرًا
Arberry	a wage
Asad	a great reward
Hilali & Khan	a (good) reward
Ghali	a reward

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [la'jəran] is indefinite singular subject of *inna* in the accusative case. It is marked by nunation in the source text. Therefore, the definite article 'al-' is not present.

b. Semantic Analysis:

Interpretation (content): The verse is about the sorcerers and Pharaoh. They came to him saying: 'Surely, there will be a great wage for us if we are the victors?' The context is about the challenge between Moses and the sorcerers of Pharaoh. Those asked Pharaoh a reward which is big and great if they are the victors.

Commentary: According to the explanation stated above, the word [la'ajəran] is indefinite as it denotes increase in quantity and greatness in value.

c. Functional Analysis:

I. The translation brief: There are two levels of addressing; Allāh addresses Muhammad (Pbuh) and the sorcerers address Pharaoh. The motive for the production or

reception of the source text is to indicate the great value of this challenge through having a promise from Pharaoh of a big and great reward.

II. Source-text analysis: Presuppositions are: the previous knowledge that the people of Pharaoh have said to him that Moses is, indeed, a well-versed sorcerer, and that he ought to send callers to the cities to bring to him all well-versed sorcerers. '*The chiefs of the people of Firaun (Pharaoh) said: "This is indeed a well-versed sorcerer; "He wants to get you out of your land, so what do you advise?" They said: "Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) "That they bring up to you all well-versed sorcerers.*' (7:109-12)

Suprasegmental features: Nunation is not assimilated to the following /i/ sound in continuous speech. There is a *qalqala* to which I may refer as /ə/.This is something, like the schwa in English, which said with the following Arabic sounds when they are in jussive (*q, ṭ, b, j,* and *d*).

III. The functional hierarchy of translation problems: The four translators use the indefinite article 'a' in rendering this noun. Arberry and Ghali use '*a wage*' and '*a reward*' respectively. Yet, they do not render the purpose of indefiniteness. H&K use the adjective '*good*' which is not enough to indicate the value of the reward which the sorcerers wish to take. Asad uses the adjectival phrase 'a *great reward*'. The word '*great*' may include both functions: great in value and in amount. Therefore, using indefiniteness alone to render the Arabic purposes into English is not enough in this case. Proper adjectives may be required.
Finding: A preferred translation would be 'a *[great] reward*'.

Fifth: Decrease in Quantity and Restriction

7:61, Arabic text: قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

Transliteration: *qaala yaa qawmi laysa bii dalaalatunˆwalaakinnii rasuulunˆminˆrrabbiˆ ilᶜaalamiin*

Arberry (AA): Said he, 'My people, there is no <u>error</u> in me; but I am a Messenger from the Lord of all Being.'

Asad (MA): Said [Noah]: "O my people! There is no <u>error</u> in me, but I am an apostle from the Sustainer of all the worlds.

Al-Hilali & Khan (H&K): [Nuh (Noah)] said: "O my people! There is no <u>error</u> in me, but I am a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists)!

Ghali (MG): Said he, "O my people! There is no <u>errancy</u> in me; but I am a Messenger from The Lord of the worlds.

The following table represents the indefinite noun and its four translations.

N. of verse	61
The Arabic source	ضَلَالَةٌ
Arberry	error
Asad	error
Hilali & Khan	error
Ghali	errancy

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ḍalaalatun*] is indefinite singular subject of *laysa* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Noah (p). His people said to him: 'we see you in plain error'. In replying to this, he said: 'My people, there is not an error in me, but I am a messenger from the Lord of the Worlds'. Thus, Noah (p) negates the existence of irrationality in him.

Commentary: According to the explanation stated above, the word [*ḍalaalatun*] is indefinite as to indicate that there is not an error in Noah even if it is little-some. Consequently, no big aberrance is in him considering this context. Since the context is about inviting people to worship Allāh, the word '*ḍalaalatun*' is confined to this (restriction). That is, Noah (p) is not to negate all kinds of error out of himself (inclusiveness). He, debates about the idea of worshipping Allāh. So, he refutes the accusation that there is an error in him concerning this idea. This meaning is achieved by the use of the negative particle [*laysa*] in the Arabic text. Using an indefinite singular noun, in negative sentences with *laysa*, negates one thing. Negating one thing, in this context, denotes decrease in quantity. While negation with the particle *laa,* which is for negating the whole genus, negates the existence of any of the individuals related to the referent absolutely. Consider the word '*rayba*' in Al-Baqara (2) above.

c. Functional Analysis:

I. The translation brief: The addresser of the source text is Noah (p) and the addressees are his people. The motive for the production or reception of the source text is to refute their sayings about him.

II. Source-text analysis: Presuppositions are: The previous knowledge that Noah has told his people to worship Allāh. Then, they have said to him that he is unreasonable and in error. '*he said: O my people! Worship Allāh! You have no other Ilaah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day! The leaders of his people said: Verily, we see you in plain error.*' (7:59-60)

Suprasegmental features: Nunation is assimilated to the following /w/ sound in connected speech. They are pronounced with ghunna. There is something which is very important here; that is the nunation of the word *ḍalaalatun* (nominative case) in contrast to (the accusative case) without nunation in the word *rayba* discussed above. The first is the case used for negating one thing. However, the second is the case used for negating genus. Both are negated indefinites, however, they have different purposes. They are marked by different word endings; /-un/ and /-a/ respectively. This way of differenciating through negated indefiniteness is not found in English. It is specific to Arabic.

III. The functional hierarchy of translation problems: The four translators render this indefinite noun without an article. They do so because the word is singular and negated. Therefore, they assume that to say '*there is no error*' is the same as to say '*there is no an error*' or even '*there is no one error*'. All of them use the negation particle '*no*'. Did they use the word '*not*', they would then use the indefinite article '*an*'; '*there is not an error*' (using *laysa* to negate one thing for the purpose of decreasing in quantity). Or, they may add another word to denote decrease in quantity, e.g., '*little*'. Consequently, they would render the purpose of this indefiniteness.

Finding: A preferred translation would be '*there is not an error*' or '*there is no [slight] error*'.

Sixth: Indeterminacy through Obscurity and Vagueness

7:34   Arabic text: وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ

Transliteration: *wa likulli ummatin ajal(un)*

Arberry (AA): To every nation <u>a term</u>;

Asad (MA): And for all people <u>a term</u> has been set:

Al-Hilali & Khan (H&K): And every nation has its <u>appointed term;</u>

Ghali (MG): And to every nation (there is) <u>a term;</u>

The following table represents the indefinite noun and its four translations.

N. of verse	34
The Arabic source	أَجَلٌ ۚ
Arberry	a term;
Asad	a term
Hilali & Khan	appointed term;
Ghali	a term;

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ajalun*] is indefinite, singular and backwarded subject of predicate in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about all human beings. Allāh says to them that every nation/community has a term; a finite period of time. When their term comes they can neither delay it, nor can they advance it (bring it forward) a single hour.

Commentary: According to the explanation stated above, the word [*ajal(un)*] is indefinite as it denotes obscurity. The term of every nation is unknown.

c. Functional Analysis:

I. The translation brief: The addressees of the source text are human beings (sons of Adam). The motive for the production or reception of the source text is to threaten the people of Mecca of the torture from Allāh at an appointed time known only by Him, similar to the other torments which have afflicted the preceding nations.

II. Source-text analysis: Presuppositions are: The previous knowledge that Allāh orders His prophet (Pbuh) to inform about the things that Allāh has forbidden such as great evil sins and joining partners in worship with Allāh. '*Say (O Muhammad Pbuh): (But) the things that my Lord has indeed forbidden are AlFawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds),*

unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.[39]' (7:33)

Suprasegmental features: There is an optional pause directly after the word '*ajalun*'. However, continuous reading is recommended.

III. The functional hierarchy of translation problems: Arberry, Asad and Ghali use an indefinite singular noun to render this word. Some of them use semicolon (Arberry and Ghali) and some do not (Asad). As for H&K, they use a bare adjectival phrase '*appointed term*'. They try to render that each term is set and known by Allāh. This is right. However, the purpose of the indefiniteness in this context is rather to show that each term is unknown to people. This would make people take a warning.

Finding: A preferred translation would be '*a term*'.

Seventh: Disdain and Affront

7:201, Arabic text: إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ

Transliteration: *inna alladhiina ittaqaw idhaa massahum ṭā'ifunˆ mina ashshayṭaani tadhakkaruu fa'idhaa hum mubəṣiruun*

Arberry (AA): The godfearing, when <u>a visitation</u> of Satan troubles them, remember, and then see clearly;

Asad (MA): Verily, they who are conscious of God bethink themselves [of Him] whenever <u>any dark suggestion </u> from Satan touches them - whereupon, lo! they begin to see [things] clearly

Al-Hilali & Khan (H&K): Verily, those who are Al-Muttaqun (the pious - see V.2:2), when <u>an evil thought</u> comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright).

Ghali (MG): Surely the ones who are pious, when <u>a visitation</u> of Ash-Shaytan (the all-vicious (one), i.e., the Devil) touches them, remind themselves, then, only then are they (clear) beholders.

The following table represents the indefinite noun and its four translations.

N. of verse	201
The Arabic source	طَائِفٌ

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[39] Al-Hilali and Khan. 1996.

Arberry	a visitation
Asad	any dark suggestion
Hilali & Khan	an evil thought
Ghali	a visitation

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*ṭā'ifun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers (those who fear Allāh). When a visitation (an evil thought) from Satan touches (overcomes) them, these remember Allāh's punishment and His reward and then distinguish clearly the truth from what is other than it.

Commentary: According to the explanation stated above, the word [*ṭā'ifun*] is indefinite as it denotes triviality of the evil thoughts of devils. One can overcome these just by remembering Allāh (His punishment and His reward). This indefinite noun is modified by the adjectival phrase [*mina ashshayṭaan*], therefore, it is specified (Mustafa, 2010, p. 641).

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh) and the believers. The theme is to inform about the shielding means of the believers by which they can protect themselves against the evil thoughts from devils. The motive for the production or reception of the source text is to denote triviality of the evil thoughts of devils.

II. Source-text analysis: Presuppositions are: The previous knowledge that Allāh says, in the preceding verse, addressing His prophet (Pbuh) that if an evil whisper comes to him (Pbuh) from Satan, then he should seek refuge with Allāh. '*And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower*'. (7:200)

Suprasegmental features: Nunation is assimilated to the following /*m*/ sound in continuous speech. They are pronounced with ghunna.

III. The functional hierarchy of translation problems: Asad does not use indefinite article in his English translation. He uses the phrase '*any dark suggestion*'. Yet, he means any evil suggestion from Satan requires remembering Allāh and His power. This is good. However, the denotation that *any evil suggestion from Satan* is low, mean and cheap –though dangerous- is not included. *Any* includes all evil suggestions big or small. It does not necessarily indicate disdain. It seems that Asad has not got the right meaning and purpose of the Arabic indefiniteness in this verse. Arberry and Ghali use the indefinite phrase '*a visitation*'. They use indefinite article, but, they do not convey that the visitation is evil. H&K use the phrase '*an evil thought*' which denotes disdain (by indefiniteness) and the idea of wickedness (by using the adjective *evil*).

Finding: A preferred translation would be '*an evil thought*'.

Eighth: Singularization and Decrease in Quantity

7:131, Arabic text: وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُ

Transliteration: *fa'idhaa jā'at-humu ˆulħasanatu qaaluu lanaa hadhihi wa in tuṣibhum sayyi'atun yaṭṭayyaruu bimuusa wa man macahu*

Arberry (AA): but if <u>any evil</u> smote them, they would augur ill by Moses and those with him.

Asad (MA): and whenever <u>affliction</u> befell them, they would blame their evil fortune on Moses and those who followed him.

Al-Hilali & Khan (H&K): And if <u>evil</u> afflicted them, they ascribed it to evil omens connected with Musa (Moses) and those with him.

Ghali (MG): and in case <u>an odious</u> (thing) afflicted them, they would augur ill by Musa (Moses) and the ones with him.

The following table represents the indefinite noun and its four translations.

N. of verse	131
The Arabic source	سَيِّئَةٌ
Arberry	any evil
Asad	affliction
Hilali & Khan	evil
Ghali	an odious (thing)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*sayyi'atun*] is indefinite singular subject of a verb in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the people of Pharaoh. Whenever good things such as fertility and abundance, came to them, they said, 'ours is this', that is, we deserve it (our due), and they did not give thanks for it. And whenever an evil thing such as drought or hardship, smote or afflicted them, they would blame their evil fortune on Moses and those who followed him.

Commentary: According to the explanation stated above, the word [*sayyi'atun*] is indefinite as it denotes individuality of the affliction. It also denotes decrease in quantity. This means that *affliction* happens rarely; thus, it is indefinite in the Arabic source. However, *good things* happen commonly. Therefore, the word is definite in the Arabic source. Al-Zamakhshary (1430AH: 380).

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh). The motive for the production or reception of the source text is to indicate the bad treatment of the people of Pharaoh towards Moses and his people.

II. Source-text analysis: Presuppositions are: The previous knowledge, in the beginning of the same verse (7:131), that when good came to the people of Pharaoh, they said: 'this belongs to us'. '*But whenever good came to them, they said: Ours is this.*' (7:131) Suprasegmental features: Nunation is assimilated to the following /*y*/ sound in continuous speech. They are pronounced with ghunna.

III. The functional hierarchy of translation problems: Arberry uses the phrase '*any evil*' to render the word in the source text into English. He tries to convey that the people of Pharaoh generally ascribe the bad affliction to Moses and his people. However, this general use of '*any*' may give the meaning that afflictions usually happen to those people. This indicates misperception of the translator.

Asad and H&K do not use modifiers at all. They use bare and singular nouns '*affliction*' and '*evil*' respectively. Obviously, they intend to use such words generally too. Only, Ghali is the one who uses indefinite noun phrase in his translation to the Arabic word '*sayyi'atun*'.

He uses [*an odious (thing)*]. He could use indefiniteness to denote decrease in quantity or individuality.

Finding: A preferred translation would be '*an affliction*'.

3.2.2 Indefinite Predicates

In this section the indefinite predicates in Al- A'raf are analyzed. They are categorized according to the purposes of the indefinites in the Arabic text.

First: Glorification and Aggrandizement

7:107, Arabic text: فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Transliteration: *fa'alqaa ᶜaṣaahu fa'idhaa hiya thuᶜbaanun mubiin*

Arberry (AA): So he cast his staff; and behold, it was <u>a serpent</u> manifest.

Asad (MA): Thereupon [Moses] threw down his staff, and lo! it was <u>a serpent,</u> plainly visible;

Al-Hilali & Khan (H&K): Then [Musa (Moses)] threw his stick and behold! it was <u>a serpent,</u> manifest!

Ghali (MG): So he cast his staff, and only then was it <u>an evident serpent;</u>

The following table represents the indefinite noun and its four translations.

N. of verse	107
The Arabic source	مُّبِينٌ ثُعْبَانٌ
Arberry	a serpent manifest.
Asad	a serpent, plainly visible;
Hilali & Khan	a serpent, manifest!
Ghali	an evident serpent;

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*thuᶜbaanun*] is indefinite, singular predicate of a subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Moses (p) and Pharaoh. Moses has told Pharaoh that he has come from Allāh with a clear proof. Therefore, he has demanded from

Pharaoh to let the children of Israel depart along with him. Pharaoh has replied that if Moses has come with a sign, then he ought to show it forth if he is one of those who tell the truth. Therefore, Moses cast down his staff and it was an enormous snake (manifest for all to see).

Commentary: According to the explanation stated above, the word [*thuᶜbaanun*] is indefinite as it denotes glorification of the enormous serpent. In addition, it is an unfamiliar snake. This means that it is a great snake which is not common. However, it also denotes specification because it is modified by the adjective 'evident'.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people that Allāh enables Moses with a miracle of the same sort of that of the sorcerers but it is real. This is done through telling the story of Moses and Pharaoh.

II. Source-text analysis: Presuppositions are: The previous knowledge that Pharaoh says to Moses in the preceding verse (7:106): '*if you have come with a sign, then show it forth if you are one of those who tell the truth*'.

Suprasegmental features: Nunation is assimilated to the following /m/ and pronounced with *ghunna*.

III. The functional hierarchy of translation problems: The four translators render the word in question as indefinite and singular noun. However, Arberry, Asad and H&K use unusual English post-modification structure. Arberry and H&K use '*a serpent, manifest*'. Asad uses '*a serpent, plainly visible*'. The reason for that perhaps is their desire to show that this serpent is likely to be a fact and not witchcraft (by trying to make the adjective prominent), however, it is unfamiliar. Anyway, Arberry and H&K use the adjective '*manifest*', however, Asad uses the adjective '*visible*' modified by the adverb '*plainly*' for emphasis. In addition, H&K use an exclamation mark '*a serpent, manifest!*' No one of these has rendered the idea of greatness of such a snake. As for Ghali, he uses '*an evident serpent*', a usual structure in English (pre-modification). He is influenced by the modification; however, he still does not render the idea of glorification.

Finding: A preferred translation would be '*an evidently [enormous] serpent*'.

7:123, Arabic text: إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ

Transliteration: *inna hadhaa lamakrun ˆ makartumuuhu fi ˆ ilmadiinati litukhrijuu minhaa ahlahaa*

Arberry (AA): Surely this is <u>a device</u> you have devised in the city that you may expel its people from it.

Asad (MA): Behold, this is indeed <u>a plot</u> which you have cunningly devised in this [my] city in order to drive out its people hence!

Al-Hilali & Khan (H&K): Surely, this is <u>a plot</u> which you have plotted in the city to drive out its people,

Ghali (MG): Surely this is <u>indeed a scheme</u> you have been scheming in the city that you may drive out its population.

The following table represents the indefinite noun and its four translations.

N. of verse	123
The Arabic source	لَمَكْرٌ
Arberry	a device
Asad	a plot
Hilali & Khan	a plot
Ghali	a scheme

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*lamakrun*] is indefinite, singular predicate of a subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the sorcerers. After they have bewitched the eyes of the people there and struck terror into them by displaying a great magic, Moses' stick (becoming a great snake) swallowed all the falsehood which they have showed. Therefore, they fell down prostrate saying that they believe in the Lord of Moses and Aaron. Pharaoh said: 'have you believed in him before I gave you permission? Surely, this, what you have done, is a great plot you have plotted in the city that you may drive its people out of it.

Commentary: According to the explanation stated above, the word [*lamakrun*] is indefinite as it denotes greatness of the plot claimed by Pharaoh. The emphatic *lam* is for emphasizing this meaning.

c. Functional Analysis:

I. The translation brief: The addresser of the source text is Pharaoh, and the addressees are sorcerers and the people who believed in the Lord of Moses after seeing the great sign of Moses. The motive for the production or reception of the source text is to threaten those people and to assert the false fact about the claimed plot made by Moses and the sorcerers.

II. Source-text analysis: Presuppositions are: The previous knowledge that there is a contest between the sorcerers and Moses. His snake swallowed their false snakes. Therefore, they believed at once. *'And We inspired Moosa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and then, and were returned disgraced. And the sorcerers fell down prostrate. They said: "We believe in the Lord of the Alameen (mankind, jinns and all that exists)'*. (7:117-21)

Suprasegmental features: Nunation is assimilated to the following sound /*m*/ and said with *ghunna*.

III. The functional hierarchy of translation problems: The four translations use indefinite articles in rendering this word. However, none of them has rendered the idea of greatness. Ghali uses the word '*indeed*' to emphasize the meaning, but he does not explain that meaning.

Finding: A preferred translation would be '*a [great] plot*'.

Second: Glorification and Non-restriction

7:109, Arabic text: قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ

Transliteration: *qaala almala'u min qawmi fir^cawna inna hadhaa lasaaħirun ^caliim(un)*

Arberry (AA): Said the Council of the people of Pharaoh, 'Surely this man is <u>a cunning sorcerer</u>

Asad (MA): The great ones among Pharaoh's people said: "Verily, this is <u>indeed a sorcerer of great knowledge,</u>

Al-Hilali & Khan (H&K): The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed <u>a well-versed sorcerer;</u>

Ghali (MG): The chiefs of Firaawn's (pharaoh's) people said, "Surely this is <u>indeed a knowledgeable sorcerer.</u>

The following table represents the indefinite noun and its four translations.

N. of verse	109
The Arabic source	لَسَاحِرٌ عَلِيمٌ
Arberry	a cunning sorcerer
Asad	indeed a sorcerer of great knowledge,
Hilali & Khan	a well-versed sorcerer;
Ghali	indeed a knowledgeable sorcerer.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*saaḥirun*] is indefinite, singular predicate of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Moses (p). After the exhibition of that huge serpent, the council of Pharaoh's folk said that, surely, that man was a cunning sorcerer and outstanding in the art of magic.

Commentary: According to the explanation stated above, the word [*saaḥirun*] is indefinite as it denotes a great sorcerer with a great deal of magical knowledge (glorification). The modification indicates that he is specified for his craft. At the same time, indefiniteness indicates that he is not the outstanding sorcerer exclusively, i.e. there are others who are very crafty in doing this (non-restriction). In addition, indefiniteness may indicate that they try to assure the fact of being just a cunning sorcerer no more. That is his doing so is not real; it is magic (just assuring a fact). The emphatic [*lam*] is used in order to emphasize this idea.

c. Functional Analysis:

I. The translation brief: The addressers of the source text are the council-people of Pharaoh and the addressee is Pharaoh. The motive for the production of the source text is to inform Pharaoh about the fact of Moses according to their views. They see him as a great sorcerer. However, they may have said so as to alleviate the terribly puzzled Pharaoh.

II. Source-text analysis: Presuppositions are: The previous knowledge discussed before about Moses and Pharaoh. '*(Firaun (Pharaoh)) said: "If you have come with a sign, show it forth, - if you are one of those who tell the truth." Then (Moosa (Moses)) threw his*

stick and behold! it was a serpent, manifest! And he drew out his hand, and behold! it was white (with radiance) for the beholders. The chiefs of the people of Firaun (Pharaoh) said: "This is indeed a well-versed sorcerer' (7:106-9)

Suprasegmental features: Nunation is fully pronounced (not assimilated) as the following sound is /ᶜ/.

   III. The functional hierarchy of translation problems: Arberry and H&K use an indefinite noun modified by an adjective preceding this noun. They use '*a cunning sorcerer*' and '*a well-versed sorcerer*' respectively. They only render the Arabic text literally. They perhaps attain the denotation of non-restriction. However, they have not rendered the other purposes of indefiniteness; greatness and assuring/confirming the fact that this is just wizardry. Asad and Ghali use the word '*indeed*' to confirm the idea of being a sorcerer. Asad uses the adjective '*great*' in his translation to render the idea of glorification indicated by indefiniteness. However, no one translation of the four has rendered the various denotations of indefiniteness (glorification, non-restriction and confirming a fact). This is perhaps due that there are various purposes of the indefiniteness in this example.

Finding: A preferred translation would be '*surely, this is indeed [just a well-versed] sorcerer of great knowledge*'.

Third: Continuity and Non-restriction

   7:22, Arabic text: إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

   Transliteration: *inna ashshayṭaana lakumaa ᶜaduwwunˆmubiin(un)*

   Arberry (AA): "Verily Satan is for you a manifest foe"?'

   Asad (MA): 'Verily, Satan is your open foe'?"

   Al-Hilali & Khan (H&K): Verily, Shaitan (Satan) is an open enemy unto you?"

   Ghali (MG): surely Satan is for you both an evident enemy?"

   The following table represents the indefinite noun and its four translations.

N. of verse	22
The Arabic source	عَدُوٌّ
Arberry	a manifest foe"?'
Asad	your open foe'?"

Hilali & Khan	an open enemy unto you?"
Ghali	an evident enemy?"

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [ᶜ*aduwwun*] is indefinite, singular predicate of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Adam and Eve. Allāh has let them dwell in Paradise and warned them not to approach certain tree. Satan has whispered suggestions to them to eat from the tree in order to disobey Allāh. So, after deception and tasting the tree, their private parts become visible. Allāh called out to them that He has prohibited them that tree and told them that Satan is an evident and standing/long-lasting enemy to them (the interrogative is meant as an affirmative).

Commentary: According to the explanation stated above, the word [ᶜ*aduwwun*] is indefinite as it denotes the continuity of the enmity and hostility of Satan towards Adam and Eve. This persistent enmity is specified as evident. Another denotation can be made by indefiniteness, in this context, is non-restriction, i.e. Satan is not the only enemy to Adam and Eve.

c. Functional Analysis:

I. The translation brief: There are two levels of addressers in this verse; Muhammad (Pbuh) is the first addressee and Adam and Eve are the second. The motive for the production or reception of the source text is to affirm that Satan is an evident enemy and he will be so to Adam and Eve. Thus, they should be cautious of his suggestions.

II. Source-text analysis: Presuppositions are: The previous knowledge, in the verses (7:11-18), that Allāh has told the angels to prostrate to Adam. All of them have done so. However, Satan has refused and said that he believed he is better than Adam. Therefore, Allāh has ordered him to get down from Paradise. It is not for him as he is arrogant. Satan said that he would persistently seduce them to do bad things and not to thank Allāh. Suprasegmental features: Nunation is assimilated to the following sound /*m*/ and said with *ghunna*. The source text is in the form of interrogative. Therefore, all the translators use question marks.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use indefinite noun phrases to render this word. They also use the adjective '*manifest, open and evident*' to render the Arabic adjective '*mubiin*'. Asad also uses the adjective '*open*'. However, Asad uses the possessive structure '*your open foe*' instead of indefiniteness. He, clearly, tries to render the meaning of the phrase '*lakum*' [to you]. By doing so, Asad restricts the enmity of Satan to Adam and Eve only. There is a difference between the two meanings; '*your open enemy*' and '*an open enemy to you*'. The first, which Asad uses, makes Satan is theirs only as to say '*this is your book*'. However, the second makes Satan is an enemy to them and, possibly, to others (e.g., all human-beings as well).

Therefore, Arberry, H&K and Ghali render one purpose of indefiniteness in this context, which is non-restriction. They do so through the use of indefinite article in their translations. Asad fails to do so because he concentrates on the possessive structure. Yet, no one of the four translators renders the other purpose of indefiniteness, i.e. continuity. Another indicative adjective may be used in order to render this.

Finding: A preferred translation would be '*an evident and [standing/long-lasting] enemy?*'

7:200, Arabic text: وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

Transliteration: *wa imma yanzaghannaka mina ashshayṭaani nazghun fastaᶜidh billaahi innahu samiiᶜun ᶜaliim(un)*

Arberry (AA): If a provocation from Satan should provoke thee, seek refuge in God; He is All-hearing, All-seeing.

Asad (MA): And if it should happen that a prompting from Satan stirs thee up [to blind anger], seek refuge with God: behold, He is all-hearing, all-knowing.

Al-Hilali & Khan (H&K): And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.

Ghali (MG): And definitely in case an incitement from Ash-Shaytan (the all-vicious (one), i.e., the Devil) ever incites you, then seek refuge in Allah; surely He is Ever-Hearing, Ever-Knowing..

The following table represents the indefinite noun and its four translations.

N. of verse	200
The Arabic source	سَمِيعٌ

Arberry	All-hearing,
Asad	all-hearing,
Hilali & Khan	All-Hearer,
Ghali	Ever-Hearing,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*samiiᶜun*] is indefinite, singular predicate of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the evil whispering of Satan. Allāh says to Muhammad (Pbuh) that in case of any insinuation from Satan should provoke him, that is, if anything should turn him away from that which he has been commanded to do, then, he should seek refuge in Allāh. Allāh will ward it off from him, He is Hearing, of what is said, Seeing, of what is done.

Commentary: According to the explanation stated above, the word [*samiiᶜun*] is indefinite as it denotes continuity that Allāh is always hearing what is said in these situations. It may also indicate, in this specific context, that Allāh is not alone Who hears the sayings of whom being insinuated (Satan surely hears and, then, he promptly stops to whisper). Otherwise, definiteness is used instead and it would restrict hearing, then, to Allāh alone.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about a safe means by which he (and the believers) can avoid the evil whisperings of Satan. It is a simple means; just some words (to seek refuge in Allāh, that is to say *aᶜuudhu billaahi minˆashshayṭaaniˆirrajiim*).

II. Source-text analysis: Presuppositions are: Allāh has said to His prophet (Pbuh) to show forgiveness, enjoin kindness and what is good and turn away from the foolish, verse (7:199) says '*Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)*'. Then, these are orders and prohibitions for the prophet (Pbuh) to follow.

Suprasegmental features: Nunation is fully pronounced (not assimilated) as the following sound is /^{c}/.

III. The functional hierarchy of translation problems: Arberry and H&K use the pre-modifier '*All*' with capital letter. Asad uses a small letter in doing so '*all*'. They indicate Allāh as being the All-hearing. Definitely, Satan is not all-hearing nor is anyone except Allāh. Therefore, using a capital letter restricts the hearing in this context to Allāh. Even the use of the word '*all*' itself would do so. However, indefiniteness, in the source text here, indicates non-restriction. Yet, even there is non-restriction, still the adjective '*hearing*' attributes Allāh. The idea is that Allāh is attributed to be a hearer and, at the same time, He is not alone Who hears in this context.

To explain the difference, consider the following example: '*qaala rabbiˆyaᶜlamuˆ ulqawla fiˆissamā'i wa al'arḍi wa huwaˆassamiiᶜuˆulᶜaliimu*' [he said: my Lord knows every word spoken in the heavens and on earth. And He is the All-Hearer, the All-Knower] (*Al-Anbiyaa'*: verse 4). In this example, Allāh is the All-Hearer as He knows every word in the heavens and on earth exclusively. Here, definiteness suits the context and restricts hearing to Allāh alone. Back to (7:200), indefiniteness denotes non-restriction, so, '*all*' does not fit.

Ghali uses another structure '*Ever-Hearing*'. This structure indicates that Allāh hears forever. This way may indicate the purpose of continuity. However, it restricts ever hearing to Allāh alone. In fact, there is no one else who is an ever hearer. But, the idea, in this context, differs from that as stated above. Therefore, an adverb may be used in order to denote continuity and an indefinite article may indicate non-restriction. Indefiniteness alone cannot denote continuity and non-restriction in English.

The reason that makes no one translator use an indefinite noun in English is that all of them think that this predicate modifies Allāh, consequently it is necessary not to be indefinite. This is because He is identified. However, the functions of indefiniteness in this context are non-restriction and continuity and the use of indefiniteness can stand for non-restriction in English. Therefore, another word can be added to stand for continuity.

Finding: A preferred translation would be '*He is [permanently] a Hearer*', which indicates that Allāh is ever-hearing and does not, at the same time, exclude others from hearing what is said.

Fourth: Decrease in Quantity

7:82, Arabic text: وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

Transliteration: *wa maa kaana jawaaba qawmihi illa an qaaluu akhrijuuhum min qaryatikum innahum <u>unaasun</u> yataṭahharuun(a)*

Arberry (AA): And the only answer of his people was that they said, 'Expel them from your city; surely they are <u>folk</u> that keep themselves clean!'

Asad (MA): But his people's only answer was this: "Expel them from your land! Verily, they are <u>folk</u> who make themselves out to be pure!"

Al-Hilali & Khan (H&K): And the answer of his people was only that they said: "Drive them out of your town, these are indeed <u>men</u> who want to be pure (from sins)!"

Ghali (MG): And in no way was the answer of his people (anything) except that they said, "Drive them out of your town; surely they are <u>a folk</u> who constantly purify themselves."

The following table represents the indefinite noun and its four translations.

N. of verse	82
The Arabic source	أُنَاسٌ
Arberry	folk
Asad	folk
Hilali & Khan	men
Ghali	a folk

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*unaasun*] is indefinite, plural predicate of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers from the people of Lūt (Lot). When Lūt (p) has said to his people that they have committed the worst sin (practice their lusts on men instead of women). They said: 'Expel them, that is, Lūt and his followers, from your city. Surely they are some people who would be pure!'

Commentary: According to the explanation stated above, the word [*unaasun*] is indefinite as it denotes few people (decrease in quantity), and those few people cannot, according to the disbelievers' view, challenge or defy in being driven out of the city.

c. Functional Analysis:

I. The translation brief: The addressers of the source text are the bad men of the people of Lūt. The motive for the production or reception of the source text is to indicate the fact of the bad people of Lūt and their sayings about the believers. They, themselves, modify those believers as pure people from sins.

II. Source-text analysis: Presuppositions are: The previous knowledge that Lūt has condemned that his people used to commit the worst sin not preceded by any one. '*Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)*'. (7:81)

Suprasegmental features: Nunation is assimilated to the following sound /*y*/ and said with *ghunna.*

III. The functional hierarchy of translation problems: Ghali uses a singular word with the indefinite article; '*a folk*'. He tries to indicate decrease in quantity by using indefinite singular noun phrase. However, he still uses a plural verb '*are*'. Arberry and Asad use the same singular noun but without the indefinite article. They try to adapt the singular noun with the plural verb through not using an indefinite article. H&K use a bare plural noun '*men*'. They adhere to the plural structure in the source text. However, they do not get the purpose of indefiniteness; that is 'few people'.

Finding: A preferred translation would be '*[few] people*', without the article '*a*' to denote the meaning of 'they are not enough, in number, to challenge while they are drived out of the city.

Fifth: Generality

7:72, Arabic text: وَمَا كَانُوا مُؤْمِنِينَ

Transliteration: *wa maa kaanuu mu'miniin(a)*

Arberry (AA): and were not believers.

Asad (MA): and would not believe.

Al-Hilali & Khan (H&K): and they were not believers.

Ghali (MG): and in no way were they believers.

The following table represents the indefinite noun and its four translations.

N. of verse	72
The Arabic source	مُؤْمِنِينَ
Arberry	believers.
Asad	would not believe.
Hilali & Khan	believers.
Ghali	believers.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*mu'miniin(a)*] is indefinite, plural predicate of *kana* in the accusative case. It is marked by the nonexistence of the definite article 'al-', and the existence of the accusative mark '*-iina*'. There is no nunation because this noun is a sound masculine plural.

b. Semantic Analysis:

Interpretation (content): The verse is about the people of Hūd (p). Hūd has called them to worship Allāh and they refused. Torment from Allāh has fallen on them. These were not believers anyway. While the believers and Hūd have been granted a mercy from Allāh.

Commentary: According to the explanation stated above, the word [*mu'miniin(a)*] is indefinite as it denotes generality. This means that they were not believers anyway.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh) and the believers. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) that Hūd's people are not believers; they thus deserve torment.

II. Source-text analysis: Presuppositions are: The previous knowledge that his people have said to Hūd that he has come to them to worship Allāh alone and forsake that which their fathers used to worship. And they have demanded from him to bring them that wherewith he has threatened them if he is of the truthful. '*They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." (Hood) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over*

names which you have named - you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait'. (7:70-71)

Suprasegmental features: The word [*mu'miniin(a)*] is a sound masculine plural. It does not take nunation at all. It is at the end of the verse. Therefore, it is supposed to be read before a pause. Then, the final sound /a/ is dropped. However, this final sound is pronounced in continuous speech.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use the bare plural noun '*believers*'. They do not use indefinite articles as the word is plural. They miss the purpose of indefiniteness in the source text (generality). However, Ghali seems to take care of that as he uses the phrase '*in no way*' to denote generality. Asad uses a sentence instead; '*would not believe*'. Using the auxiliary '*would*', He tries to denote the general meaning of the Arabic indefiniteness.

Finding: A preferred translation would be similar to Ghali's '*[in no way] were they believers*' or '*were not believers [anyway]*'.

Sixth: Disdain and Despising

7:75, Arabic text: أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِّن رَّبِّهِ

Transliteration: *ataᶜlamuuna anna ṣaaliḥan mursalun^min^ rabbih*

Arberry (AA): 'Do you know that Salih is <u>an Envoy</u> from his Lord?'

Asad (MA): "Do you [really] know that Salih <u>has been sent by his Sustainer?</u>"

Al-Hilali & Khan (H&K): "Know you that Salih (Saleh) is <u>one</u> sent from his Lord."

Ghali (MG): "Do you know that Salih is <u>an Emissary</u> from his Lord?"

The following table represents the indefinite noun and its four translations.

N. of verse	75
The Arabic source	مُّرْسَلٌ
Arberry	an Envoy
Asad	has been sent by his Sustainer?"
Hilali & Khan	one
Ghali	an Emissary

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*mursalun*] is indefinite, singular predicate of *inna* in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is between the people of Thamūd about Sālih (p). First, he calls them to worship Allāh and to trust the truly proof from their Lord, of his truthfulness (the she-camel of Allāh). However, the leaders of those who were arrogant among his people have said to those who were weak 'are you aware that Sālih has been just an emissary sent from his Lord'. They said: 'Truly, we believe in the Message with which he has been sent'.

Commentary: According to the explanation stated above, the word [*mursalun*] is indefinite as it denotes despising and underestimation by those arrogant people of Sālih (p), i.e. they want to say that Sālih (p) is just a sent man from his Lord no more (according to them, this is not an important thing).

c. Functional Analysis:

I. The translation brief: The addressers of ST are the disbelievers from the people of Thamūd to the weak ones from the believers. The motive for the production or reception of the source text is to express scorn and to mock at the weak believers.

II. Source-text analysis: Suprasegmental features: Nunation is assimilated to the following sound /*m*/ and said with *ghunna.*

III. The functional hierarchy of translation problems: Arberry and Ghali use indefinite singular noun; they render the word in a similar way as in the Arabic source. However, using English indefiniteness alone in this case where indefiniteness is manipulated within a positive question may denote assuring a fact rather than despising, i.e. as if they confirm the fact that Sālih is an emissary, which is not the intended purpose of this NP. To escape this, Asad uses an interrogative sentence without an indefinite noun phrase; '*has been sent by his Sustainer?*' Still, the denotation is the same; as if he confirms a fact. H&K use the word '*one*' to designate despising. Again this word does not clearly denote underestimation nor scorn. Another word may be suitable.

Finding: A preferred translation would be '[*just] an emissary*'.

Seventh: Non-restriction and Informing

7:12, Arabic text: قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

Transliteration: *qaala ana khayrun ˆminhu khalaqtani min narin wa khalaqtahu min ṭiin*

Arberry (AA): Said he, 'I am <u>better</u> <u>than</u> he; Thou createdst me of fire, and him Thou createdst of clay.'

Asad (MA): Answered [Iblis]: "I am <u>better than</u> he: Thou hast created me out of fire, whereas him Thou hast created out of clay."

Al-Hilali & Khan (H&K): Iblis said: "I am <u>better than</u> him (Adam), You created me from fire, and him You created from clay."

Ghali (MG): Said he, "I am <u>more charitable (i.e. better) than</u> he. You created me of fire, and You created him of clay."

The following table represents the indefinite noun and its four translations.

N. of verse	12
The Arabic	خَيْرٌ
Arberry	better than he;
Asad	better than he:
Hilali & Khan	better than him,
Ghali	more charitable (i.e. better) than he.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word [*khayrun*] is indefinite, singular predicate of subject in the nominative case. It is marked by the existence of nunation instead of the nominative mark '-u'. Accordingly, the definite article 'al-' is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Adam (p). The story was mentioned before (see 3.2.2 Third category). Allāh has told the angels to prostrate to Adam. Satan has refused and said that what prevented him from falling prostrate that he is better than Adam (because he was created from fire, while Adam was created from clay). Therefore, Allāh has ordered him to get down from Paradise. It is not for him as he is arrogant.

Commentary: According to the explanation stated above, the word [*khayrun*] is indefinite as it is only for informing that Satan is, in his view, better than Adam (precedence and preference). Indefiniteness also can denote non-restriction, i.e. Satan does not want to restrict his preference over Adam to himself only; in Satan's view other creatures, may be angles, perhaps are preferred rather than Adam too.

c. Functional Analysis:

I. The translation brief: The addresser of the source text is Satan. The addressee of the source text is Allāh the glorified and exalted. The motive for the production or reception of the source text is to indicate that Satan is arrogant and takes himself as enemy to mankind from the beginning. This is achieved through telling about the reason that prevented Satan from falling prostrate to Adam as was presumed.

II. Source-text analysis: Presuppositions are: The previous knowledge that Allāh has asked Satan about the reasons that prevented him from prostrating to Adam when Allāh commanded him. '*And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblees (Satan), he refused to be of those who prostrate'.* (7:11) Suprasegmental features: Nunation is assimilated to the following /*m*/ sound and pronounced with *ghunna.* There is no pause of any type at this point in the source text. However, Arberry, Asad and H&K have used semicolon, colon, and comma respectively in their translations which may indicate an optional pause where it is not. Moreover, Ghali uses a full stop where it should be a pause.

III. The functional hierarchy of translation problems: Arberry, Asad and H&K use the phrase '*better than*' to render this noun phrase. Although the indefinite noun in the Arabic source is not in the usual structure of comparatives, the word '*minhu*' (than him) requires the comparative structure. This is a unique use of indefiniteness in Arabic; that is Arabic can express comparatives through using the form of the indefinite infinitive. Mustafa (2010, p. 178) states that comparative structures have one form in Arabic which is [*afᶜal*]; however, the two words [*khayr* and *shar*] are used in order to denote comparatives without the initial [*a*] because of their frequent occurrence in Arabic. Unlike English, in which comparatives are only attained through the forms '*-er than*' and '*more ...than*', Arabic comparatives can be formed through indefiniteness.

Arberry, Asad and H&K use this comparative structure to denote the first purpose of the indefinite noun phrase '*khayrun*' which is just to inform about that preference case. They are successful in doing so and also in rendering the other purpose which is the false denotation assumed by Satan that he is not the only one who is better than Adam. We may consider that if Satan had said '*ana alkhayru minhu*' (I am **the** one who is superior to him), we would have get the denotation that Satan asserts that he is the only one who is preferential than Adam. Therefore, indefiniteness, in this verse, indicates non-restriction. As for Ghali, he uses another noun phrase which is similar to that of the other three; '*more charitable (i.e. better) than he*'. This use of the word '*charitable*' may not be justified. This is because Ghali, himself, puts an illustration in brackets *(i.e. better).*

H&K use the object pronoun '*him*' in their translation, however, Arberry, Asad and Ghali use the subject pronoun '*he*'. H&K are likely to get the right meaning as 'Adam' is in the object position especially when the following explanation of the reason by Satan is considered; 'You created me from fire, and You created him from clay'. These last words categorize both Adam and Satan in the position of objects.

Finding: A preferred translation would be '*I am better than him*' without any punctuation marks as there is no obligatory nor is there optional pause of any type.

3.3 Conclusion

In this chapter, indefiniteness and its possible functions and rhetorical purposes in the qur'anic verses of Al-Baqara and Al-A'raf are discussed. The ways according to which some interpreters of these verses have rendered indefinite noun phrases into English are analyzed. Some reasons due to which translators differ in their translations in rendering indefiniteness are identified. And some preferred translations are presented when necessary.

It is found in this chapter that the purposes of indefiniteness in Arabic are many and they are determined by their contexts in most cases. Some of these purposes are similar without respect to the position of the indefinite noun itself; whether subject or predicate. Other purposes are subject-specific and some are predicate-specific. It is also found that there are two overall functions of indefiniteness: unfamiliarity and indeterminacy. Some of the sub purposes and functions are glorification, increase/decrease in quantity, continuity, generality, vagueness, disdain/despising or non-restriction.

An important fact which has come out of this study is that using English indefinite article alone does not, in some cases, convey the Arabic denotation of indefiniteness, i.e.,

additional English words should be used in order to indicate the purpose of the Arabic indefiniteness, especially when the functions of an Arabic indefinite noun are various, e.g. '*a great reward*' for [*la'jəran*] as to denote glorification and increase in quantity, and the adverb *'at all'* should be added to the phrase '*no doubt*' in rendering the Arabic indefinite phrase [*laa rayba*] in order to convey the purpose of the absolute negation, i.e., to negate genus (*ultimate negation* which is marked by the existence of the accusative mark '*-a*', instead of nunation, in Arabic indefinite nouns).

Other examples of the words to be added to the English translations to help in rendering the Arabic functions of indefiniteness are stated below:

'A kind of' to denote unidentified type,

'Great' to denote glorification,

'A lot of' or *'many'* to denote increase in quantity,

'Not' instead of '*no*' to denote obscurity in negative sentences,

'[A same] number' to denote non-restriction and non-identification however same in number,

'At all' after the noun or *'not any'* before the noun to denote ultimate negation,

'One' to denote singularization in parallel structures (i.e. *one* ...and *two*),

'But' to denote confirming an idea and negating another,

'Only' to denote confirming an idea,

'Indeed' to denote emphasis,

'Few' to denote decrease in quantity,

'In no way' or *'any way'* to denote generality in negative sentences,

'Always' to denote continuity,

'Just' to denote despising and disdain,

and, using a suitable adjective or an adverb to denote the functions of indefiniteness such as '*standing/long-lasting*' to indicate continuity and '*enormous*' to indicate greatness. This study shows that indefiniteness in English does not render the function of greatness, for instance, of the equivalent one in Arabic; the Arabic indefinite phrase *thuᶜbaanun mubiin* cannot simply be rendered 'an evident serpent'. This translation does not render the included function; therefore, an adjective such as 'enormous' may be used with the indefinite noun, e.g., 'an evidently enormous serpent'.

It is worth noting that any of these words is not used except when indefiniteness is inapplicable to English or when it does not alone express the intended purpose(s) and function(s). In such cases, some of these words may be used properly along with the use of indefinite noun phrases.

By the end of this chapter a reader has an idea about the possible functions and rhetorical purposes of indefiniteness in the qur'anic verses of Al-Baqara and Al-A'raf, the ways according to which the interpreters of these verses have rendered indefinite noun phrases into English, the reasons that may lead to difference in rendering indefinite nouns into English and the possible ways to render the purposes of indefiniteness where the indefinite article system does not apply to the target text or when it is not adequate. The next chapter discusses the definite noun phrases in Al-Baqara and Al-A'raf, handling how translators render these into English.

Chapter Four

Analysis and Discussion of Definiteness in Al-Baqara and Al-A'raf

4.0 Introduction

In this chapter, the possible functions and rhetorical purposes of definiteness in the qur'anic verses of Al-Baqara and Al-A'raf are presented and discussed. The ways according to which some interpreters of these verses render definite noun phrases into English are identified and analyzed. Then, the reasons that lead to differences in these translations, if any, are clarified and discussed. Finally, preferred translations are stated in light of the discussions and analyses.

This chapter is categorized according to the functions and purposes of definite nouns and it is sub-organized according to the place of the definite noun phrase in the sentence; subject or predicate. The subject noun phrases are discussed first followed by analyzing the predicate noun phrases. The syntactic, semantic and functional analyses in this section proceed in the same way followed in the previous chapter. Accordingly, definite noun phrases in the verses of Al-Baqara are dealt with first followed by studying the definite noun phrases in the verses of Al-A'raf.

4.1 Definite Noun Phrases in Al-Baqara

4.1.1 Definite Subjects

First: Identified Definite Subjects through Uniqueness

2:7, Arabic text: خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

Transliteration: [*khatama allāhu ᶜala quluubihim wa ᶜala samᶜihim*]

Arberry (AA): God has set a seal on their hearts and on their hearing,

Asad (MA): God has sealed their hearts and their hearing,

Al-Hilali & Khan (H&K): Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance),

Ghali (MG): Allah has set a seal on their hearts and on their hearing;

The table below represents the four translations and the Arabic word.

N. of verse	7
The Arabic source	اللَّهُ
Arberry	God
Asad	God

Hilali & Khan	Allah
Ghali	Allah

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الله" (*allāhu*) is a definite singular subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found. The indefinite form of this word is '*ilaahu*n'; however, when 'al-' is used, it is assimilated to it to be *'allāhu'*.

b. Semantic Analysis:

Interpretation (content):[40] According to *Tafsir Al-Jalalayn* (2007, p. 3), Allāh has set a seal on the hearts of the disbelievers making certain that no good enters them; and He has deposited something on their hearing so that they cannot profit from the truth they hear.

Commentary: According to the explanation stated above, the word '*allāhu*' had better be definite. It is only He who can do this to those disbelievers. Allāh is one and unique. 'Allāh' is His name or it designates the only Worshipped God. Each of them cannot be plural as there is no one like Him.

c. Functional Analysis:

I. The translation brief: Both the source-text and the target-text functions are referential, and the text is informative (documentary).

The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh), as he is addressed previously in verse 4; [*and who believe in which has been sent down to you*] - addressing the Prophet (Pbuh). The target-text addressees are the Muslims and non-Muslims who read and speak English.

The time of the source text is shortly after the migration to Al-Medina, and place of text reception is Al-Medina. The time of the target text is the time being, and the place of text reception is anywhere in the world as far as an access to the internet is available. The medium over which the source text is transmitted is oral. The medium of the target text is written.[41]

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[40] *Tafsir Al-Zamakhshary* is always the source used in *Interpretation.* It is not mentioned. However, *Tafsir Al-Jalalayn*, and *Tafsir Ibn Abbas* are infrequently used and they are mentioned then.

[41] Translation brief is almost the same in all of the verses analyzed below.

The motive for the production or reception of the source text is to inform the Prophet (Pbuh) the characteristics of the disbelievers; as for Abu Jahl, Abu Lahab and others like them, whether have been warned or not, they do not believe, as Allāh knows very well. However, the motives for the production of the target texts may vary from one to another; they probably are for money along with publishing the culture of Islam.

II. Source-text analysis: The subject is religious.

Presupposition: The previous knowledge that there are believers in the oneness of Allāh and there are those who do not believe and will not. *'Those are upon guidance from their Lord, and those are they who are the prosperers. Surely, the ones who have disbelieved, it is equal to them whether you have warned them or have not warned them, they do not believe.'* (2:5-6)

Suprasegmental features: In the source text the definite article 'al-' is followed by /il/ sounds. Therefore, the two /l/ sounds are assimilated and the inbetween /i/ is elided.

III. The functional hierarchy of translation problems: As in Arabic, the four translations render the word in question as a singular nominative noun. Arberry and Asad use the word 'God' with a capital first letter and without the definite article 'the'. Using a capital letter, they denote that there is only one God. However, in case that the Arabic word is a name, 'Allāh' is more suitable. H&K and Ghali use the word 'Allāh'.

Finding: A preferred translation would be '*Allāh*' as it is definite, unique and expresses that it is a name.

2:142, Arabic text: قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

Transliteration: [*qul lillāhiˆ ilmashriqu walmaghrib(u)*]

Arberry (AA): Say: "To God belong <u>the East</u> and the West;

Asad (MA): Say: "God's is <u>the east</u> and the west;

Al-Hilali & Khan (H&K): Say, (O Muhammad SAW) "To Allāh belong both, <u>east</u> and the west.

Ghali (MG): Say, "To Allāh (belong) <u>the East</u> and West;

The table below represents the four translations and the Arabic word.

N. of verse	142
The Arabic source	الْمَشْرِقُ

Arberry	the East
Asad	the east
Hilali & Khan	East
Ghali	the East

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمَشْرِقُ" (*almashriqu*) is a definite singular subject of a predicate in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about pagans, hypocrites and Jews. They are modified as the fools and the ignorant among the people. They will say: 'what, matter, has turned them, the Prophet (Pbuh) and the believers, from the direction they were facing in their prayers formerly?' Say, O Muhammad: 'To Allāh belong the East and the West, that is, all directions.

Commentary: According to the explanation stated above, the word "الْمَشْرِقُ" (*almashriqu*) is definite as it is unique. It is a non-linguistically anaphoric use.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) what will happen, from the fools, after turning the direction of prayers to the Holy Mosque in Mecca, and the answer that the Prophet should say to refute them is part of the Unseen.

II. Source-text analysis: Presupposition: The previous knowledge that Muhammad (Pbuh) was turning his face in the direction of the heaven, looking around for the Revelation and longing for the command to face the Ka'ba. The Prophet wished for this because it was the prayer-direction of Abraham. Allāh says: '*now We will surely turn you to a direction that shall satisfy you. Turn your face, in prayer, towards the Sacred Mosque and wherever you are (addressing the Muslim community) turn your faces, in prayer, towards it.*' (2:144) Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound. Therefore, the /l/is pronounced.

III. The functional hierarchy of translation problems: All translators render the word "الْمَشْرِقُ" (*almashriqu*) into 'the East' in their English translations, except H&K who use the word 'east' without 'the'. The noun is unique and it requires definite article in Arabic and English alike. Similarly, all of them render the word in question as a singular noun in subject position. Except for Asad, who uses 'God's is the east and the west'. He does not use the word in question as a subject.

Finding: A preferred translation would be '*the East'* in capital letter as it is unique.[42]

Second: Familiar Definite Subjects through Second Mention

2:20, Arabic text: يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ

Transliteration: [*yakaadu albarqu yakhtafu abṣaarahum*]

Arberry (AA): the lightning wellnigh snatches away their sight;

Asad (MA): The lightning well-nigh takes away their sight;

Al-Hilali & Khan (H&K): The lightning almost snatches away their sight,

Ghali (MG): The lightning almost snatches their beholdings (Literally: eyesights);

The table below represents the four translations and the Arabic word.

N. of verse	20
The Arabic source	الْبَرْقُ
Arberry	the lightning
Asad	The lightning
Hilali & Khan	The lightning
Ghali	The lightning

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْبَرْقُ" (*albarqu*) is a definite singular subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

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[42] The word 'Almaghrib' is not addressed because it is not a subject, nor is it a predicate.

b. Semantic Analysis

Interpretation (content): The verse is about the disbelievers who have purchased error for guidance. The lightning snatches away their sight, that is, takes it away swiftly. Whenever it gives them light, they walk in the light. And when the darkness is over them, they stop. It is worth noting, here, that the word 'lightning' is mentioned earlier in verse 19.

Commentary: According to the explanation stated above, the word 'the lightning' had better be definite as it is mentioned for the second time. The definite article in this situation is anaphoric. Then, the purpose of such definiteness is the familiarity and identifiability.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to give a simile of the disbelievers' hearts, and of their acknowledging the truths of what they love to hear.

II. Source-text analysis: Presupposition: The previous knowledge that disbelievers are likely to put their fingers in their ears to keep out of thunder and lightning. This is like their state with the qur'anic verses. '*Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers'* (i.e. Allah will gather them all together). (2:19).

Suprasegmental features: In the source text the definite article 'al-' is followed by */b/* sound. Therefore, it is pronounced as *al* and not assimilated.

III. The functional hierarchy of translation problems: All the four translators render the word as 'the lightning' just as the source text; definite, singular and in the nominative case.

Finding: A preferred translation is '*the lightning*'; thus, the four translations are acceptable.

2:36, Arabic text: فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا

Transliteration: [*fa'azallahumaˆashshayṭaanu ʿanhaa*]

Arberry (AA): Then <u>Satan</u> caused them to slip therefrom

Asad (MA): But <u>Satan</u> caused them both to stumble therein,

Al-Hilali & Khan (H&K): Then <u>the Shaitan (Satan)</u> made them slip therefrom (the Paradise),

Ghali (MG): Then <u>Ash-Shaytan (The all-vicious, i.e., the devil)</u> caused them to slide back therefrom,

The table below represents the four translations and the Arabic word.

N. of verse	36
The Arabic source	الشَّيْطَانُ
Arberry	Satan
Asad	Satan
Hilali & Khan	the Shaitan (Satan)
Ghali	Ash-Shaytan (The all-vicious, i.e., the devil)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الشَّيْطَانُ" (a*shshayṭaanu*) is a definite singular subject of a verb in the nominative case. It is marked by the existence of the definite article 'al-', and the nominative mark '-*u*'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about Adam and Eve when Satan whispers to them to eat from the tree. Satan caused them to slip and to be removed from Paradise. Satan (a*shshayṭaan*) is familiar to the addressee. It is mentioned previously in verse 34; '*when We said to the angels: "prostrate yourselves before Adam". And they prostrated except Satan. He refused and he was proud. And he was one of the disbelievers*'. Then, Satan (a*shshayṭaan*) is previously known and recognized to the addressee. It had better be definite as it is a recognized and identified referent as it is mentioned for the second time (anaphoric use).

Commentary: According to the explanation stated above, the word [*ashshayṭaanu*] had better be definite rather than indefinite otherwise it would be unfamiliar. The name, Satan, has been mentioned before, then, it is recognized. '*ashshayṭaanu*' is perhaps his property not his name (because his name was mentioned before in verse 34 as '*Iblees*'), and it is definite because of the second mention. Therefore, not any devil has tempted Adam and Eve but the one mentioned before; he is refered to as both Iblees and devil.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh) and his people. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the story of Satan with Adam and his wife. Ashaytan's trait is to conspire and plot against people. He is a big cheater. Children of Adam and Eve should be cautious of and guard against his drifts.

II. Source-text analysis: Presuppositions are: the previous knowledge of Adam and Eve in Paradise and the story of Satan when he did not accept to prostrate himself to Adam. Also the permission of Allāh to Adam and Eve to eat freely therein with delight but not to come near a certain tree or they are of the wrong-doers. *'And (remember) when We said to the angels: "Prostrate yourselves before Adam.", and they prostrated except Iblees (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah). And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimoon (wrong-doers)." (2:34-35)*

Suprasegmental features: In the source text the definite article 'al-' is followed by */sh/* sound. Therefore, the */l/* sound is not pronounced but it is assimilated with the */sh/* sound.

III. The functional hierarchy of translation problems: Arberry and Asad render this word as 'Satan'. They perhaps use this word, as a devil's name, as it is mentally familiar to the addressee. It is previously mentioned in verse 34, as the first explicit outspoken name of the devil in the Qur'an in its present form (Satan; 2:34). H&K use 'the Shaitan (Satan)' putting the English definite article with a transliterated Arbaic word, however, Ghali uses 'Ash-shaytan (The all-vicious, i.e., the devil)' transliterating the Arabic noun phrase. Both consider the second mention of the referent by using definiteness. However, neither one of them translates the word '*ashshayṭaanu*'.

Finding: A preferred translation would be the definite singular noun phrase, *'the devil (Satan)'*, because it refers to the pre-mentioned Iblees (in 2:34) and indicates that he is a devil.

2:80, Arabic text: وَقَالُوا لَن تَمَسَّنَا النَّارُ

Transliteration: [*waqaaluu lan tamassanaˆannaar(u)*]

Arberry (AA): And they say, 'The Fire shall not touch us

Asad (MA): And they say, "The fire will most certainly not touch us

Al-Hilali & Khan (H&K): And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us

Ghali (MG): And they have said, "The Fire will never touch us

The table below represents the four translations and the Arabic word.

N. of verse	80
The Arabic source	النَّارُ
Arberry	'The Fire
Asad	'The Fire
Hilali & Khan	"The Fire (i.e. Hell-fire on the Day of Resurrection)
Ghali	"The Fire

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "النَّارُ" (*annaaru*) is a definite, singular subject of a verb with a nominative case in the source text. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about the Jews. When the Prophet (Pbuh) promised them Hell, they said: 'the Fire shall not touch us but for a few number of days, forty days, the same length of time their forefathers worshipped the calf. Muhammad (Pbuh) said to them: 'Have you taken with Allāh a pledge? You say, against Allāh, what you do not know?'

Commentary: According to the explanation stated above, the word "النَّارُ" (*annaaru*) is recognized and familiar as it is unique and previously mentioned in verse 79; 'So woe (a severe chastisement) to those who write the Scripture with their hands (fabricating it themselves) then say: 'This is from Allāh'. Woe is achieved in Hell. Or if woe is a metonymy of Hell, the result is the same; the referent is recognized as it is previously stated, however, implicitly. Both cases require definiteness.

c. Functional Analysis:

  I. The translation brief: Allāh reported the speech of the Jews to His Prophet, Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the stories of the Jews so he can debate and argue them.

  II. Source-text analysis: Presupposition: The previous knowledge that the Jews used to write and fabricate the Scripture with their hands then say that it is from Allāh to sell it for a small price. They are the ones that altered the description of the Prophet (Pbuh) and other details in the Torah. So woe be to them for what their hands have written, of fabrications, and for their earnings. *'Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.'* (2:79) Suprasegmental features: In the source text the definite article 'al-' is followed by /n/ sound. Therefore, the /l/ sound would be assimilated with it.

  III. The functional hierarchy of translation problems: All translators render this word into a definite and singular noun with a nominative case just as in Arabic.

Finding: A preferred translation would be '*The Fire*' just as they have done.

  2:86, Arabic text: فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ

Transliteration: [*fala yukhaffafu ᶜanhumuˆulᶜadhaab(u)*]

Arberry (AA): for them <u>the chastisement</u> shall not be lightened,

Asad (MA): <u>their suffering</u> shall not be lightened,

Al-Hilali & Khan (H&K): <u>Their torment</u> shall not be lightened

Ghali (MG): So for them <u>the torment</u> will not be lightened,

  The table below represents the four translations and the Arabic word.

N. of verse	86
The Arabic source	الْعَذَابُ
Arberry	the chastisement
Asad	their suffering
Hilali & Khan	Their torment
Ghali	the torment

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْعَذَابُ" (al^cadhaabu) is a definite singular passive subject representative in the nominative case in the source text. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about the children of Israel (the Jews). Those are the ones who have purchased the life of this world at the price of the Hereafter; by preferring the former to the latter - for them the punishment is not lightened neither are they be helped.

Commentary: According to the explanation stated above, the word "الْعَذَابُ" (al^cadhaabu) is a recognized referent. It is the torment of the Children of Israel. In addition, there is an explicit outspoken referent preceding the definite (it is mentioned previously in verse 85); '*and on the Day of Resurrection they shall be consigned to the most grievous torment and Allāh is not unaware of what you do*'. That is not a mere torment but '*the most grievous torment*'. It had better be definite. Definiteness indicates the severity of the torment as it denotes the torment mentioned previously.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the stories and the properties of the Children of Israel.

II. Source-text analysis: Presupposition: The previous knowledge that the Children of Israel believe in a part of the Scripture and reject the rest. They are killing one another, and expelling a party from their habitations and if they come to them as captives, they ransom them. When they were asked: 'Why do you fight them and then pay their ransom?' They would reply: 'Because we have been commanded to ransom'. Yet they believe in a part of the Book, namely, the part about ransom, and reject a part, that is, the part about renouncing fighting and expulsion. These, on the Day of Resurrection, are consigned to the most grievous torment. '*After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the*

recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.' (2:85)

Suprasegmental features: In the source text the definite article 'al-' is followed by /ᶜ/ sound. Therefore, the /l/ is pronounced.

III. The functional hierarchy of translation problems: Arberry and Ghali use definite noun phrases; *the chastisement, and the torment* respectively. They use definiteness to denote the anaphoric reference in verse 85. Definiteness indicates that this is the same as the previous torment (familiarity). Asad and H&K use the possessive pronoun 'their' (*their suffering, and their torment* respectively). They try to relate *suffering* and *torment* to the Children of Israel as they deserve it. However, such translation does not indicate the severity of such torment as definiteness does. The reason for doing this may be the existence of the word 'ᶜ*anhum*' which means, here, 'for them'. As in Arabic, the four translations render the word in question as a singular and in passive voice.

Finding: A preferred translation would be using a definite article like Arberry and Ghali have done; ' *the chastisement*' or '*the torment*' respectively.

2:147, Arabic text: الْحَقُّ مِن رَّبِّكَ

Transliteration: [*alḥaqqu miˆrrabbik(a)*]

Arberry (AA): <u>The truth</u> comes from thy Lord;

Asad (MA): <u>the truth</u> from thy Sustainer!

Al-Hilali & Khan (H&K): <u>(This is) the truth</u> from your Lord.

Ghali (MG): <u>(It is) the Truth</u> from your Lord;

The table below represents the four translations and the Arabic word.

N. of verse	147
The Arabic source	الْحَقُّ
Arberry	The truth
Asad	the truth
Hilali & Khan	(This is) the truth
Ghali	(It is) the Truth

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْحَقُّ" (*alħaqqu*) is a definite singular subject of a predicate in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about those to whom Allāh has given the Scripture. They recognize Muhammad (Pbuh) as they recognize their sons, because of the descriptions of him in their Scripture. There is a party of them that conceal the truth, that is, his description, while they know this (truth). The truth comes from Allāh. Then, Muhammad should not be among the doubters.

Commentary: According to the explanation stated above, the word "الْحَقُّ" (*alħaqqu*) is mentioned twice in definite form. It is a recognized referent then. The second 'truth' denotes the descriptions of Muhammad (Pbuh) as it is mentioned twice. It may also denote that the genus of truth is from Allāh. Or it may denote that the truth belongs to Allāh exclusively. All these functions need the noun to be definite as they are recognized and familiar.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to support the Prophet (Pbuh) denoting that his descriptions in the previous books are true, and others know this as they know their sons.

II. Source-text analysis: Presupposition: The previous knowledge that there is a party of those to whom Allāh has given the Scripture that conceal the truth (Muhammad's description) while they know this truth as they know their sons. *'Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Kabah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - (i.e. the qualities of Muhammad SAW which are written in the Taurat (Torah) and the Injeel (Gospel)).'* (2:146)

Suprasegmental features: In the source text the definite article 'al-' is followed by /h/ sound. Therefore, the /l/ is pronounced.

III. The functional hierarchy of translation problems: All the four translators use the word 'the truth' in rendering the Arabic word "الْحَقُّ" (*alħaqqu*). It is mentioned for the

second time, then it needs a definite article. Or it indicates the genus of truth, and needs definite article too. Ghali is the only one who uses the same noun phrase but with a capital letter 'the Truth'. He may think of it as it denotes the Book (the Qur'an). As in Arabic, the four translations render the word in question as a singular subject noun and with the English definite article 'the'.

Finding: A preferred translation would be '*the truth*' as it is mentioned for the second time.

    2:177

Arabic text:

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

Transliteration: [*laysa ˆ albirra an tuwalluu wujuuhakum qibala ˆ almashriqi walmaghribi walakinna albirra man āmana billāhi walyawmi ˆ ilākhiri walmalā'ikati walkitaabi wannabiyyiin(a)*]

Arberry (AA): It is not piety, that you turn your faces to the East and to the West. True piety is this: to believe in God, and the Last Day, the angels, the Book, and the Prophets,

Asad (MA): True piety does not consist in turning your faces towards the east or the west but truly pious is he who believes in God, and the Last Day, and the angels, and revelation, and the prophets;

Al-Hilali & Khan (H&K): It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets

Ghali (MG): It is not benignancy that you turn your faces around in the direction of East and West; but benignancy is (in him) who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets,

    The table below represents the four translations and the Arabic word.

N. of verse	177
The Arabic source	الْبِرَّ
Arberry	piety
Asad	True piety
Hilali & Khan	Al-Birr (piety, righteousness, and each and every act of

	obedience to Allah, etc.)
Ghali	benignancy

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْبِرَّ" (*albirra*) is a definite, singular and a forwarded subject of *laysa.* The second one is the subject of *lakina.* Both are in the accusative case. They are marked by the existence of both the definite article 'al-' and the accusative mark '-a'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse was revealed in response to the claim made by the Jews and the Christians that piety means that people turn their faces, in prayer, to the East and to the West. However, the true piety (al-birr) is to believe in Allāh, the Last Day, the angels, the Book and the prophets etc...

Commentary: According to the explanation stated above, the word "الْبِرَّ" (*albirra*) is definite as it denotes a common noun in Arabic. The definite article is used in order to indicate familiarity. When it is repeated, the second is the same as the first.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh) in replying to the Jews and the Christians. Along with replying to the Jews and the Christians, The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the true dutifulness.

II. Source-text analysis: Presupposition: Allāh has told His Prophet previously that the fools say: 'what, matter, has turned the Prophet and the believers from the direction they were facing in their prayers formerly?' Yet, there is a claim made by the Jews and the Christians that piety means to turn their faces, in prayer, to the East and to the West.[43] This proves that these are the fools.

Suprasegmental features: In the source text the definite article 'al-' is followed by /b/ sound. Therefore, the /l/ is pronounced.

III. The functional hierarchy of translation problems: Arberry, Asad, and Ghali do not use definite noun phrases. They use 'piety', 'piety' and 'benignancy' respectively.

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[43] Al-Jalalayn, p. 27

English Zero-article may indicate a general use of a common noun. Here, they do not use definiteness as the word is uncountable and they tend to use the word generally. This word and the like are commonly used without the definite article in English for they are commonly known words. But Arabic usually uses the definite article to refer to such words. Asad adds the adjective '*true*' to the second reference of that word. He does so in order to compensate for the absence of the definite article in English where it should be. H&K use the borrowed word from Arabic 'Al-Birr' and explain the meaning in between brackets; (piety, righteousness, and each and every act of obedience to Allāh, etc.). This word is rendered by Asad as a singular and in a subject position. As for Arberry, H&K and Ghali, the expression 'it is not' is used just before the intended noun.

Finding: A preferred translation would be a zero-article noun such as '*piety*'.

2:235, Arabic text: وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ

Transliteration: [*wala taᶜzimuu ᶜuqdata annikaaħi ħatta yablugha alkitaabu ajalah(u)*]

Arberry (AA): And do not resolve on the knot of marriage until the book has reached its term;

Asad (MA): and do not proceed with tying the marriage-knot ere the ordained [term of waiting] has come to its end.

Al-Hilali & Khan (H&K): And do not consummate the marriage until the term prescribed is fulfilled.

Ghali (MG): And do not resolve on the knot (i.e., the bond) of marriage until the term (Literally: book) has been reached; its term;

The table below represents the four translations and the Arabic word.

N. of verse	235
The Arabic source	الْكِتَابُ
Arberry	the book
Asad	the ordained [term of waiting]
Hilali & Khan	the term prescribed
Ghali	the term (Literally: book)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْكِتَابُ" (*alkitaabu*) is a definite singular subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about the wives whose husbands have just been died and they want to remarry. These must wait four months and ten days in order to remarry. And those, who want to marry them, must not make any arrangements, of marriage, with them secretly. Nor must they marry each other unless the period prescribed reaches its term (is fulfilled).

Commentary: According to the explanation stated above, the word, *alkitaabu,* means *the period/term prescribed previously.* It is identified as it is mentioned for the second time.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh), and the one who want to marry a women after the death of her husband. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the procedures of remarrying after the death of one's husband. Wives must not remarry after the death of their husbands, unless the period prescribed in the preceding verse (234) reaches its term. The people, who want to marry these women, must not break such rules.

II. Source-text analysis: Presupposition: The previous knowledge that the period that a widow woman must wait to remarry after her husband's death is four months and ten days. *'And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allah is Well-Acquainted with what you do.'* (2:234)

Suprasegmental features: In the source text the definite article 'al-' is followed by /k/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: All of the four translators use definite noun phrases in rendering the word '*alkitaabu*'. It is mentioned before in the

preceding verse, therefore, the referent is identified. However, Arberry uses a literal translation as he uses the word 'the book'. As in Arabic, the four translations render the word in question as singular and subject.

Finding: A preferred translation would be '*the term prescribed'*, just like H&K's translation. This is because the denotation included here is a period of time and the first mention of this meaning (in 2:234) is '*fa idhaa balaghna ajalahunna*' for 'when they have fulfilled their term'. Thus, using the word '*term*' is more suitable than the word '*book*'.

Third: Definite Subjects Denoting Genus and Type

2:13

Arabic text:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُون

Transliteration: [*wa idha qiila lahum āminuu kama āmana annaasu qaaluu anu'minu kama āmana assufahā'u ala innahum humuˆussufahā'u walaakin la ya^clamuun*]

Arberry (AA): When it is said to them, 'Believe as <u>the people</u> believe', they say, 'Shall we believe, as <u>fools</u> believe?' Truly, they are the foolish ones, but they do not know.

Asad (MA): And when they are told, "Believe as <u>other people</u> believe," they answer, "Shall we believe as <u>the weak-minded</u> believe?" Oh, verily, it is they, they who are weak-minded - but they know it not!

Al-Hilali & Khan (H&K): And when it is said to them (hypocrites): "Believe as <u>the people</u> (followers of Muhammad Peace be upon him, Al-Ansar and Al-Muhajirun) have believed," they say: "Shall we believe as <u>the fools</u> have believed?" Verily, they are the fools, but they know not.

Ghali (MG): And when it is said to them, "Believe just as <u>mankind</u> has believed, "they say, "Shall we believe just as <u>the fools</u> have believed?" Verily, they, (only) they, are surely the fools, but they do not know.

The table below represents the four translations and the Arabic word.

N. of verse	13
The Arabic source	السُّفَهَاءُ ۗ - النَّاسُ
Arberry	the people – fools

Asad	other people - the weak-minded
Hilali & Khan	the people - the fools
Ghali	mankind - the fools

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, both " النَّاسُ - السُّفَهَاءُ " (*annaasu – assufahā'u*) are definites, plural subjects in the nominative case, in the source text. They are marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about the disbelievers. When it is said to them to believe as the other people did, that is, as the Companions of the Prophet (Pbuh), they say: 'Shall we believe as the fools believe?', that is, as the ignorant do? 'No we do not follow their way'. Allāh refutes them, saying: 'truly, they are the foolish ones, but they do not know'.

Commentary: According to the explanation stated above, the word [*annaasu*] does not mean all people on the earth believe. Neither is it meant to generalize because the number of the believers was then relatively small. But it rather means that those who believe are the true people exclusively. As if others, who do not believe, are not people. Only the believers are people. Therefore, this word comes definite. It is a generic use of the definite article in Arabic. When used to indicate genus, the Arabic definite article denotes the essence of the involved noun.

The word '*assufahā'u*' is intended to mean that all those are fools (inclusiveness). As if one says 'only fools believe'. It is a generic use of the definite article, but it denotes real inclusiveness as if they say that all people who have believed are fools. The purpose of this definiteness is to assure that the type of the people who believe is foolish. The other purpose, which is to include all believers, as the disbelievers want to assure, within the weak-minded category, is more indicative. The definite article, here, indicates inclusiveness not restriction. All the believers are fools, but not all the fools are believers.

In the Arabic text, the word '*assufahā'u*' is repeated twice, and both of them are definite. However, the second is not like the first. The referent of the second is the disbelievers, whereas the referent of the first is those who believe. Here, Allāh states that

'truly, they, who disbelieve, are the foolish ones, but they do not know'. He refutes them by using the same definite word as a predicate to restrict the foolishness to the disbelievers.

c. Functional Analysis:

    I. The translation brief: The over-all source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The verse is about the disbelievers. When it is said to them to believe, they say: 'Shall we believe as the ignorant people believe?' Allāh replies to them, saying that they are the foolish and ignorant ones. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the attitude of those who do not believe toward them. They consider the Companions of the Prophet (Pbuh) as fools. However, they are the fools but they do not know.

    II. Source-text analysis: Presupposition: The previous knowledge that there are some people (the hypocrites) who say that they believe in Allāh and the Last Day while in fact they do not. They think that they deceive Allāh and those who believe while they only deceive themselves. *'And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not. 9. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!'* (2:8-9) Suprasegmental features: In the source text the *l* sound of the definite article 'al-' is assimilated with the following sounds (*n* and *s)*. It is not pronounced. There is a pause after the word '*assufahā'u*' in the source text, i.e. ﮫ. It is preferred to pause in such a place. The translated texts use question marks instead.

    III. The functional hierarchy of translation problems: Arberry and H&K translate the word '*annaasu*' as 'the people'. Asad uses 'other people'. However, Ghali uses 'mankind'. Asad and Ghali do not use the definite article lest '*the people'* is recognized as '*all people'*. This is because the definite article in English is used in order to mean '*all*' with plurals or, at least, to generalize. However, in this Arabic text it is used in order to indicate the type and kind of the believers, that is, they are the true people. The purposes of the Arabic definiteness are to denote genus and at the same time not to denote all people. This is the reason which perhaps made Ghali uses the word 'mankind' to denote genus, and Asad uses 'other people'; not to include all people or people generally. Therefore, they tend to use other items to denote the purposes of the Arabic definiteness. However, some of them have not succeeded in attaining the various purposes together. They should have used words such as 'true' along with the definite article since definiteness alone is not enough.

Arberry translates the word '*assufahā'u*' as 'fools'. He uses bare plural noun. Using a bare noun implicates that, not necessarily, all believers are fools. Some of them perhaps are not. However, the intended meaning, by the disbelievers, is to assure that all believers are fools. Therefore, the bare noun does not work here. Asad, H&K, and Ghali use 'the weak-minded, the fools, and the fools' respectively. They could attain the function of the Arabic definite article to denote inclusiveness.

Finding: A preferred translation would be '*the [true] people, the fools*'.

Fourth: Definite Subjects Denoting Genus and Inclusiveness

2:165, Arabic text: أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

Transliteration: [*anna alquwwata lillāhi jamiiᶜan*]

Arberry (AA): that the power altogether belongs to God,

Asad (MA): that all might belongs to God alone,

Al-Hilali & Khan (H&K): that all power belongs to Allāh

Ghali (MG): that the power altogether (belongs) to Allāh,

The table below represents the four translations and the Arabic word.

N. of verse	165
The Arabic source	الْقُوَّةَ
Arberry	the power altogether
Asad	all might
Hilali & Khan	all power
Ghali	the power altogether

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the noun, "الْقُوَّةَ" (*alquwwata*), is a definite singular subject of *anna* in the accusative case. It is marked by the existence of both the definite article 'al-' and the accusative mark '-a'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about a category of people who take to themselves idols and compeers besides Allāh. Yet they love their idols by magnifying them

and being subservient to them. When faced with hardship soon, these abandon their idols. If these were aware, in this world, of the severity of Allāh's chastisement and of the fact that all power belongs to Allāh alone, the moment they come to see it with their own eyes, on the Day of Resurrection, they would not take to themselves compeers.

Commentary: According to the explanation stated above, the word "الْقُوَّةَ" (*alquwwata*) is definite. Definiteness indicates real inclusiveness. All power is Allāh's alone. The word '*jamii^c an*' (altogether) assures this meaning. In this example, the definite article is used generically to include all types (the genus) of power and to express the totality of the members of the species (consider section 1.4.1 part c above).

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about that category of people who take to themselves idols besides Allāh as rivals, to inform him about their state on the Day of Resurrection, and to assure that all power is Allāh's exclusively (no peers).

II. Source-text analysis: Presupposition: The previous knowledge that there is only One God, the One deserving of all worship; Allāh alone, without any equal in either essence or attribute; there is no god except Him, He is the Compassionate, the Merciful. '*And your Ilaah (God) is One Ilaah (God - Allāh), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.*' (2:163)
Suprasegmental features: In the source text the definite article 'al-' is followed by /q/ sound. Therefore, the /l/ sound is pronounced.

III. The functional hierarchy of translation problems: Asad and H&K do not use definite noun phrases. They consider that the use of the English definite article with this singular word does not denote real inclusiveness. And, at the same time, this usage of the English definite article with singular nouns needs specific contexts; uniqueness, second mention, situational use, physical stimulus and part-whole relationship. Real inclusiveness and genus is not one of these uses of the English definite article. They use 'all might' and 'all power' respectively. They could attain inclusiveness by using '*all*' and genus by using zero-article with mass noun. However, they should have used another item to emphasize genus.

Finding: A preferred translation would be '*[all types of] power altogether*' or '*the [types of] power altogether*' as '*the*' can be used generically with plurals; '*types*'.

Fifth: Definite Subjects Denoting Conventional Inclusiveness

2:70, Arabic text: إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا

Transliteration: [innaˆ <u>albaqara</u> tashaabaha ᶜalaynaa]

Arberry (AA): <u>cows</u> are much alike to us;

Asad (MA): for to us <u>all cows</u> resemble one another;

Al-Hilali & Khan (H&K): Verily to us <u>all cows</u> are alike,

Ghali (MG): surely <u>the cows</u> to us are similar to each other;

The table below represents the four translations and the Arabic word.

N. of verse	70
The Arabic source	الْبَقَرَ
Arberry	cows
Asad	all cows
Hilali & Khan	all cows
Ghali	the cows

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْبَقَرَ" (*albaqara*) is a definite, plural subject of *inna* in the accusative case. It is marked by the existence of both the definite article 'al-' and the accusative mark '-a'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about Moses' people. When one among them was killed and the killer was not known, and so they asked Moses to pray to Allāh to reveal the killer, Moses said to them: 'Allāh commands you to sacrifice a cow'. They said: 'Do you take us in mockery?' But when realized that he was being serious, they said: 'Pray to your Lord for us, that He may, then, make clear to us what she may be'. He, Moses, said: 'He, Allāh, says that she is a cow neither old, nor virgin that is young, middling between the two; so do what you have been commanded'.

They said, 'Pray to your Lord for us, that He may make clear to us what her color may be'. He said: 'He says that she shall be a golden cow, bright in color, and its beauty pleases those that look at it'. They said: 'Pray to your Lord for us, that He may make clear to us what she may be; the cows (that is, the species described in the way mentioned), resemble one another, are all alike to us, because there are many of them and we have not been able to find the one sought after; and if Allāh wills, we shall then be guided' to it.

Commentary: According to the explanation stated above, the word "الْبَقَرَ" (*albaqara*) is meant to refer to the species of cows in the city, described in the way mentioned, not all the cows in the city nor all the cows in the world. The word "الْبَقَرَ" had better be definite as the referent is recognized. It includes some of its individuals (conventional inclusiveness).

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted reporting the words of Moses' people to Moses, and the addressee is Muhammad (Pbuh). At another level, the addressers are Moses' people and the addressee id Moses. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the people of Moses and their stories with their Prophet.

II. Source-text analysis: Presupposition: The previous knowledge that Moses' people used to argue with him. Though having experienced magnificent miracles, they are still arguing and disputing with their Prophet, Moses. The miracles of the killed person among them, the unknown killer, the cow to be sacrificed, and properties of such cow, all of such evidence and they are still arguing. (2:67-73)

Suprasegmental features: In the source text the definite article 'al-' is followed by /b/ sound. Therefore, the /l/ sound is pronounced.

III. The functional hierarchy of translation problems: Arberry uses the word 'cows' without the definite article. The bare 'cows' is conceived generally. This may be due to misunderstanding. He seems to get the idea of generality. However, related to this context, this is not the correct denotation.

Asad and H&K use the noun phrase 'all cows'. This noun phrase indicates that all of the cows, actually, are alike. 'All' indicates real inclusiveness. This is not the intended meaning too. They take the definite article to mean '*all*'. As for the definite article with plural nouns, Lyons (1999:13) argues that 'the' is similar in the meaning to 'all', and the difference between them may be that 'all' is simply more emphatic.

Ghali uses the definite article. He uses definite noun, however, this does not denote conventional inclusiveness. It seems to be like the use of '*all*'. Definiteness is not applicable to this context. This needs to add a suitable item.

Finding: A preferred translation would be '*[all such] cows*' as it denotes all the previously specified cows.

2:199, Arabic text: ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ

Transliteration: [*thumma afiiḍu min ħaythu afaaḍaˆannaasu wastaghfiruˆullāh(a)*]

Arberry (AA): Then press on from where <u>the people</u> press on, and pray for God's forgiveness;

Asad (MA): and surge onward together with <u>the multitude of all the other people</u> who surge onward, and ask God to forgive you your sins:

Al-Hilali & Khan (H&K): Then depart from the place whence <u>all the people</u> depart and ask Allāh for His Forgiveness.

Ghali (MG): Thereafter, press on from where <u>the multitude (Literally: mankind)</u> press on, and ask for forgiveness from Allāh;

The table below represents the four translations and the Arabic word.

N. of verse	199
The Arabic source	النَّاسُ
Arberry	the people
Asad	the multitude of all the other people
Hilali & Khan	all the people
Ghali	the multitude (Literally: mankind)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "النَّاسُ" (*annaasu*) is a definite, plural subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about the people of Quraysh. They used to stand at Al-Muzdalifa, disdaining to stand with the other people at Arafa. Allāh orders them to press on (flow, proceed) from where the people press on, that is, from Arafa, by standing there together with them and seek Allāh's forgiveness.

Commentary: According to the explanation stated above, the word "النَّاسُ" (*annaasu*) does not denote all people in the world. Neither does it denote all people in Quraysh. It denotes the other people standing at Arafa while performing pilgrimage. It denotes the people, who are at Arafa. Therefore, this is a case of conventional inclusiveness that is achieved through Arabic definiteness.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified, and exalted and, according to the interpretation stated above, the addressees are Muhammad (Pbuh) and the people of Quraysh. The motive for the production of the source text is to inform the Prophet (Pbuh) and those people that it is a must to stand at Arafa in pilgrimage.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh orders the pilgrims, on their leave from Arafat, to remember Allāh by glorifying His praises and praying. '*Then when you leave Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mashar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.*' (2:198)

Suprasegmental features: In the source text the definite article 'al-' is followed by /n/ sound. Therefore, the /l/ is assimilated to the next sound.

III. The functional hierarchy of translation problems: Only Asad uses the word 'other' in his translation. He uses 'the multitude of all the other people'. He indicates the other people standing at Arafa. Yet, it is not necessary to include 'all' within this translation. The definite article gives the same meaning of 'all'. As for Arberry, H&K and Ghali, they use definite noun phrases without the word 'other' which is indicative here. They use the words 'the people', 'all the people' and 'the multitude' respectively. They miss the meaning then (conventional inclusiveness versus real inclusiveness). Moreover, H&K use the word 'all' along with the definite article.

Finding: A preferred translation would be '*the [other] people*' as it is definite and denotes the intended individuals.

2:228, Arabic text:	وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

Transliteration: [*walmuṭallaqaatu yatarabbaṣna ̂ bi'anfusihinna thalaathata qurō'(in)*]

Arberry (AA): <u>Divorced women</u> shall wait by themselves for three periods;

Asad (MA): <u>And the divorced women</u> shall undergo, without remarrying, a waiting-period of three monthly courses:

Al-Hilali & Khan (H&K): <u>And divorced women</u> shall wait (as regards their marriage) for three menstrual periods,

Ghali (MG): <u>And divorced women</u> shall a wait by themselves for three periods;

The table below represents the four translations and the Arabic word.

N. of verse	228
The Arabic source	وَالْمُطَلَّقَاتُ
Arberry	Divorced women
Asad	And the divorced women
Hilali & Khan	And divorced women
Ghali	And divorced women

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "وَالْمُطَلَّقَاتُ" (*walmuṭallaqaatu*) is a definite, plural subject of predicate in the nominative case. It is marked by the existence of the definite article 'al-'. The coordinating conjunction, 'wa', connects this verse with the preceding one as they are related.

b. Semantic Analysis

Interpretation (content): The verse is about the recently divorced women. They wait by themselves, before remarrying, for three periods of purity or menstruation.

Commentary: According to the explanation stated above, the word "الْمُطَلَّقَاتُ" (*almuṭallaqaatu*) denotes the recently divorced women (according to the context, they are

those who have been sexually penetrated; immature or menopausal women but not pregnant women). The preceding verse (verse 227) mentions that if spouses decide to divorce, Allāh is All-Hearer, All-Knower. Therefore, the context of divorce is already set. The noun, "الْمُطَلَّقَاتُ" (*almuṭallaqaatu*), can be considered a part of the whole context of divorce, and the referent is 'divorce' as mentioned before. Addressees can clearly recognize the referent; i.e. the women who have recently divorced. Thus, this definite noun is not used generally. Otherwise one may interpret the meaning as any divorced woman, recent or not, virgin or not, pregnant or not, wait three periods from the moment in which she intends remarrying, which is not what is meant.   The definite article, thus, can be taken as indicating conventional genus (conventional inclusiveness); not all divorced women but some of them of certain specification (those who have recently divorced).

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the way and time of remarrying after divorce.

II. Source-text analysis: Presupposition: The previous knowledge that those who take an oath not to have sexual relation with their wives, must wait for four months, then, they may return. If not, and they decide to divorce, the divorced women wait three periods before remarrying. '*Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower.*' (2:226-227)

Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali do not use definite noun phrases. They use 'divorced women' as if this noun phrase is used generally. In addition, Arberry does not use even the coordinator 'and' to relate the next speech to the preceding one. The reason for not using the definite article may be because the word is plural and translators do not use definiteness because the meaning of '*all*' is conveyed. Or the reason may be due to that this plural word is not mentioned plainly before but only in the context.

Only Asad uses definite noun phrase in rendering such word. He uses 'And the divorced women'. Yet, Asad renders the meaning correctly; he intends the divorced women in the previous context. However, to be more precise, as the word '*almuṭallaqaatu*' was not mentioned verbally before, one should use an item which may clarify the meaning.

Finding: A preferred translation would be '*And the [recently] divorced women*'.

Sixth: Definite Subjects Denoting Real Inclusiveness

2:210, Arabic text: وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Transliteration: [*wa'ila allāhi turjaᶜuˆul'umuur(u)*]

Arberry (AA): and unto God <u>all matters</u> are returned.

Asad (MA): and unto God <u>all things</u> will have been brought back?

Al-Hilali & Khan (H&K): And to Allāh return <u>all matters (for decision).</u>

Ghali (MG): and to Allāh <u>(all) the Commands</u> are returned.

The table below represents the four translations and the Arabic word.

N. of verse	210
The Arabic source	الْأُمُورُ
Arberry	all matters
Asad	all things
Hilali & Khan	all matters (for decision).
Ghali	(all) the Commands

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْأُمُورُ" (*al'umuuru*) is a definite, plural and a passive subject represented in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about those who fail to enter into Islam completely. What do these wait for? Do they wait for Allāh to come to them in the shadows of the clouds and the angels? Then, the case would be already judged and the matter is

determined. And to Allāh all matters are returned (for decision), in the Hereafter, where He requites each according to his deeds.

Commentary: According to the explanation stated above, the word "الْأُمُورُ" (*al'umuuru*) is a common noun. It is semantically clear and familiar. Yet, definiteness indicates that all matters are returned to Allāh (real inclusiveness).

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to encourage those who wait to enter into Islam before time is over and all matters are returned to Allāh.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh invites the believers to come to the prescriptions of the Religion of Muhammad (Pbuh), and not to follow the footsteps of the devil where some observed the laws of Islam and still observing the laws of Moses. They observed the Sabbath and shunned the meat and milk of camels after they embraced Islam. They defended themselves by saying that they could observe both. (Al-Wahidi, 2008, p. 18)

Suprasegmental features: In the source text the definite article 'al-' is followed by /'/ sound. Therefore, the /l/ is pronounced. This is the end of the verse in the source text. This is likely to require a pause. All translators use full stop. However, Asad uses a question mark.

III. The functional hierarchy of translation problems: Arberry, Asad and H&K use zero-article noun phrases with the determiner 'all' to denote inclusiveness. They use 'all matters', 'all things' and 'all matters' respectively. Ghali uses '(all) the commands'. However, it is not necessary to use 'all' and 'the' together because both denote inclusiveness in this context. Moreover, *all* is more emphatic, Lyons (1999, p. 13). As in Arabic, the four translations render the word in question as plural and in passive subject representative position, except H&K who bring the noun phrase 'all matters' backward in the sentences (And to Allāh return all matters (for decision)).

Finding: A preferred translation would be '*[all] matters*'.

Seventh: Identified Definite Subjects through Mental Familiarity

2:25, Arabic text: وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ

Transliteration: [*wabashshiri ˆ illadhiina āmanuu waʿamilu ˆ ṣṣaaliḥaati anna lahum jannaatin tajrii min taḥtiha ˆal'anhaaru*]

Arberry (AA): Give thou good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath which <u>rivers</u> flow;

Asad (MA): But unto those who have attained to faith and do good works give the glad tiding that theirs shall be gardens through which <u>running waters</u> flow.

Al-Hilali & Khan (H&K): And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which <u>rivers</u> flow (Paradise).

Ghali (MG): And give good tidings to the ones who have believed and done deeds of righteousness that for them are Gardens from beneath which <u>Rivers</u> run.

The table below represents the four translations and the Arabic word.

N. of verse	25
The Arabic source	الْأَنْهَارُ
Arberry	rivers
Asad	running waters
Hilali & Khan	rivers
Ghali	Rivers

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْأَنْهَارُ" (*al'nhaaru*) is a definite, plural, subject of a verb in the nominative case in the source text. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis

Interpretation (content): The verse is about those who believe and do good deeds. Allāh says to Muhammad (Pbuh) to inform them that theirs are Gardens underneath rivers flow.

Commentary: According to the explanation stated above, the word [*al'nhaaru*] had better be definite in the Arabic text as it is mentally familiar to the Speaker and His addressee (homophora; definiteness used in order to particularize a noun that is common knowledge). Rivers in the Earth are common and familiar. The addressee (s) is familiar with such word. It is used generally.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to order the Prophet (Pbuh) to inform his people, those who believe and do good deeds, that they have gardens with flowing rivers.

II. Source-text analysis: Presupposition: The previous knowledge that there is a call from Allāh for mankind to worship Allāh. Then, those who respond and believe will have gardens with rivers. *'O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon'* (2:21)
Suprasegmental features: In the source text the definite article 'al-' is followed by ' sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Asad renders the word in question as 'running waters'. He tries to describe the rivers as they are running as in the source text. The other three use the word 'rivers' which is a plural and bare noun. All of them use the word generally. They do not use the definite article because the referent of the word is not specific but is mentally familiar. English uses bare nouns to denote mental familiarity. Also these rivers are not restricted. English use of definite article may denote restriction.

Finding: A preferred translation would be '*rivers*'.

2:61, Arabic text: وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

Transliteration: [*waḍuribat ᶜalayhimuˆudhdhillatu walmaskanatu*]

Arberry (AA): And <u>abasement</u> and poverty were pitched upon them,

Asad (MA): And so, <u>ignominy</u> and humiliation overshadowed them,

Al-Hilali & Khan (H&K): And they were covered with <u>humiliation</u> and misery,

Ghali (MG): And they were stricken with <u>humiliation</u> and indigence,

The table below represents the four translations and the Arabic word.

N. of verse	61
The Arabic source	الذِّلَّةُ
Arberry	abasement

Asad	ignominy
Hilali & Khan	humiliation
Ghali	humiliation

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الذِّلَّةُ" (*adhdhillatu*) is a definite, singular, passive subject representative noun with a nominative case in the source text. It is marked by the existence of the definite article 'al-', and the nominative mark '-*tu*'.

b. Semantic Analysis

Interpretation (content): The verse is about the people of Moses, when they said to Moses: 'Moses, we cannot endure one sort of food, pray to your Lord for us, that He may bring for us something of what the earth produces; garlic, lentils, onions'. He, Moses, said to them: 'would you substitute what is better with what is lowlier?' He, exalted be He, said: 'go down to a city you shall have, there, what you demanded. Abasement and submissiveness were cast upon them, and they ended up with Allāh's wrath because they used to disbelieve the signs of Allāh and slay prophets.

Commentary: According to the explanation stated above, the word "الذِّلَّةُ" (*adhdhillatu*) had better be definite in Arabic as it is mentally familiar (homophora). It is common knowledge. Besides, definiteness indicates that abasement and debasement always accompany those people (a state of inseparability).

c. Functional Analysis:

I. The translation brief: The source-text addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the people of Moses and their stories.

II. Source-text analysis: Presupposition: The previous knowledge that after watching the sea separated for them to be saved, the people of Moses argue and dispute with Moses saying 'we do never believe in you unless we see Allāh plainly'. '*And (remember) when you said: "O Moosa (Moses)! We shall never believe in you till we see Allah plainly." But you were seized with a thunderbolt (lightning) while you were looking.*' (2:55)

Suprasegmental features: In the source text the definite article 'al-' is followed by /ð/ sound. Therefore, the /l/ sound is assimilated with it.

III. The functional hierarchy of translation problems: In rendering this word, all translators use nouns with zero article. As the word is indivisible concept (uncountable), they tend to use bare noun phrases.

Finding: A preferred translation would be a bare noun phrase just like any of the translations stated above.

2:102, Arabic text: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا

Transliteration: [*wattabaᶜuu maa tatluˆushshayaaṭiinu ᶜala mulki sulaymana wama kafara sulaymanu walakinnaˆashshayaaṭiina kafaruu*]

Arberry (AA): and they follow what the Satans recited over Solomon's kingdom. Solomon disbelieved not, but the Satans disbelieved,

Asad (MA): and follow [instead] that which the evil ones used to practice during Solomon's reign - for it was not Solomon who denied the truth, but those evil ones denied it

Al-Hilali & Khan (H&K): They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved,

Ghali (MG): And they closely followed what the Ash-Shayatin (the all-vicious (ones), i.e., the devils) recited over Sulayman's (Soloman's) kingdom. And in no way did Sulayman (Solomon) disbelieve but Ash- Shayatin (The all-vicious (ones), i.e., the devils) disbelieved, teaching mankind sorcery,

The table below represents the four translations and the Arabic word.

N. of verse	102
The Arabic source	الشَّيَاطِينَ– الشَّيَاطِينُ
Arberry	the Satans – the Satans
Asad	the evil ones - those evil ones
Hilali & Khan	the Shayatin (devils) - the Shayatin (devils)
Ghali	the Ash-Shayatin (the all-vicious (ones), i.e., the devils) - Ash-Shayatin (the all-vicious (ones), i.e., the devils)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الشَّيَاطِينُ" (*ashshayaaṭiin*) is a definite, plural, subject of a verb, and subject of *lakin,* (in the nominative, and accusative cases respectively). Both are marked by the existence of the definite article 'al-', and the nonexistence of nunation. The first has got the nominative mark '-u', however, the second has the accusative mark '-a'.

b. Semantic Analysis

Interpretation (content): The verse is about the Jews. They follow what the devils used to narrate during the time of Solomon's kingdom. It is also said that the devils used to listen stealthily and add fabrications to what they heard, and then pass it onto the priests, who would compile it in books. This would be disseminated and rumors spread that the jinn had knowledge of the Unseen. Solomon gathered these books and buried them. When he died, the devils showed people where these books were, and the latter brought them out then took to learning them and rejected the Scriptures of their prophets. They said, 'Look at this, Muhammad mentions Solomon as one of the prophets, when he was only a sorcerer'. Allāh, the exalted, says: Solomon did not disbelieve, that is, he did not work magic, but the devils disbelieved, teaching the people sorcery.

Commentary: According to the explanation stated above, the word "الشَّيَاطِينُ" (*ashshayaaṭiin*), the first mentioned noun in this verse, is a recognized referent as mentally familiar to the addressee (homophora); the second-mentioned one is recognized as it is used anaphorically. Both need to be definite. The first one is definite to indicate that the referent is identified by the speaker and addressees; those devils who teach sorcery and steal listening. The second one is definite to denote that those devils previously mentioned are disbelievers.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) the story of the devils and the Jews so that the Prophet (Pbuh) can refute their fabrications about Solomon.

II. Source-text analysis: Presupposition: The previous knowledge that when a messenger from Allāh (Muhammad (Pbuh)) came to them, the disbelievers, confirming what was with them, a party of them threw away the Book of Allāh behind their backs as if they did not know. (2:101)

Suprasegmental features: In the source text the definite article 'al-' is followed by *sh* letter. Therefore, the /l/ sound is assimilated with it.

III. The functional hierarchy of translation problems: Arberry and H&K use definite plural noun phrases in each position. Asad uses definite article with the first one and a demonstrative pronoun with the second word (those evil ones), indicating that the second mention denotes the first referent. Ghali uses the word '*Ash-Shayatin*'. However, he uses 'the' before the first one to be '*the Ash-Shayatin*'. It must be a mistake as it includes double definite articles. In addition, this is not repeated in Ghali's translation.

Finding: A preferred translation for both nouns would be definite, plural and in subject position; '*the devils (Satans)*'.

2:133, Arabic text: أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Transliteration: [*am kuntum shuhadā'a idh ḥaḍara yaᶜquuba ˆalmawtu*]

Arberry (AA): Why, were you witnesses, when <u>death</u> came to Jacob?

Asad (MA): Nay, but you [yourselves, O children of Israel,] bear witness that when <u>death</u> was approaching Jacob,

Al-Hilali & Khan (H&K): Or were you witnesses when <u>death</u> approached Ya'qub (Jacob)?

Ghali (MG): Or (even) were you witnesses as <u>death</u> was present to Yaaqub?

The table below represents the four translations and the Arabic word.

N. of verse	133
The Arabic source	الْمَوْتُ
Arberry	death
Asad	death
Hilali & Khan	death
Ghali	death

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمَوْتُ" (*almawtu*) is a definite singular subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the Jews. They said to the Prophet (Pbuh): 'Do you not know that on the day of his death Jacob charged his sons with Judaism?' Then, the following was revealed: Or, were you witnesses, present, when death came to Jacob? When he said to his sons: 'What will you worship after me?' They said: 'we will worship your God and the God of your fathers; Abraham and Ishmael and Isaac One God to Him we submit'.

Commentary: According to the explanation stated above, the word "الْمَوْتُ" (*almawtu*) is used generally; death, as usual, is common (homophora use of *al*).

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) what to say to those Jews in reply to what they fabricate about Jacob.

II. Source-text analysis: Presupposition: The previous knowledge that who turns away from the religion of Abraham (i.e. Islam)' befools himself. When his Lord said to him: 'submit (i.e. be a Muslim)', Abraham said: 'I submitted to the Lord of all'. (2:130-131) Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound. Therefore, the /l/ sound is pronounced and not assimilated.

III. The functional hierarchy of translation problems: All the four translators render the word "الْمَوْتُ" (*almawtu*) as 'death' without a definite article. This zero article is used, in English, generally in this context as death is uncountable. Death, here, is a general idea and it is not specific. Therefore, it does not need the definite article.

Finding: A preferred translation would be '*death*'.

Eighth: Situational Use of Definite Subjects

2:282

Arabic text:

فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ..

فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ

Transliteration: [*falyaktub walyumlili ˆilladhii ᶜalayhi ˆilħaqqu*]..

[*fa'in kaana ˆalladhii ᶜalayhi ˆilħaqqu safiihan aw ḍaᶜiifan aw la yastaṭiiᶜu anˆ yumilla huwa falyumlil waliyyuhu bilᶜadl(i)*]

Arberry (AA): and let <u>the debtor</u> dictate,

And if <u>the debtor</u> be a fool, or weak, or unable to dictate himself, then let his guardian dictate justly.

Asad (MA): And let him who contracts <u>the debt</u> dictate;

And if he who contracts <u>the debt</u> is weak of mind or body, or is not able to dictate himself, then let him who watches over his interests dictate equitably.

Al-Hilali & Khan (H&K): Let him (the debtor) who incurs <u>the liability</u> dictate,

But if <u>the debtor</u> is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice.

Ghali (MG): and let the one upon whom is <u>the truthful duty of payment (i.e. the debtor)</u> dictate,

So, in case the one upon whom is <u>the truthful duty </u>is foolish, or weak, or unable to dictate himself, then let his patron dictate with justice.

The table below represents the four translations and the Arabic word.

N. of verse	282
The Arabic source	الْحَقُّ
Arberry	the debtor - the debtor
Asad	the debt - the debt
Hilali & Khan	the liability - the debtor
Ghali	the truthful duty of payment (i.e. the debtor) - the truthful duty

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْحَقُّ" (*alħaqqu*) is a definite, singular, subject of a predicate in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about debts and the contracts of loans in Islam. It says that the person, who incurs the liability, is the one who dictates the writer of the contract for he is the one being witnessed, and must be fully aware of his obligations.

And if the debtor is a fool, a squanderer, or weak, of old age or immaturity, or unable to dictate himself, on account of being dumb, or not knowing the language and so forth, then let his guardian, the one in charge of his affairs -a parent, an executor, a custodian or an interpreter- dictate justly.

Commentary: According to the explanation stated above, the word [*alḥaqqu*] means 'the debt or liability'. It is recognized from the context. The word [*alḥaqqu*] is definite and used in order to denote the debt. This is called 'situational use' of the definite article.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the debts and how contracts are written, who is the writer, the one who dictates, the procedures of writing, etc...

II. Source-text analysis: Presupposition: The previous knowledge that on dealing with a debt or a loan, this must be written down, as confirmation and security against any dispute. And a writer should be requested to write it, the contract of debt, down justly and accurately. In addition, writers should not refuse to write it down, if they are requested for such a task, as Allāh has taught them. Then, the debtor is the one who dictates the one writing the contract. *'O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes.'* (2:282)

Suprasegmental features: In the source text the definite article 'al-' is followed by /ḥ/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Arberry uses the noun phrase 'the debtor'. He renders the whole phrase not the intended noun separately. Asad and Ghali use the noun phrases 'the debt' and 'the truthful duty of payment' respectively. They use the meaning of the Arabic word in the context which is 'the debt or liability'. Also H&K use 'the liability' as rendering the first noun but 'the debtor' as for the second noun. Yet, all of them use definite noun phrases as the referent is identified from the context and being mentioned twice.

Finding: A preferred translation would be '*the liability*' or '*the debt*'.

4.1.2 Definite Predicates

Generally, definite predicates indicate restriction. However, there are other purposes usually found along with restriction. These are discussed below.

First: Unique Definite Predicates Denoting Restriction and Inclusiveness

2:32, Arabic text: إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

Transliteration: **[*innaka anta alᶜaliimuˆulħakiim(u)*]**

Arberry: Surely Thou art <u>the All-knowing,</u> the All-wise.'

Asad: Verily, Thou alone art <u>all-knowing,</u> truly wise."

Hilali & Khan: Verily, it is You, <u>the All-Knower,</u> the All-Wise."

Ghali: Surely, You, Ever You, are <u>The Ever-Knowing,</u> The Ever-Wise."

The table below represents the four translations and the Arabic word.

N. of verse	32
The Arabic source	الْعَلِيمُ
Arberry	the All-knowing,
Asad	all-knowing,
Hilali & Khan	the All-Knower,
Ghali	The Ever-Knowing,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْعَلِيمُ" (*alᶜaliimu*) is a definite, singular predicate of *inna* in the nominative case. It is marked by the existence of the definite article 'al-' and the nominative article '–*u*'. *Consequently,* nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Allāh, the glorified and exalted. When asked to inform Him the names of things, the angels said that they had no knowledge except what He had taught them. Surely He is the All-Knower and the Ever-Wise from Whose knowledge and wisdom nothing escapes.

Commentary: According to the explanation stated above, the definite noun, *al^caliimu,* designates uniqueness. Only Allāh is the Knower of everything. Allāh alone knows all things. Therefore, *all* (inclusiveness) is included too. His knowledge is incomparable and all-inclusive. It is worth, here, noting that the adjective [al*ħakiim*] illustrates that Allāh –besides His knowledge- is the Ever-Wise.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressers are the angels. The addressee is Allāh, the glorified and exalted. Surely, Allāh addresses His Prophet (two levels of communication). The motive for the production or reception of the source text is to demonstrate the precedence of Adam over all.

II. Source-text analysis: Presupposition: The previous knowledge that Allāh has said to the angels that He would place Adam and his generations on the Earth. They, the angels, have asked that He would place those who would shed blood and make mischief. He has replied: 'I know that you do not know'. Then, Allāh taught Adam all names of every things. (2:32)

Suprasegmental features: In the source text the definite article 'al-' is followed by /^c/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use definite noun phrases '*the All-knowing*', '*the All-Knower*' and 'T*he Ever-Knowing*' respectively. Their translations indicate both uniqueness and inclusiveness. However, Asad does not use the definite article; he uses '*all-knowing*'. This denotes inclusiveness only. Yet, he uses the word *alone* previously in the sentence to indicate uniqueness.

Finding: A preferred translation would be '*the All-Knower*'.

2:163, Arabic text: وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

Transliteration: [*wa ilaahukum ilaahu ˆ waaħidun ˆ laa ilaaha illa huwa ˆ arraħmaanu ˆ urraħiim(u)*]

Arberry: Your God is One God; there is no god but He, the All-merciful, the All-compassionate.

Asad: AND YOUR GOD is the One God: there is no deity save Him, the Most Gracious, the Dispenser of Grace.

Hilali & Khan: And your Ilah (God) is One Ilah (God - Allāh), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

Ghali: And your God is One God; there is no god except He, The All-Merciful, The Ever-Merciful.

The table below represents the four translations and the Arabic word.

N. of verse	163
The Arabic source	الرَّحْمٰنُ
Arberry	the All-merciful,
Asad	the Most Gracious,
Hilali & Khan	the Most Beneficent,
Ghali	The All-Merciful,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الرَّحْمٰنُ" (*arraḥmaanu*) is a definite, singular predicate of a subject in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'.

b. Semantic Analysis:

Interpretation (content): The verse is about Allāh, the glorified and exalted. When he was asked, Muhammad (Pbuh), to describe his Lord, these words were revealed; Their Lord, the One, deserving of their worship, is One God, without any equal in either essence or attribute; there is no god except Him. He is the All-Gracious and the Most-Merciful.

Commentary: According to the explanation stated above, the definite noun *arraḥmaanu* designates unique referent, the Only God who is the Most-Beneficent. Definiteness, in this case, indicates restriction and uniqueness; Allāh is the One Who, alone, is the All and Most-Merciful, no one else. This noun, *arraḥmaanu,* is a name of Allāh. The meaning of this name, according to *Qaamuus Almaaani[44],* indicates that Allāh alone is full of mercy to all people and things. However, the word *arraḥiim* indicates that Allāh is the Most-Compassionate with his slaves, the believers.

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[44]http://www.almaany.com/home.php?language=arabic&word=%D8%A7%D9%84%D8%B1%D8%AD%D9%85%D9%86&cat_group=1&lang_name=%D8%B9%D8%B1%D8%A8%D9%8A&type_word=0&dspl=0

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addresser is Allāh and the addressees are the prophet Muhammad (Pbuh) and all people. The motive for the production or reception of the source text is to inform that Allāh is One; no God except Him. He is the All-Gracious and the Most-merciful.

II. Source-text analysis: Presupposition: The previous knowledge that those who disbelieve, and die while they are disbelievers, upon them is the Curse of Allāh and the angels, and of people altogether. (2:161)

Suprasegmental features: In the source text the definite article 'al-' is followed by /r/ sound. Therefore, it is assimilated to be *arrahmaanu*. In the English translations, there are commas directly after the word *arrahmaanu* which is not found in the Arabic text. It is worth stating, here, that the following word, *arraħiimu,* is not an adjective but it is another predicate. Thus, all translations use capital letters to denote the oneness of Allāh.

III. The functional hierarchy of translation problems: All the English translations in this study use definite noun phrases in rendering this text. Arberry and Ghali use the phrase '*the All*', as a modifier, while Asad and H&K use '*the Most*'.

Finding: A preferred translation would be '*the All-Gracious*', '*the All-Beneficent*' or '*the All-Merciful*'.

Second: Definite Predicates Denoting Restriction and Assuring Facts

2:91, Arabic text:　　　　　　　وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

Transliteration: [*wahuwa alħaqqu muṣaddiqan lima maᶜahum*]

Arberry (AA):　yet it is the truth confirming what is with them.

Asad (MA): although it be a truth confirming the one already in their possession.

Al-Hilali & Khan (H&K): while it is the truth confirming what is with them.

Ghali (MG): and it is the Truth sincerely (verifying) what is with them.

The table below represents the four translations and the Arabic word.

N. of verse	91
The Arabic source	الْحَقُّ

Arberry	the truth
Asad	a truth
Hilali & Khan	the truth
Ghali	the truth

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْحَقُّ" (*alħaqqu*) is a definite, singular predicate of the subject with a nominative case in the source text. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found. The phrase, *wa huwa alħaqqu*, is a circumstantial qualifier. And also the word, *musaddiqan,* is a second circumstantial qualifier for emphasis.

b. Semantic Analysis:

Interpretation (content): The verse is about the Jews. When it was said to them: 'Believe in what Allāh has revealed, that is, the Qur'an and other Books, they said: 'We believe in what was revealed to us', that is, the Torah and they disbelieve in what is beyond that, what came afterwards, such as the Qur'an. Yet, it is the truth confirming what is with them.

Commentary: According to the explanation stated above, the word *alħaqqu* is used in order to indicate the genus of the Qur'an. It means that it (the Qur'an) is true in kind, i.e. it is truly a revelation from Allāh. This use of definiteness aims at establishing the fact that the Qur'an is true. Therefore, the purpose of this definiteness is to settle a fact not to restrict a property, i.e. the Qur'an was, no doubt, revealed from Allāh.

Hence, *The Qur'an* confirms what is with the Jews (*muṣaddiqan lima maᶜahum*). And the Qur'an is true which is also emphasized by the definiteness. Then, what is with them is true too. Consequently, restriction does not fit in this case. All the Devine Books are true. This truth is the same; that is, Allāh has sent down all of them. Therefore, definiteness, here, may indicate that there is one truth which is 'believe in what Allāh has sent down'.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressees are the Jews. Also Muhammad (Pbuh) is addressed as to be told about

the situation of the Jews. As, later in the same verse, Allāh says to Muhammad to ask them why then they were slaying the prophets of Allāh formerly if they were believers in the Torah and in it they were forbidden to kill those prophets. This address, concerning what their forefathers did, is directed towards those present at the time of Muhammad (Pbuh) on account of their approval of what the forefathers had done.

The motive for the production or reception of the source text is to prove that the Qur'an was truly revealed from Allāh and those Jews are liars.

II. Source-text analysis: Presupposition: The previous knowledge that the Jews disbelieved in that the Qur'an has been sent down from Allāh. The reason for this disbelief is their envy that Allāh reveals His Inspiration to whomever He wants. (2:90)

Suprasegmental features: In the source text the definite article 'al-' is followed by /h/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Three of the four translators render the word *alħaqqu* as definite noun phrase 'the truth'. Only Asad uses an indefinite noun phrase, 'a truth'. Asad does not use the definite article because English singular nouns can confirm facts through indefiniteness. Also Asad may consider the definite article would restrict truth to the Qur'an alone. However, indefiniteness, in this case, lacks the emphasis on that the Qur'an is true in its type, i.e. a revealed book.

Finding: A preferred translation would be '*the truth*'.

2:157, Arabic text: وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

Transliteration: [*wa'ulā'ika humuˆulmuhtaduun(a)*]

Arberry: they are the truly guided.

Asad: and it is they, they who are on the right path!

Hilali & Khan: and it is they who are the guided-ones.

Ghali: and those are they (who) are the right-guided.

The table below represents the four translations and the Arabic word.

N. of verse	157
The Arabic source	الْمُهْتَدُونَ
Arberry	the truly guided.

Asad	on the right path!
Hilali & Khan	the guided-ones.
Ghali	the right-guided.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمُهْتَدُونَ" [*almuhtaduun(a)]* is a definite, plural predicate of the subject in the nominative case. It is marked by the existence of the definite article 'al-' as it is a sound masculine plural.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers who are patient when afflicted with calamity. Upon those blessings, forgiveness, grace, and mercy -from their Lord- rest. And those are the truly guided ones to rectitude. It is worth noting that the word *almuhtaduun* appears once, in this verse, in the whole Qur'an as a definite plural noun in either subject or predicate position.

Commentary: According to the explanation stated above, the definite noun *almuhtaduun* designates the only guided referents. Definiteness, here, indicates restriction; guidance is restricted to these exclusively. The pronoun *hum* 'they' along with the demonstrative *ulaa'ika* 'those' emphasize the meaning that these are the only guided people (uniqueness). In addition, the non-appearance of the same word in the same form (plural and definite), except for one time (this time) adds force to this hypothesis.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addresser is Allāh and the addressees are the prophet Muhammad (Pbuh) and his people as it is stated early, in verse 153, Allāh calls the believers for seeking help in patience and the prayers.

The motive for the production or reception of the source text is to tell the believers to be patient as patience makes them the guided ones.

II. Source-text analysis: Presupposition: The previous knowledge that when who struck by an affliction or a calamity, the true believers say: 'Surely we belong to Allāh, we are His possession and servants, and to Him we return'. These are the guided ones. (2:156)

Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound. Therefore, it is pronounced.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali use definite noun phrases 'the truly guided', 'the guided-ones' and 'the right-guided' respectively. They consider the exclusive meaning of the guidance restricted to the patient believers. Nevertheless, H&K is the only translation which uses plural noun phrase. As for Asad's translation, he uses a prepositional phrase instead of the definite noun phrase. He uses 'on the right path'. He missed the purpose of definiteness then.

Finding: A preferred translation would be '*the guided-ones*'.

2:197, Arabic text: وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Transliteration: [*watazawwaduu fa'inna khayraˆazzaadiˆittaqwa*]

Arberry: And take provision; but the best provision is <u>godfearing,</u>

Asad: And make provision for yourselves - but, verily, the best of all provisions is <u>God-consciousness:</u>

Hilali & Khan: And take a provision (with you) for the journey, but the best provision is <u>At-Taqwa (piety, righteousness, etc.).</u>

Ghali: And sustain yourselves; so, the most charitable sustenance is <u>piety;</u>

The table below represents the four translations and the Arabic word.

N. of verse	197
The Arabic source	التَّقْوَىٰ
Arberry	godfearing,
Asad	God-consciousness:
Hilali & Khan	At-Taqwa (piety, righteousness, etc.).
Ghali	piety;

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "التَّقْوَىٰ" (*attaqwa*) is a definite, singular predicate of *inna* in the nominative case. It is marked by the existence of the definite article 'al-'. It does not include the nominative mark *u* as this word is vocalic-final.

b. Semantic Analysis:

Interpretation (content): The verse is about those who intend to undertake pilgrimage. They are told to take provision, to suffice them their journey. (This was revealed regarding the people of Yemen, who used to make the Pilgrimage, not taking any provisions with them and, thus, becoming a burden for others.) But the best provision is piety with which they are able to guard against asking others for things.

Commentary: According to the explanation stated above, the definite noun *attaqwa* designates recognized and identified referent as it is a common noun. Everyone knows that it means fear from Allāh, piety and God-consciousness. This restriction designates that it is a fact that piety is the best of all provisions.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressees are the prophet Muhammad (Pbuh) and his people. The motive for the production or reception of the source text is to inform people who intend to undertake pilgrimage to take provision and to Allāh by not committing any act of disobedience, or disputing, or quarrelling in the pilgrimage.

II. Source-text analysis: Presupposition: The previous knowledge, in the same verse, that whoever undertakes, upon himself, the duty of pilgrimage during the specified time, by entering into the state of pilgrimage inviolability, then no wickedness, nor disputing in this time. *'The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.'* (2:197)

Suprasegmental features: In the source text the definite article 'al-' is followed by /t/ sound. Therefore, the /l/ is assimilated to it and not pronounced. There is a mark for an optional pause directly after the word *attaqwa* ࣰ. Only, H&K use a full stop which denotes a stop. The rest use comma, semicolon, and colon.

III. The functional hierarchy of translation problems: Three of the four translations use zero-article noun phrases. This is because the word is uncountable and it is used generally not specifically in this context. H&K use transliterated Arabic noun, *At-Taqwa*. They, as usual, describe it inside parentheses.

Finding: A preferred translation would be a bare noun phrase as it is uncountable in this context, e.g., "*god-fearing*" or "*piety*".

2:254, Arabic text: وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Transliteration: [*walkaafiruuna humuˆuẓẓaalimuun(a)*]

Arberry (AA): and the unbelievers -- they are <u>the evildoers.</u>

Asad (MA): And they who deny the truth - it is they who <u>are evildoers!</u>

Al-Hilali & Khan (H&K): And it is the disbelievers who are <u>the Zalimun (wrong-doers,</u> <u>etc.).</u>

Ghali (MG): and the disbelievers, they are <u>the unjust.</u>

The table below represents the four translations and the Arabic word.

N. of verse	254
The Arabic source	الظَّالِمُونَ
Arberry	the evildoers.
Asad	are evildoers!
Hilali & Khan	the Zalimun (wrong-doers, etc.).
Ghali	the unjust.

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الظَّالِمُونَ" (*aẓẓaalimuuna*) is a definite, plural predicate of a subject in the nominative case. It is marked by the existence of the definite article 'al-' and the nominative mark '-*uun*' as it is a sound masculine plural.

b. Semantic Analysis:

Interpretation (content): The verse is about the disbelievers, those that disbelieve in Allāh or in the obligations He has imposed on them. They are the evildoers for not respecting Allāh's command.

Commentary: According to the explanation stated above, the word *aẓẓaalimuuna* denotes a group of people who disbelieve in doing the obligations of Allāh. Those are known and recognized. However, they are not restricted to be the evildoers alone. The phrase *humu aẓẓaalimuuna* is found in the Qur'an 8 times. One of them, for example, is in

sura 49 'Al-Hujuraat', addresses the believers not to scoff at one another, as the second group may be better than the first, nor to insult each other. Those who do such things, without repenting, are the evildoers; *humu aẓẓaalimuuna.* Thus, definiteness, in verse 254 in Al-Baqara, denotes settlement and assuring a fact which is 'the disbelievers are the evildoers'.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh) and his people. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people to spend of what with which Allāh has provided them before the Day of questioning comes. And whoever does not believe in the obligations of Allāh, is the evildoer.

II. Source-text analysis: Presupposition: The previous knowledge that there are obligations on the believers from Allāh such as spending of what they are given. *'O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimoon (wrong-doers, etc.)'* (2:254)

Suprasegmental features: In the source text the definite article 'al-' is followed by /z/ sound, therefore, the /l/ is assimilated and not pronounced. In addition, being at the end of the verse, that is, it is followed by a pause, the short vowel /a/ at the end of the word, *aẓẓaalimuuna,* is not pronounced. However, in continuous speech this vowel is pronounced; *aẓẓaalimuuna.* All translations use a full stop after the translated word. Except Asad who uses an exclamation mark at the end of the verse.

III. The functional hierarchy of translation problems: Asad, alone, does not use the definite article here. He uses a bare noun '*evildoer's'*. The other three use the definite article '*the'*. However, Ghali uses an adjective without a modified noun; *are the unjust.* And H&K use the Arabic word in English form; *the Zalimun* with explanation in parentheses. The phrase '*they are the evildoers*' indicates settling a fact, I think, more than the phrase '*it is they who are the evildoers*'. This is because the latter is likely to denote restriction. Arberry and Ghali use the first form. However, Arberry is the only one who uses the exact same phrase; '*they are the + [plural noun]*'

Finding: A preferred translation would be definite plural noun in a phrase such as '*they are the evildoers*'.

Third: Definite Predicates Denoting Genus and intensification (without Restriction)

2:24 Arabic text: فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُۖ

Transliteration: [*fattaquˆunnaara allatii waquuduhaˆannaasu walħijaara(tu)*]

Arberry: then fear the Fire, whose fuel is <u>men</u> and stones,

Asad: then be conscious of the fire whose fuel is <u>human beings</u> and stones

Hilali & Khan: then fear the Fire (Hell) whose fuel is <u>men</u> and stones,

Ghali: then protect yourselves against the Fire whose fuel is <u>mankind</u> and stones,

The table below represents the four translations and the Arabic word.

N. of verse	24
The Arabic source	النَّاسُ
Arberry	men
Asad	human beings
Hilali & Khan	men
Ghali	mankind

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "النَّاسُ" (*annaasu*) is a definite, plural predicate of a subject in the nominative case. It is marked by the existence of the definite article 'al-'and the nominative mark '-*u*'.

b. Semantic Analysis:

Interpretation (content): The verse is directed to the people of Mecca. Allāh orders them to worship Him Who created them and those who were before them. Then, He requests from them -if they are in doubt concerning what has been revealed to Muhammad (Pbuh) that it is from Allāh- to bring a sura of the like in its eloquence, fine arrangement and its knowledge of the Unseen. However, if they do not, Allāh orders them to fear -through belief in Him- Hell, whose fuel is of human beings (the disbelievers) and stones indicating that its heat is extreme, since it burns with stones, unlike the fires of this world that burn with wood and similar materials.

Commentary: According to the explanation stated above, the definite noun *annaasu* indicates the type of the fuel of Hell. This fuel is of human beings and stones. It is not, of course, any human being, but the disbelievers. In this case, definiteness denotes genus. The

definite article does not mean 'all' here. For, it is incredible that all people are the fuel of Hell. It rather indicates a state of intensification; the intensive torment and pain because the fuel is of mankind. However, it may indicate 'all human disbelievers'. But, this last indication would deteriorate the function of intensification as a result of denoting genus; it indicates genus in case this NP is replaced with 'all human disbelievers'.

In fact, it is found that the word *annaas*, the noun with the definite article, appears in the Qur'an 158 times in 150 verses. All of them are definite. However, the word *unaas,* the indefinite counterpart of *annaas,* is repeated only 5 times.

c. Functional Analysis:

I. The translation brief: The source-text addressees are the people of Mecca at the time of Muhammad (Pbuh). The motive for the production or reception of the source text is to tell people that they should believe in Allāh and His Prophet to avoid Hell, as the heat of which is extreme since it burns with people and stones.

II. Source-text analysis: Presuppositions are: The previous knowledge that Allāh asserts that the unbelievers cannot bring a sura like that of the Qur'an though they arouse suspicions. '*And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful* ' (2:23)

Suprasegmental features: In the source text the definite article 'al-' is followed by /*n*/ sound. Therefore, the /*l*/sound is assimilated with it.

III. The functional hierarchy of translation problems: Arberry and H&K use the word *men.* Surely, they use *men* for men and women. Asad uses *human beings.* However, Ghali uses the word *mankind.* Yet, one of them does not use the definite article. Evidently, they avoid using the definite article lest it is interpreted as 'all people' inclusively (as the English definite article with plural and mass noun phrases involves inclusiveness). And definiteness would restrict the meaning to people. Definiteness denotes other purposes in English. Therefore, zero-article is better in this context. It is also possible to add some word to indicate genus beside non restriction such as '*of'*.

Finding: A preferred translation would be '*[of] human beings* (the disbelievers)'.

Fourth: Second-Mentioned Definite Predicates Denoting Restriction and Genus

2:13

Arabic text:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ

Transliteration: [*wa'idha qiila lahum aminu kama aamanaˆannaasu qaalu anu'minu kama aamanaˆassufahā'u ala innahum humuˆussufahā'u walakin la ya^clamuun*]

Arberry: When it is said to them, 'Believe as the people believe', they say, 'Shall we believe, as fools believe?' Truly, they are <u>the foolish ones,</u> but they do not know.

Asad: And when they are told, "Believe as other people believe," they answer, "Shall we believe as the weak-minded believe?" Oh, verily, it is they, they who are <u>weak-minded</u> - but they know it not!

Hilali & Khan: And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansar and Al-Muhajirun) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are <u>the fools,</u> but they know not.

Ghali: And when it is said to them, "Believe just as mankind has believed, " they say, "Shall we believe just as the fools have believed?" Verily, they, (only) they, are surely <u>the fools,</u> but they do not know.

The table below represents the four translations and the Arabic word.

N. of verse	13
The Arabic source	السُّفَهَاءُ
Arberry	the foolish ones,
Asad	weak-minded
Hilali & Khan	the fools,
Ghali	the fools,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "السُّفَهَاءُ" (*assufahā'u*) is a definite, plural predicate of subject in the nominative case. It is only marked by the existence of the definite article 'al-'as it is a diptote noun.

b. Semantic Analysis:

Interpretation (content): The verse is about the disbelievers. When it is said to them to believe as the other people believe, they say: 'Shall we believe as the fools believe? No we do not follow their way'. Allāh refutes them, saying: 'truly, they are the foolish ones, but they do not know'.

Commentary: According to the explanation stated above, the word *assufahā'u* is definite as it is determined. It is repeated twice in the verse. Both are definite. However, as said before, the second is not the same as the first. The referents are different. The first is said about the believers, while the second denotes the disbelievers. Yet, the second word, which is analyzed here, is a definite noun. This definiteness refers to genus and restriction, i.e. restricted to the type of those people is of foolishness. As this definite word is a predicate, then, definiteness restricts the foolishness to those people. In addition, Allāh replies to those people, repeating the same word, to emphasize that they are the fools, no one else. Accordingly, this definiteness is used emphatically.

c. Functional Analysis:

I. The translation brief: The source-text addresser is Allāh, the glorified and exalted, and the addressee is Muhammad (Pbuh). The verse is about the disbelievers. When it is said to them to believe, they say: 'Shall we believe as the ignorant people believe?' Allāh replies to them, saying that they are the foolish and ignorant ones. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the attitude of those who do not believe toward them. They consider the Companions of the Prophet (Pbuh) as fools. However, they are the fools but they do not know.

II. Source-text analysis: Presupposition: The previous knowledge that there are some people (the hypocrites) who say that they believe in Allāh and the Last Day while in fact they do not. They think that they deceive Allāh and those who believe while they only deceive themselves. (2:8-9)

Suprasegmental features: In the source text the /l/ sound of the definite article 'al-' is assimilated with the following sounds /s/. It is not pronounced.

III. The functional hierarchy of translation problems: Arberry, H&K and Ghali translate the word *assufahā'u* as definite noun phrase in English. They use *'the foolish ones', 'the fools'* and *'the fools'* respectively. Arberry's translation is definitely acceptable. He uses a definite noun and, at the same time, different, in form, from his first use (fools).

This surely helps to differentiate between the two referents. Asad is the only one who does not use a definite noun. He has missed the emphasis and restriction denoted here.

Finding: A preferred translation would be '*the foolish ones*'.

4.2 Definite Noun Phrases in Al-A'raf

In this section, the definite subjects are handled first followed by handling the definite predicates.

4.2.1 Definite Subjects

First: Second-Mentioned Definite Subjects Denoting Conventional Inclusiveness

7:113 - Arabic text: وَجَاءَ السَّحَرَةُ فِرْعَوْنَ

Transliteration: [*wajā'aˆassaḥaratu firˤawna*]

Arberry (AA): And the sorcerers came to Pharaoh,

Asad (MA): And the sorcerers came unto Pharaoh

Al-Hilali & Khan (H&K): And so the sorcerers came to Fir'aun (Pharaoh).

Ghali (MG): And the sorcerers came to Firaawn;

The table below represents the four translations and the Arabic word.

N. of verse	113
The Arabic source	السَّحَرَةُ
Arberry	the sorcerers
Asad	the sorcerers
Hilali & Khan	the sorcerers
Ghali	the sorcerers

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "السَّحَرَةُ" (*assaḥaratu*) is a definite, plural, subject of verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The context is between Pharaoh and Moses. Pharaoh has sent to bring every cunning sorcerer to outdo Moses in the art of magic. And the sorcerers came to Pharaoh.

Commentary: According to the explanation stated above, the word *assaḥaratu* had better be definite rather than indefinite. Those sorcerers are mentioned before. They are

familiarized anaphorically. There is explicit outspoken referent preceding this definite noun in the preceding verse 112 'bring you every cunning sorcerer'. They are not all the sorcerers in the world. The word does not denote real inclusiveness in this context, but a conventional one. They are only the cunning sorcerers in the country of Pharaoh. This is more clear through the conjunction 'so' in H&K's translation. It indicates logical relation between what is next and what is preceded.

c. Functional Analysis:

I. The translation brief: The conjunction word 'wa' (and) is used in order to join the next idea with the previous one. Here, we find that all translators put the word 'and' in their translations of this verse. The addressee of the source text is Muhammad (Pbuh), as he is told about the story of Moses and Pharaoh. The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the story of Moses, Pharaoh and the sorcerers.

II. Source-text analysis: Presuppositions are: the previous knowledge that Moses has said to Pharaoh that he is a messenger from the Lord of the Worlds to him, but Pharaoh denied him and claimed that Moses is a sorcerer. Pharaoh has promised to bring every cunning sorcerer to defeat Moses. (7:104-112)

III. The functional hierarchy of translation problems: All the four translations use definite plural nominative noun phrase in English. This is to show familiarity as the noun is mentioned previously and to show conventional inclusiveness.

Finding: A preferred translation would be definite plural noun phrase; '*the sorcerers*'.

7:150, Arabic text: إِنَّ الْقَوْمَ اسْتَضْعَفُونِي

Transliteration: [*inna alqawmaˆistaḍ ͨafuunii*]

Arberry (AA): surely <u>the people</u> have abased me,

Asad (MA): Behold, <u>the people</u> brought me low

Al-Hilali & Khan (H&K): Indeed <u>the people</u> judged me weak

Ghali (MG): surely <u>the people</u> deemed me weak

The table below represents the four translations and the Arabic word.

N. of verse	150
The Arabic source	الْقَوْمَ

Arberry	the people
Asad	the people
Hilali & Khan	the people
Ghali	the people

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْقَوْمَ" (*alqawma*) is a definite, plural, subject of *inna* in the accusative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Moses and his brother. When Moses returned to his people, he was angry of them. He seized his brother by the head, dragging him toward him, in anger. His brother said, 'O, son of my mother! Truly the people judged me weak and they were close to killing me.

Commentary: According to the explanation stated above, the word *alqawma* had better be definite as it denotes the people of Moses and his brother. Nonetheless, the word is mentioned before in verse 128; *'Moses said to his people, 'Seek help in Allāh and be patient'*. These people are familiar as they are mentioned for the second time.

c. Functional Analysis:

I. The translation brief: The addresser in this conversation is Moses brother addressing Moses. This story is told to Muhammad (Pbuh) from Allāh. Still The motive for the production or reception of the source text is to inform the Prophet, Muhammad, (Pbuh) about the story of Moses, his brother and his people.

II. Source-text analysis: Presuppositions are: the previous knowledge that Moses has left his people with his brother advising them to 'Seek help in Allāh and be patient'. Then after his return, he found them worshipping a calf. He, therefore, is angry. *'Moosa (Moses) said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon'* (7:128), *'And Moosa (Moses) said to his brother Haroon (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the Mufsidoon (mischief-makers).'* (7:142),

and '*And the people of Moosa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zalimoon (wrong-doers)* [45]' (7:148)

III. The functional hierarchy of translation problems: All the four translators use the word 'the people' in definite form. They put it in the nominative case. They use definiteness to denote conventional inclusiveness as not to be the same as the denotation of the word '*all*'.

Finding: A preferred translation would be definite plural noun phrase; '*the people*'.

7:154, Arabic text: وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ

Transliteration: [*walammaa sakata ᶜan muusaˆalghaḍab(u)*]

Arberry (AA): And when <u>Moses'</u> <u>anger</u> abated in him,

Asad (MA): And when <u>Moses' wrath</u> was stilled,

Al-Hilali & Khan (H&K): And when <u>the anger of Musa</u> (Moses) was appeased,

Ghali (MG): And as soon as <u>Musa's (Moses) anger</u> calmed down,

The table below represents the four translations and the Arabic word.

N. of verse	154
The Arabic source	الْغَضَبُ
Arberry	Moses' anger
Asad	Moses' wrath
Hilali & Khan	the anger of Musa
Ghali	Musa's (Moses) anger

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْغَضَبُ" [*alghaḍab(u)*] is a definite, singular, subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

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[45] Al-Hilali and Khan. 1996.

b. Semantic Analysis:

Interpretation (content): The verse is about Moses as he was angry of what has happened by his people when he left them. His people have made a calf and taken it as their god. Verse 150 says: 'and when Moses returned to his people, angry, because of them'. So it is mentioned before in this verse that Moses was angry of what his people have done. In verse 154, the anger of Moses abated and subsided.

Commentary: According to the explanation stated above, the word *alghaḍab(u)* had better be definite as it is mentioned for the second time. This is a case of familiarity. It is anaphoric use of definiteness. The referent is definite as it is previously mentioned.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the story of Moses and his people.

II. Source-text analysis: Presuppositions are: the previous knowledge that Moses has left his people to check the fire which he has previously noticed. In his return, Moses has found his people worshipping a calf which they have made themselves. He has become angry with them for that.

III. The functional hierarchy of translation problems: Arberry, Asad, and Ghali use possessive structures without 'the'; 'Moses' anger, 'Moses' wrath, and 'Musa's anger' respectively. They consider that this structure functions as definiteness. In fact, it does because it refers to the anger of Moses which has mentioned before. However, H&K use the-noun-of-noun structure; 'the anger of Moses'. In such structure, 'the' should be used. Therefore, the noun phrase is definite. However, this definiteness results out of the requirement of the structure. It is not necessarily because of the second mention. In the Arabic text the word 'anger' is definite only by the addition of 'al-'. This is because it is mentioned for a second time. It is not a requirement of a certain structure.

Finding: A preferred translation would be definite singular noun phrase and in nominative position such as: '*and when the anger is subsided out of Moses…*'

Second: Definite Subjects Denoting Genus and Type

7:8, Arabic text: وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ(8)

Transliteration: [*walwaznu yawma'idhiniˆilħaqqu faman thaqulat mawaaziinuhu fa'ulā'ika humuˆulmufliħuun(a)*]

Arberry (AA): <u>The weighing</u> that day is true; he whose scales are heavy -- they are the prosperers,

Asad (MA): And true will be <u>the weighing</u> on that Day: and those whose weight [of good deeds] is heavy in the balance - it is they, they who shall attain to a happy state

Al-Hilali & Khan (H&K): And <u>the weighing</u> on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

Ghali (MG): And <u>the weight</u> upon that Day is the true (one); so he whose scales weigh heavy, then those are they (who) are the prosperers.

The table below represents the four translations and the Arabic word.

N. of verse	8
The Arabic source	<u>وَالْوَزْنُ</u>
Arberry	<u>The weighing</u>
Asad	<u>the weighing</u>
Hilali & Khan	And <u>the weighing</u>
Ghali	And <u>the weight</u>

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الوزن" (*alwaznu*) is a definite, singular, subject of a predicate in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The weighing of deeds is in a balance on that day, that is, on the day of the questioning mentioned, namely, the Day of Resurrection. True and fair are adjectival qualifications of 'the weighing'. As for those whose scales are heavy, with good deeds, they are the successful, and the triumphant.

Commentary: According to the explanation stated above, the word [*alwaznu*] had better be definite rather than indefinite. It tells the addressee that the type of weight is a true and fair one. So, it indicates determinacy in type. It is not any type of weighing but a fair

and just one. The type, here, is not the type of the material of which the scales are made. But it is the type of the process of weighing the good and bad deeds. Since the word is singular and definite, it may indicate inclusiveness. It means that the whole process of weighing is fair for all people. All these functions should be considered through translation.

c. Functional Analysis:

I. The translation brief: The source-text function as well as the target-text function is referential. And the type of text is informative (documentary). The conjunction word 'wa' (and) is used in order to join the next idea with the previous one. Here, we find that Arberry is the only one who does not include that conjunction word in the translated text.

The source-text addresser is Allāh the glorified and exalted, and the addressee is Muhammad (Pbuh), as he is addressed previously in verse 2; 'A Book sent down to you' - addressing the Prophet (Pbuh). However, the people at the time of Muhammad (Pbuh) may be considered as addressees too, as they are previously addressed in verse 3; 'Follow what has been revealed to you from your Lord, namely, the Qur'an'. The pronoun 'you' in verse 3 is a plural one. The target-text addressee is all the Muslims and non-Muslims who read and speak English.

The time of the source text is before the migration to Al-Madina, and place of text reception is Mecca. The time of the target text is the time being, and place of text reception is anywhere in the world as far as the internet access is available. The medium over which the source text had been transmitted is oral. The medium of the target text is written[46], and the motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the weighing of deeds at the Day of Resurrection. It is fair true weighing. However, the motives for the production or reception of the target texts may vary from one to another; they probably are for money along with publishing the culture of Islam.

II. Source-text analysis: Presupposition: The previous knowledge that there is a day for judgment and questioning people is presupposed. It is a fair way of questioning. This is the meaning which the definite noun 'wa al-waznu' helps to indicate.

Suprasegmental features: in the source text one cannot stop directly after the word 'al-waznu' as it is not a place for a pause of any type. However, in case of losing breathing and being obliged to pause, one can stop saying 'al-wazn' without the sound 'u' at the end, then

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[46] These lines are applicable to all the post discussions unless otherwise explanation is needed.

he can begin again -after breathing- repeating the same word with the vowel 'u' and completes pronouncing the rest of the text.

III. The functional hierarchy of translation problems: Three of the translators use the word 'weighing' except Ghali who uses the word 'weight'. He had better use the first word as it indicates type of weighing as fair and true, and it describes the process of weighing too. As in Arabic, the four translations render the word in question as a singular nominative noun and with the English definite article 'the' in trial to cope with the source text since there is no contradiction nor is there any inconsistency in the target language. However, Asad reversed the subject, 'the weighing', with its predicate, 'truth'; backwarding.

Finding: A preferred translation is '*the weighing*'.

7:78 and 7:91, Arabic text: فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

Transliteration: [*fa'akhadhat-humu arrajfatu fa'aṣbaḥuu fii daarihim jaathimiin*]

Arberry (AA): So the earthquake seized them, and morning found them in their habitation fallen prostrate.

Asad (MA): Thereupon an earthquake overtook them: and then they lay lifeless, in their very homes, on the ground

Al-Hilali & Khan (H&K): So the earthquake seized them, and they lay (dead), prostrate in their homes.

Ghali (MG): Then the Commotion took them (away), and so (in the morning) they became cowering (bodies) in their residence.

The table below represents the four translations and the Arabic word.

N. of verse	78, 91
The Arabic source	الرَّجْفَةُ
Arberry	the earthquake
Asad	an earthquake
Hilali & Khan	the earthquake
Ghali	the Commotion

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الرَّجْفَةُ" [*arrajfatu*] is a definite, singular, subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): According to *Tafsir Ibn Abbas* (2007, p. 166), after Allāh has sent their prophet, Salih (p), the tribe of Thamud told Salih to bring upon them that which he threatened of torment if he is indeed a prophet from Allāh. As a result, a violent earthquake and a cry from the heaven seized them and they lay lifeless and dead without a movement (in their dwelling-place) in their town.

Commentary: According to the explanation stated above, the word *arrajfatu* had better be definite in case it is the earthquake by which they were threatened before. It is then recognized. Or it may be used in order to indicate the type and degree of that earthquake which is violent. Therefore, it is used as definite. Both indications are possible. All translators use definite noun except Asad who uses the indefinite article (*an*).

c. Functional Analysis:

I. The translation brief: The text tells a story of Thamud and the prophet Salih (Pbuh) to Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the stories of the previous people as examples to learn from.

II. Source-text analysis: Presuppositions are: the previous knowledge that there were people called Thamud and their brother and prophet, Salih (Pbuh). They had killed the camel and told Salih to bring upon them that which he promised. Therefore, they deserve that violent earthquake. '*And to Thamood (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge shecamel from the midst of a rock) from your Lord. This shecamel of Allah is a sign unto you; so you leave her to graze in Allahs earth, and touch her not with harm, lest a painful torment should seize you.*' (7:73), and '*So they killed the shecamel and insolently defied the Commandment of their Lord, and said: O Salih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allah)*'. (7:77)

Suprasegmental features: in the source text one cannot stop directly after the word *arrajfatu* as it is not a place for a pause of any type. However, in case of losing breathing and being obliged to pause, one can stop saying *arrajfah* without the sound 'tu' at the end, then he can begin again -after breathing- repeating the same word with the final sounds 'tu' and completes pronouncing the rest of the text. *al-* is assimilated to the following *r* sound in the Arabic text. The last sound of the previous word *u* is assimilated to the first sound of the word *arrajfatu;* both are pronounced as one *u.*

III. The functional hierarchy of translation problems: As in Arabic, three translations render the word in question as a singular nominative noun and with the English definite article 'the'. They have tried to cope with the source text since there is no contradiction nor is there any inconsistency in the target language. Only Asad uses the indefinite article *an* to render the definite noun in his English translation. He may take the definite noun as if it is used generally (as to say any earthquake).

Finding: A preferred translation would be definite singular noun phrase to indicate the degree of the earthquake and fulfill the previous threaten of Salih; '*the earthquake*'.

7:131, Arabic text: فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ

Transliteration: [*fa'idha jaa't-humuˆulḥasanatu qaaluu lanaa hadhihi*]

Arberry (AA): So, when <u>good</u> came to them, they said, 'This belongs to us';

Asad (MA): But whenever <u>good</u> <u>fortune</u> alighted upon them, they would say, "This is [but] our due";

Al-Hilali & Khan (H&K): But whenever <u>good</u> came to them, they said: "Ours is this."

Ghali (MG): Then when <u>the fair (reward)</u> came to them, they said, "This belongs to us,

The table below represents the four translations and the Arabic word.

N. of verse	131
The Arabic source	<u>الْحَسَنَةُ</u>
Arberry	<u>good</u>
Asad	<u>good fortune</u>
Hilali & Khan	<u>good</u>
Ghali	<u>the fair (reward)</u>

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْحَسَنَةُ" (*alħasanatu*) is a definite, singular, subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the people of Pharaoh. Whenever a good thing such as fertility and abundance befell them, they said that they deserved it, and they did not give thanks for it. However, when an evil thing smote them, they would augur ill of Moses and those with him, the believers. Most of them do not know that whatever befalls them is from Allāh.

Commentary: According to the explanation stated above, the word [*alħasanatu*] is definite as it tells the addressee that the intended meaning is the genus of good which is the opposite of the evil. So, the word is used generically to indicate genus. Since the word is singular and definite, it may indicate inclusiveness, that is, all good things. Also this definite noun may denote that it happens frequently. All these functions should be considered in translation.

c. Functional Analysis:

I. The translation brief: The conjunction word '*idha*' (whenever) means 'every time that'. It is used in this situation to help explain that the good things happen usually. Therefore, the word 'الْحَسَنَةُ' comes definite in the Arabic text to include the meaning that good things largely happen. Here, we find that Asad and H&K use the conjunction 'but' which indicates exceptions. It is not proper, here, to use such conjunction. One can use conjunctions like so, then, etc.., just as Arberry and Ghali tend to use respectively.

The addressee of the source text is Muhammad (Pbuh), as he is addressed previously in verse 101; 'Those towns, whose stories we relate to you,' - addressing the Prophet (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) about the stories of some towns preceding the time of him and to inform him that Allāh has sent messengers to those towns and their people. And verily their messengers brought them clear proofs and manifest miracles. But they would not believe. Such stories may affirm the Prophet in his task.

II. Source-text analysis: Presuppositions are: the previous knowledge that there were some people and other messengers in the past. Some of those people did not believe in

Allāh and they denied their messengers. These thought that they deserved all good things happened to them without thanking Allāh for that.

III. The functional hierarchy of translation problems: Arberry, Asad and H&K use bare words (good, good fortune, and good respectively). The reason for this is perhaps that the zero-article is used in English with mass nouns to indicate genus. However, the nonexistence of the definite article in Arabic does not indicate genus. It rather indicates unidentified quality. Moreover, the frequent occurrence of such good things can be rather indicated in English through using bare nouns. Only Ghali uses definite noun phrase, the fair (reward).

As in Arabic, the four translations render the word in question as a singular nominative noun. Some of them modify it such as Asad and Ghali. Others do not (Arberry and H&K).

Finding: A preferred translation would be bare singular noun phrase without modification, '*good*', as it indicates inclusiveness and genus in the source text.

7:188, Arabic text: وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ

Transliteration: [*walaw kuntu aᶜlamu ˆ ulghayba lastakthartu mina alkhayri wamaa massaniya assō'(u)*]

Arberry (AA): Had I knowledge of the Unseen I would have acquired much good, and evil would not have touched me.

Asad (MA): And if I knew that which is beyond the reach of human perception, abundant good fortune would surely have fallen to my lot, and no evil would ever have touched me.

Al-Hilali & Khan (H&K): If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.

Ghali (MG): and if I had known the Unseen, I would indeed have got plenty of the most charitable things, and in no way would odious times have touched me.

The table below represents the four translations and the Arabic word.

N. of verse	188
The Arabic source	السُّوءُ
Arberry	evil
Asad	no evil

Hilali & Khan	no evil
Ghali	odious times

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "السُّوءُ" (*assō'u*) is a definite, singular, subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is directed to Muhammad (Pbuh) as the people of Mecca asked him about the time of the day of resurrection. Allāh orders him to say that the knowledge of this is with Allāh and that Muhammad (Pbuh) has no power to bring benefit to himself nor hurt to repel it, except as Allāh wills. Had he knowledge of the Unseen he would have acquired much good, and no adversity or evil would touch him.

Commentary: According to the explanation stated above, the word *assō'u* is used generically as it indicates evil according to type. It denotes the genus of evil (of any type as it is a negative phrase). It is definite in Arabic where definite article may indicate type. But in English it had better be bare to point the generic use of the mentioned noun.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh). The motive for the production or reception of the source text is to inform the Prophet (Pbuh) what the answer about the time of the day of resurrection should be.

II. Source-text analysis: Presuppositions are: the previous knowledge that there is a day for resurrection and that the people of Mecca had asked Muhammad (Pbuh) about the time of that day. Allāh tells His prophet that the knowledge of the unseen is with Allāh alone. *'They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: The knowledge thereof is with Allah (Alone) but most of mankind know not.'* (7:187)

Suprasegmental features: in the source text one can stop directly after the word *assō'u* as it is a place for an optional pause.

III. The functional hierarchy of translation problems: Arberry, Asad and H&K use bare noun phrases (evil). Ghali uses a modified plural noun (odious times). The cause of this is due to the fact that the word 'evil' is uncountable when used generally. Moreover the phrase is negated. English can use bare noun phrases generically even the negated ones. At the same time, it can use the generic definite article only with plurals.

Finding: A preferred translation would be bare noun phrase, *'no evil'*, as it is used generically.

Third: Definite Subjects Denoting Inclusiveness (Conventional and Real)

7:128, Arabic text: إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Transliteration: [*inna al'arḍa lillāhi yuurithuhaa ma ˆ yashā'u min ᶜibaadihi walᶜaqibatu lilmuttaqiin*]

Arberry (AA): surely the earth is God's and He bequeaths it to whom He will among His servants. The issue ultimate is to the godfearing.'

Asad (MA): Verily, all the earth belongs to God: He gives it as a heritage to such as He wills of His servants; and the future belongs to the God-conscious!"

Al-Hilali & Khan (H&K): Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqun (pious).

Ghali (MG): surely the earth (belongs) to Allah. He causes whomever He decides among His bondmen to inherit it, and the (prosperous) end is for the pious."

The table below represents the four translations and the Arabic word.

N. of verse	128
The Arabic source	الْأَرْضَ
Arberry	the earth
Asad	the earth
Hilali & Khan	the earth
Ghali	the earth

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْأَرْضَ" (*al'arḍa*) is a definite, singular, subject of *inna* in the accusative case. It is marked by the existence of both the definite article 'al-' and the accusative mark '-a'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The context is that Pharaoh said that he would kill the sons of the people of Moses and would keep their women alive for him and his people. Moses said to his people, 'Seek help in Allāh and be patient on their persecution. Surely the earth is Allāh's and He gives it to whom He will from among His servants.

Commentary: According to the explanation stated above, the word *al'arḍa* had better be definite. It means the genus of land, the whole land, so it is used generically. It is unique. So it denotes uniqueness too. Or it may mean the land of Egypt (Abu-Ossood, v. 3, p. 19), so it is definite as it is familiar mentally.

c. Functional Analysis:

I. The translation brief: Allāh addresses the Prophet (Pbuh). At another level, the addresser is Moses, addressing the believers from his people. The motive for the production or reception of the source text is to calm down his people and not to fear of Pharaoh and his threaten.

II. Source-text analysis: Presuppositions are: the previous knowledge in verse 127 that Pharaoh threatened the believers with Moses by killing their children and taking their women for himself and his people because they had believed in Moses God without permission. '*The chiefs of Firauns (Pharaoh) people said: Will you leave Moosa (Moses) and his people to spread mischief in the land, and to abandon you and your gods? He said: We will kill their sons, and let live their women, and we have indeed irresistible power over them.*' (7:127)

All translators render the word *al'arḍa* into a definite noun; 'the earth'. As in Arabic, this denotes real inclusiveness and uniqueness.

Finding: A preferred translation would be definite singular noun phrase, '*the earth*'.

7:109

Arabic text:　　　　　　　　　　　　　　قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ

Transliteration: [*qaalaˆalmala'u min qawmi firᶜawna*]

Arberry (AA): Said the Council of the people of Pharaoh,

Asad (MA): <u>The great ones</u> among Pharaoh's people said:

Al-Hilali & Khan (H&K): <u>The chiefs</u> of the people of Fir'aun (Pharaoh) said

Ghali (MG): <u>The chiefs</u> of Firaawn's (pharaoh's) people said

The table below represents the four translations and the Arabic word.

N. of verse	109
The Arabic source	الْمَلَأُ
Arberry	the Council
Asad	The great ones
Hilali & Khan	The chiefs
Ghali	The chiefs

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمَلَأُ" (*almala'u*) is a definite, singular and a subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is of the council of Pharaoh. They asked him not to leave Moses and the believers go without punish. They said: 'Surely this man is a cunning sorcerer, outstanding in the art of magic'.

Commentary: According to the explanation stated above, the word 'crowd or council' had better be definite. It indicates nearly all the people around (inclusiveness) or the people who are already exist and attend the scene so they are recognized and identified by the speakers.

c. Functional Analysis:

I. The translation brief: Allāh addresses the Prophet (Pbuh). At another level, the addressers are the people of Pharaoh and the addressee is Pharaoh.

III. The functional hierarchy of translation problems: All the four translators use definite noun in their English translations. They use 'the council, the great ones, the chiefs (Arberry, Asad, H&K, and Ghali respectively). Arberry uses the singular noun (the collective noun). All the rest use a plural one to indicate inclusiveness. English permits to

use definite article to denote conventional inclusiveness with plurals. However, the reason that made all of them use definite noun is the cotext in English (text around this noun phrase). The English structure where 'the –of' is used, forces the use of the definite article.

Finding: A preferred translation would be definite plural noun phrase to denote inclusiveness; *'The chiefs'*.

Fourth: Definite Subjects Denoting Genus and Class-Representative

7:58, Arabic text: وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ

Transliteration: [*walbaladuˆuṭṭayyibu yakhruju nabaatuhu bi'idhni rabbih(i)*]

Arberry: And <u>the good land</u> -- its vegetation comes forth by the leave of its Lord,

Asad: As for <u>the good land,</u> its vegetation comes forth [in abundance] by its Sustainer's leave,

Hilali & Khan: The vegetation of <u>a good land</u> comes forth (easily) by the Permission of its Lord,

Ghali: And <u>the good land,</u> its growth comes (Literally: goes out) out by the permission of its Lord,

The table below represents the four translations and the Arabic in/definite.

N. of verse	58
The Arabic source	<u>وَالْبَلَدُ</u>
Arberry	And <u>the good land</u> –
Asad	As for <u>the good land,</u>
Hilali & Khan	<u>a good land</u>
Ghali	And <u>the good land,</u>

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "وَالْبَلَدُ" (*walbaladu*) –and the land- is a definite, singular, subject of a predicate in the nominative case. It is marked by the existence of the definite article 'al-', the nominative suffix '-u', and nonexistence of nunation. It is modified in the Arabic text by the adjective *aṭṭayyibu* 'the good' and coordinated by the coordinating conjunction *wa* 'and'.

b. Semantic Analysis:

Interpretation (content): According to *Tafsir Al-Jalalayn (2007:164),* Allāh says that the vegetation of a good land comes forth by permission and will of its Lord, and that of a bad brings little with difficulty. This is the similitude of the believers and disbelievers. The sincere believer fulfills that which Allāh commands him to do and the disbeliever does not.

Commentary: According to the explanation stated above, the definite noun [*albaladu*] indicates genus. The modification, here, indicates illustration; i.e. it is not any land but the illustrated land as it is good. It has a collective meaning as it represents the whole with no exception; all good lands bring vegetation easily by Allāh's will.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressees are the prophet Muhammad (Pbuh) and the people around. The motive for the production or reception of the source text is to inform people that Allāh's will predominates. This is achieved through telling that a good land brings easily good vegetation by the will of Allāh just as the believers who do well, find good results by Allāh's will.

II. Source-text analysis: Presupposition: In the previous verses (7:56-57), Allāh orders people not to corrupt land. He tells them that He is THE ONE who sends winds with His mercy to bring rains to a dead land. All these indicate that God's will predominates.

Non-verbal elements: no marks of pausing.

Lexical linguistic units: The word [albaladu] literally means 'country' or 'city', however, the intended meaning is 'land' because it gives vegetation and plants.

Suprasegmental features: The definite article 'al-' is followed by /b/ sound. It is, thus, pronounced.

III. The functional hierarchy of translation problems: The function of this definite NP is generic; the use of this NP has the collective meaning to indicate that it represents the whole genus. This is the generic use of the **definite** article in Arabic.

This is similar to the generic use of the **indefinite** article in English which picks out a member as a representative of its class. Similarly, **bare plural** nouns in English are used generically, i.e., bare English plurals refer to the whole genus too (Lyons, 1999:189). Unlike Arabic, the English definite article is used with the singular noun in contexts where its

reference is specific and identified to both the speaker and the addressees (Stockwell et al. 1965:86). In addition, the English use of the generic definite article takes members of a class as a unit when it is used in plural, e.g., *the Arabs*. Therefore, this NP had better be either indefinite singular or bare plural in English.

Arberry, Asad and Ghali use the definite noun phrase '***the good land***' (which denotes specification). Only, Hilali and Khan use indefinite noun phrase, '*The vegetation of **a good land**'*. They tend to make use of *the Indefinite Article* where *it* is used with a singular noun as a representative of its class. This example represents different ways of Arabic and English in their manifestations of the same function of in/definiteness.

Finding: A preferred translation would be indefinite singular noun phrase; '*the vegetation of **a good land**'* or bare plural noun phrase; '*the vegetation of **good lands**'*.

Fifth: Definite Subjects Denoting Genus and Inclusiveness

7:43, Arabic text: وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ

Transliteration: [*waqaalu ˆ ulḥamdu lillāhi ˆ illadhii hadaana lihaadha wamaa kunnaa linahtadiya lawla'an hadaanaˆallāh(u)*]

Arberry (AA): and they will say, 'Praise belongs to God, who guided us unto this; had God not guided us, we had surely never been guided.

Asad (MA): and they will say: "All praise is due to God, who has guided us unto this; for we would certainly not have found the right path unless God had guided us!

Al-Hilali & Khan (H&K): and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!

Ghali (MG): and they will say, "Praise be to Allah, Who guided us to this; and in no way could we have been guided, unless Allah has guided us.

The table below represents the four translations and the Arabic word.

N. of verse	43
The Arabic source	الْحَمْدُ
Arberry	'Praise

Asad	All praise
Hilali & Khan	All the praises and thanks
Ghali	Praise

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْحَمْدُ" (*alḥamdu*) is a definite, singular, subject of a predicate in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The context is about the people who believe in the oneness of Allāh and work righteousness (these are the dwellers of Paradise). They say, once they have settled in their dwellings: 'Praise be to Allāh, Who guided us to this for we would surely never have been guided if Allāh had not guided us.

Commentary: According to the explanation stated above, the word *alḥamdu* had better be definite in Arabic to indicate inclusiveness. It means that all praises are to Allāh. It may also be used generically. In this case it indicates that all the genus of praise is to Allāh. These two functions should be considered through translation.

c. Functional Analysis:

I. The translation brief: The speech 'praise be to Allāh' is addressed by the believers who are the dwellers of Paradise. Allāh addresses His Prophet to inform him about this; (two levels of communication).

II. Source-text analysis: Presuppositions are: the previous knowledge in verse 42 that the believers in the oneness of Allāh are the dwellers of Paradise forever. They thank Allāh for that.

Suprasegmental features: in the source text there are no inverted commas. In the four translations, there are inverted commas to indicate the direct speech of the believers.

III. The functional hierarchy of translation problems: Arberry and Ghali translate the word into a zero-article noun; 'praise'. Asad uses the word 'all' before the same word; 'all praise'. H&K use the word' all' and the definite article 'the' before a plural noun; 'all the praises and thanks'.

As stated before in chapter one, Lyons (1999, p. 11) mentions that 'definiteness, at least with plural and mass noun phrases, involves not uniqueness but inclusiveness'. He also states (p. 2) that 'These (bare NP's) are sometimes interpreted generically.' Therefore, the translations of Arberry and Ghali of the word in question may be interpreted generically. Asad tries to add the meaning of inclusiveness, so he uses the word 'all' before the bare noun. He indicates genus and inclusiveness through bare noun and the word '*all*'. However, H&K use the word 'all' and the definite article with a plural noun to assert inclusiveness. They may use the definite plural to generalize the idea that 'praise is to Allāh'.

As in Arabic, the four translations render the word in question as a singular nominative noun and without the English definite article 'the'. Except H&K who used a definite plural noun.

Finding: A preferred translation would be bare noun phrase using the word 'all' to add the functions of inclusiveness and restriction, e.g., '*[all] praise*'.

Sixth: Identified Definite Subjects through Mental Familiarity

7:27, Arabic text: إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Transliteration: [*innaa ja^c^alna ^ashshayaaṭiina awliyaa'a lilladhiina la yu'minuun*]

Arberry: We have made <u>the Satans</u> the friends of those who do not believe.

Asad: Verily, We have placed <u>[all manner of] satanic forces</u> near unto those who do not [truly] believe;

Hilali & Khan: Verily, We made <u>the Shayatin</u> (devils) Auliya' (protectors and helpers) for those who believe not.

Ghali: Surely We have made <u>Ash-Shayatin</u> (The all-vicious ones, i.e., the devils) patrons of the ones who do not believe.

   The table below represents the four translations and the Arabic in/definite.

N. of verse	27
The Arabic source	<u>الشَّيَاطِينَ</u>
Arberry	<u>the Satans</u>
Asad	<u>[all manner of] satanic forces</u>
Hilali & Khan	<u>the Shayatin</u> (devils)
Ghali	<u>Ash-Shayatin</u> (The all-vicious ones, i.e., the devils)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الشياطينَ" (*ashshayaaṭiina*) is a definite plural noun in the accusative case. It is marked by the existence of the definite article 'al-', assimilated to the following /ʃ/ sound., and the accusative mark '-a'. It is accusative as it is an object of the verb. However, it is considered a subject as it is the first object of a verb that takes two objects,[47] (i.e., *jaᶜala*), the source of which are subject and predicate. Again, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse addresses the children of Adam not to let Satan tempt them and not to follow him, lest they fall into temptation, as he caused their parents to go forth from the Garden (Paradise) by tempting them. Allāh has made the devils friends, helpers and companions, of those who do not believe.

Commentary: According to the explanation stated above, the word 'Ash-Shayaaṭeen' had better be definite rather than indefinite. In Arabic, the word 'Ash-Shayaaṭeen' indicates the bad ones of Jinn. Definiteness, in this case, indicates familiarity as the referents are recognized mentally (homophora). In addition, they are previously mentioned as 'the devil and his tribe' in terms that they can see people from where people cannot see them, and they are enemies of people. The definite plural noun, in this context, denotes familiarity and generalization. It generalizes that the devils are helpers and friends of those who do not believe. Then, the translated word should be plural and bear the mental and previous common knowledge. It should be definite.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: Here, we find that Al-Hilali & Khan and Ghali try to avoid exoticizing in their translation. They put (devils, the all-vicious ones, i.e., the devils) respectively in brackets to avoid obscurity of the noun '*ashshayaaṭiina*'.
The addressee of the source text is the people. The motive for the production or reception of the source text is to inform people that the devils are the companions of only who do not believe in Allāh.

II. Source-text analysis: Presuppositions are: the previous knowledge, in the same verse, that the devil and his tribe see people from where people cannot see them, and that

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[47] (ditransitive verb)

Satan is an obvious enemy of people. He had whispered and deceived Adam and his wife to disobey Allāh and taste the tree. Therefore, Satans are pre-identified by people as their enemies.

Lexical linguistic units: definite, plural, in the accusative case (considered subject).

Suprasegmental features: in the source text the definite article 'al-' is followed by /ʃ/ sound, (sh). Therefore, it is assimilated with the following sound, and /l/ is not pronounced at all. This is called *lam shamseyya*[48].Only Ghali keeps this assimilation as he uses the word 'Ash-Shayatin' in his translation.

III. The functional hierarchy of translation problems: Arberry, Hilali &Khan, and Ghali use a plural and definite noun. Yet, each one of them is different. They use 'the Satans, the Shayatin, and Ash-Shayatin' respectively. In translation, one can use either the English definite article with the English equivalent noun 'the Satans' or the English definite article with the borrowed Arabic noun 'the Shayatin'. It is not correct, in my opinion, to use the borrowed noun along with its article in a target language 'Ash-Shayatin'.

For, Asad, he uses a modified indefinite noun 'satanic forces'. He restricts the meaning to the force and power of Satans. However, I myself do not believe that Satans have forces over people of any type. We cannot complain that they practice either power or obligation over us. They can only whisper to us and this whispering is not a power; merely bad suggestions.

As in Arabic, the four translations render the word in question as a plural noun which is object. Arberry and Hilali use the English definite article 'the'. Ghali uses the Arabic assimilated definite article '-al'. However, Asad uses indefinite noun phrase without the English definite article 'the'.

Finding: A preferred translation would be: '*the satans, the devils*, or even *the shaytans* in case we may need to include a borrowed word.

7:20, Arabic text: فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُرِيَ عَنْهُمَا مِن سَوْآتِهِمَا

Transliteration: [*fawaswasa lahuma ˆ ashshayṭaanu liyubədiya lahumaa maa wuriya ᶜanhumaa min sawātihimaa*]

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[48] When the following consonant is (+ coronal), *l* is completely assimilated to the following consonant, and the definite article appears in the form of the first member of the geminated consonant, as in *'ashshams* 'the sun'.

Arberry (AA): Then <u>Satan</u> whispered to them, to reveal to them that which was hidden from them of their shameful parts.

Asad (MA): Thereupon <u>Satan</u> whispered unto the two with a view to making them conscious of their nakedness of which [hitherto] they had been unaware;

Al-Hilali & Khan (H&K): Then <u>Shaitan</u> (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before);

Ghali (MG): Then <u>Ash-Shaytan</u> (The all-vicious, i.e., the Devil) whispered to them (both) to display to them that which was overlaid (i.e., hidden) from them of their shameful parts;

The table below represents the four translations and the Arabic word.

N. of verse	20
The Arabic source	الشَّيْطَانُ
Arberry	Satan
Asad	Satan
Hilali & Khan	Shaitan (Satan)
Ghali	Ash-Shaytan (The all-vicious, i.e., the Devil)

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الشَّيْطَانُ" (*ashshayṭaanu*) is a definite, singular, subject of a verb in the nominative case. It is marked by the existence of both the definite article 'al-' and the nominative mark '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about Adam and Eve when Satan whispered to them to eat from the tree. Satan (*ashshayṭaan*) is mentally familiar to the addressee. It had better be definite as it denotes mental familiarity (homophora).

Commentary: According to the explanation stated above, the word [*ashshayṭaanu*] had better be definite rather than indefinite otherwise it would be unfamiliar.

c. Functional Analysis:

I. The translation brief: The addressee of the source text is Muhammad (Pbuh), as he is told about the story of Adam, Eve and Satan. The motive for the production or

reception of the source text is to inform the Prophet (Pbuh) and his people about this story to take care of the bad whisperings of Satan and his tribe.

II. Source-text analysis: Presuppositions are: the previous knowledge of Adam and Eve in Paradise and the story of Satan when he did not accept to prostrate himself to Adam. *'And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblees (Satan), he refused to be of those who prostrate. (Allah) said: "What prevented you (O Iblees) that you did not prostrate, when I commanded you?" Iblees said: "I am better than him (Adam), You created me from fire, and him You created from clay." (Allah) said: "(O Iblees) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblees) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allah) said: "You are of those allowed respite." (Iblees) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You) '* (7:11-17)

III. The functional hierarchy of translation problems: Arberry and Asad render this word as 'Satan'. They perhaps use the word, as the devil's name, as it is mentally familiar to the addressee. H&K use 'Shaitan (Satan)' without definite article. By doing so, they do not specify the referent as done in the Arabic text. However, Ghali uses 'Ash-shaytan (The all-vicious, i.e., the Devil)'; thus, he uses the Arabic word with its article. As in Arabic, the four translations render the word in question as a singular nominative noun.

Finding: A preferred translation would be definite singular noun phrase like that of Ghali or '*the shaitan*' or '*Satan*' as it may be considered a name.

7:155, Arabic text: أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّاۖ

Transliteration: [*atuhlikunaa bima faᶜalaˆassufahā'u minnaa*]

Arberry (AA): Wilt Thou destroy us for what <u>the foolish ones</u> of us have done?

Asad (MA): Wilt Thou destroy us for what <u>the weak-minded</u> among us have done?

Al-Hilali & Khan (H&K): would You destroy us for the deeds of <u>the foolish ones</u> among us?

Ghali (MG): Would You cause us to perish for what <u>the foolish ones</u> of us have performed?

The table below represents the four translations and the Arabic word.

N. of verse	155
The Arabic source	السُّفَهَاءُ
Arberry	the foolish ones
Asad	the weak-minded
Hilali & Khan	the foolish ones
Ghali	the foolish ones

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "السُّفَهَاءُ" (*assufahā'u*) is a definite, plural, diptote, subject of verb in the nominative case. It is marked by the existence of the definite article 'al', and the nominative mark '-*u*'.

b. Semantic Analysis:

Interpretation (content): The verse is of Moses addressing Allāh. When a violent earthquake seized Moses and his people, Moses asked this question. The foolish people are those people worshipping the calf. This interrogative is meant as a plea for compassion, in other words, 'Do not punish us for the sins of others'.

Commentary: According to the explanation stated above, the noun phrase *assufahā'u* is definite as these people are known. Definiteness in this situation denotes mental familiarity (homophora).

c. Functional Analysis:

I. The translation brief: Allāh addresses Prophet Muhammad (Pbuh) informing him about the story of Moses and his people. At another level, the addresser in this situation is Moses addressing Allāh.

The motive for the production or reception of the source text is to inform the Prophet (Pbuh) and his people about the story of Moses and his people.

II. Source-text analysis: Presuppositions are: the previous knowledge in verse 148 that the people of Moses after he had departed for the communion with Allāh, had made a calf and took it as their god. *'And the people of Moosa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did*

they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zalimoon (wrong-doers).' (7:148)

Suprasegmental features: in the source text one can find a mark of optional pause after the question of Moses. In the Arabic text no question mark is found. In the English translations we can find that all translators have put question marks.

As in Arabic, all translators here use definite and plural noun phrases. It is clear that this indicates familiarity. They render the word in question as a nominative noun too.

Finding: A preferred translation would be definite plural noun phrase; '*the foolish ones*'.

4.2.2 Definite Predicates

First: Definite Predicates Denoting Things that Already Exist

7:43, Arabic text: وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

Transliteration: [*wanuuduu an tilkumuˆuljannatu uurithtumuuhaa bima kuntum taᶜmaluun*]

Arberry: And it will be proclaimed: 'This is <u>your Paradise;</u> you have been given it as your inheritance for what you did.'

Asad: And [a voice] will call out unto them: "This is <u>the paradise </u>which you have inherited by virtue of your past deeds!"

Hilali & Khan: And it will be cried out to them: "This is <u>the Paradise</u> which you have inherited for what you used to do."

Ghali: And they will be called out, "That (Literally: Those are) is <u>the Garden</u> you have been (made) to inherit for what you were doing."

The table below represents the four translations and the Arabic in/definite.

N. of verse	43
The Arabic source	الْجَنَّةُ
Arberry	your Paradise;
Asad	the paradise
Hilali & Khan	the paradise
Ghali	the Garden

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْجَنَّةُ" (*aljannatu*) is a definite, singular predicate of subject (according to Q. Da'as, 1425 AH). It is in the nominative case in the source text. It is marked by the existence of the definite article 'al-', and the nominative suffix '-u'. Consequently, nunation is not found.

b. Semantic Analysis:

Interpretation (content): The verse is about the state of the dwellers of Paradise. Allāh, as He has said, shall remove from their breasts any hatred. Rivers will flow beneath them. They will say, once they have settled in their dwellings: 'Praise be to God, Who guided us to this; for we would surely never have been guided if God had not guided us. Verily the messengers of our Lord did bring the truth.' And it is cried to them: 'This is your Paradise; you have inherited it for what you used to do'.

Commentary: According to the explanation stated above, the definite noun *aljannatu,* at this situation, 'is recognized to its dwellers as they can, then, see it. It is definite as it exists in front of them at that time. This type of definite use is called non-linguistic type.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressees are all people as they were previously addressed 'O children of Adam!' (stated in verse 35). The motive for the production or reception of the source text is to inform people that whoever believe in Allāh and become righteous are the inhabitants of Paradise. It is some sort of encouragement for doing good deeds.

II. Source-text analysis: Presupposition: In the previous verse, 42, Allāh promises those who believed and worked righteousness, to be the dwellers of Paradise forever. '*But those who believed (in the Oneness of Allah - Islamic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.*' (7:42)

Suprasegmental features: In the source text the definite article 'al-' is followed by /j/ sound, therefore, it is pronounced.

III. The functional hierarchy of translation problems: Asad, H&K and Ghali use definite noun phrase 'the paradise, the paradise, and the Garden respectively. Only Ghali

who uses a capital letter, *G,* for the word 'Garden'. Arberry uses the pronoun 'your' instead of the definite article. Some of them use the relative pronoun 'which' to relate the definite noun with the following phrase; Asad and H&K. All of the four translations use the word in question as a predicate. All of them use the demonstrative 'this' except Ghali who uses 'that'. Then, the cause that made them use definite article is to denote the existence of that garden before its dwellers.

Finding: A preferred translation would be definite singular noun phrase with the first letter in small case to indicate that this paradise is theirs specifically; '*the paradise*'.

Second: Unique Definite Predicates Denoting Genus and Restriction

7:115, Arabic text: قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ نَحْنُ الْمُلْقِينَ

Transliteration: **[***qaaluu yaa muusaa immaa'an tulqiya wa'imma an ˆ nakuuna naħnu ˆ ulmulqiin(a)***]**

Arberry: They said, 'Moses, wilt thou cast, or shall we be the casters?'

Asad: They said: "O Moses! Either thou shalt throw [thy staff first], or we shall [be the first to] throw."

Hilali & Khan: They said: "O Musa (Moses)! Either you throw (first), or shall we have the (first) throw?"

Ghali: They said, "O Musa! (Moses) Either you cast, or we ourselves will be the ones casting (first)."

The table below represents the four translations and the Arabic in/definite.

N. of verse	115
The Arabic source	الْمُلْقِينَ
Arberry	the casters?'
Asad	[to be the first to] throw.
Hilali & Khan	shall we have the (first) throw?
Ghali	the ones casting (first)."

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمُلْقِينَ" (*almulqiina*) is a definite, plural predicate of the verb '*nakuuna',* one of the sisters of *kana*, in the accusative case. It is marked by the existence of

the definite article 'al-' and, consequently, the absence of nunation. The mark of the accusative case is '*iin*' because this noun is a sound masculine plural.

b. Semantic Analysis:

Interpretation (content): The verse is about the context of the sorcerers of Pharaoh and Moses in the scene of the competition about magic. They say to Moses: 'O Moses, either you cast your staff, or we shall be the casters of what we have'.

Commentary: According to the explanation stated above, the definite noun *almulqiina* indicates restriction. The sorcerers want to be the first who throw sticks and show their magic. By using a definite noun, they may intend a deep meaning too. That is, they may implicate that they shall be the only ones who shall throw and Moses cannot do after they do. Therefore, there won't be a first and a second. There will be only them according to their deceptive conception. Here, it may be noticed that Moses understands them. He accepts the contest and let them be the first who throw, as if he knows that he will be the second and the winner too.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressers are the sorcerers of Pharaoh. The addressee is Moses. The story is told to Muhammad (Pbuh); two levels of addressing. The motive for the production of the source text is to inform about the story of Moses and the sorcerers.

II. Source-text analysis: Presupposition: Previously known that there are sorcerers; 'And so the sorcerers came to Pharaoh' (7:113). They are to defeat Moses' magic as Pharaoh thinks.

Lexical linguistic units: definite, plural, in the accusative case (predicate of verb *kana*).

Suprasegmental features: In the source text, the definite article 'al-' is followed by m sound. Therefore, it is pronounced. The word is pronounced as '*almulqiina*' in continuous speech. However, it comes at the end of the verse. Before a pause it is pronounced *almulqiin.* The form is a question.

III. The functional hierarchy of translation problems: Arberry is the only translator of the four who does not use the word 'first' in his translation. He uses a plural, predicate and definite noun 'the casters'. Asad and H&K use sentences to render the same word. Ghali uses definite noun phrase in predicate position 'the ones casting'. However, he

uses the word 'first' inside brackets. Hence, all of them use the definite article in rendering this word. This is to denote restriction; that is the sorcerers are confident of being those who will throw alone. Arberry and H&K use question marks to denote questioning. In addition, the statement is a direct speech of the sorcerers. Therefore, all the four translators use inverted commas to indicate direct speech.

Finding: A preferred translation would be definite plural noun phrase.

Third: Definite Predicates Denoting Restriction and Fact Assurance

7:8, Arabic text: فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Transliteration: [*faman thaqulat mawaaziinuhu fa'ulā'ika humuˆulmufliḥuun*]

Arberry: he whose scales are heavy -- they are the prosperers,

Asad: and those whose weight [of good deeds] is heavy in the balance - it is they, they who shall attain to a happy state;

Hilali & Khan: So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

Ghali: so he whose scales weigh heavy, then those are they (who) are the prosperers.

The table below represents the four translations and the Arabic in/definite.

N. of verse	8
The Arabic source	الْمُفْلِحُونَ
Arberry	the prosperers,
Asad	they who shall attain to a happy state;
Hilali & Khan	the successful (by entering Paradise).
Ghali	the prosperers,

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمُفْلِحُونَ" (a*lmufliḥuun*) is a definite, plural predicate of subject in the nominative case in the source text. It is marked by the existence of the definite article 'al-' and, consequently, the absence of nunation. It is also marked by the nominative suffix '-*uu*n'.

b. Semantic Analysis:

Interpretation (content): The verse is about the believers whose scales are heavy with good deeds. They are the successful and the triumphant of Paradise.

Commentary: According to the explanation stated above, the definite noun [*almufliḥuun*] designates recognized and identified people as they are referred to by the demonstrative pronoun 'those'. Definiteness, here, indicates restriction; the success is restricted to those people. This limitation denotes confirming the fact that the believers are really successful.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressees are the prophet Muhammad (Pbuh) and the people around. The motive for the production or reception of the source text is to inform people that good deeds result in entering Paradise. Whoever believes in Allāh as the only God with more good deeds than bad deeds will be the successful by entering Paradise.

II. Source-text analysis: Presupposition: In the lines that precede verse 8, Allāh orders people to follow what has been sent down to them from Him (the Qur'an), and not to follow any others who order them to associate partners in worshipping with Allāh. '*Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad's Sunnah), and follow not any Auliya, protectors and helpers, etc.*' (7:3)
Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound. Therefore, it is pronounced. The word '*almufliḥuun*' is the end of the verse. It needs a full stop. However, Asad ends this verse with a semicolon.

III. The functional hierarchy of translation problems: Arberry and Ghali use definite noun phrase 'the prosperers' in their English translations. It is a plural and definite noun. However, Ghali's translation of the same verse is wordy; 'then those are they (who) are the prosperers'. By doing this, he may try to restrict the success to those people alone. H&K use a definite adjective 'the successful'. They try further to explain by putting type of success in brackets (by entering Paradise). Asad uses a full sentence 'they who shall attain to a happy state' to render the same definite noun phrase.

Finding: A preferred translation would be definite plural noun phrase; '*those are the prosperers*'.

7:178, Arabic text: مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِيۖ

Transliteration: [*manˆyahdiˆillāhu fahuwaˆalmuhtadi*]

Arberry: Whomsoever God guides, he is <u>rightly guided;</u>

Asad: Whomsoever God guides, he is <u>rightly guided;</u>

Hilali & Khan: Whomsoever Allah guides, he is <u>the guided one,</u>

Ghali: Whomever Allah guides, (then) he is <u>(rightly) guided;</u>

The table below represents the four translations and the Arabic in/definite.

N. of verse	178
The Arabic source	الْمُهْتَدِيۖ
Arberry	rightly guided;
Asad	rightly guided;
Hilali & Khan	the guided one,
Ghali	(rightly) guided;

a. Syntactic Analysis (including the lexical linguistic units):

In this verse, the word "الْمُهْتَدِي" [*almuhtadi*] is a definite, singular predicate of a subject in the nominative case. It is marked by the existence of the definite article 'al' and, consequently, the absence of nunation. There is no '-u' suffix as a nominative mark because the noun is monoptote, i.e., it takes one form for the three cases.

b. Semantic Analysis:

Interpretation (content): The verse is about the guided people and the losers. They are guided or perverted by Allāh.

Commentary: According to the explanation stated above, the definite noun *almuhtadi* indicates restriction. It restricts the guiding to the ones who are directed and guided by Allāh. These are the only winners and the others are the losers.

c. Functional Analysis:

When we apply Nord's model to translation, we find the following:

I. The translation brief: The source-text addressee is the prophet Muhammad (Pbuh), as stated in verse 175, '*And recite (O Muhammad) to them the story…*' The motive

for the production or reception of the source text is to inform Muhammad and his people the stories of the people preceding them so that they may believe and adhere to Islam.

II. Source-text analysis: Presupposition: In the previous verse, Allāh mentions the evil people who reject the proofs, verses and signs of Allāh. These are the wrong people. *'Evil is the likeness of the people who reject Our Ayat (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.'* (7:177)

Suprasegmental features: In the source text the definite article 'al-' is followed by /m/ sound, therefore, the /l/ sound is pronounced. There is a mark for an optional pause after the word '*almuhtadi*'. Arberry, Asad and Ghali use semicolons. However, H&K use comma to mark this optional pause.

III. The functional hierarchy of translation problems: Only H&K use the article 'the' in their translation; 'the guided one'. These could get the denotation of restriction. They also could confirm the fact that whomsoever Allāh guides, he will be the guided one. Arberry, Asad and Ghali use adverbial phrase 'rightly guided' in their English translations. They do not use the definite article as they do not use noun phrases at all. They perhaps do not want to use passive voice. Therefore, they tend to avoid using the definite noun. However, by doing so, they do not render the purpose of the definiteness in this verse which is restriction.

Finding: A preferred translation would be definite singular noun phrase in predicate position; '*the guided one*'.

4.3 Conclusion

In this chapter, definiteness and its possible functions and rhetorical purposes in the qur'anic verses of Al-Baqara and Al-A'raf are discussed. The ways according to which some interpreters of these verses have rendered definite noun phrases into English are analyzed. And some of the reasons that result in differences in the English translations are presented.

It has been found out in this chapter that the purposes and functions of definiteness in Arabic are various. These purposes mostly differ with respect to the syntactic position of its nouns and according to the context. It has been found out that, sometimes, an Arabic definite noun phrase has one function. In other contexts there are more than one purpose for a definite noun phrase. An overall function is identification. The purposes of the definite subjects and of the definite predicates along with the reasons that lead to differences in the translations of in/definiteness are summarized in the conclusion chapter.

As for the preferred translations which are used in order to denote the different purposes of definiteness when the four translators or some of them fail to do so, some of the following amendments and additions are used according to the context:

'The [true] people' to denote genus of people

'[All types of] power' to denote inclusiveness and genus

'[All such] cows' to denote conventional inclusiveness and restriction

'The [other] people' to denote conventional versus real inclusiveness

'[Recently] divorced women' to denote identification without generality

'[Of] human being' to denote genus

By the end of this chapter, a reader should has an idea about the possible functions and rhetorical purposes of definiteness in the qur'anic verses of Al-Baqara and Al-A'raf, the ways according to which the interpreters of these verses have rendered definite noun phrases into English and the reasons that lead to difference in rendering definite nouns into English. The next chapter deals with the conclusion and recommendations of this study.

Chapter Five

Conclusion and Recommendations

5.0 Introduction

This part includes the most significant results and findings of the study. It also presents the concluding remarks and some suggestions for further research. The present study attempts to explore the possible purposes and functions of in/definiteness in Arabic. It handles how Arabic in/definite nouns, in terms of purposes and functions, are rendered into English in some English translations of the Qur'an, and in case of variation in rendering the Arabic in/definiteness into English, the study explores the reasons for this variation.

In order to attain these objectives, this study attempts to answer the following questions:

1. What are the possible rhetorical purposes and functions associated with the in/definite nouns in Al-Baqara and Al-A'raf?

2. How do translators render in/definite nouns in Al-Baqara and Al-A'raf into English in terms of form, meaning and function?

3. In case of variation in rendering Arabic in/definite nouns into English, what are the reasons for this variation?

Therefore, the following section is attempted in light of these objectives and questions to see whether or not they are achieved and maintained.

5.1 Results and Concluding Remarks

In this section, the different purposes and functions of the Arabic in/definiteness are presented first, followed by the ways according to that translators render the Arabic in/definite articles and their purposes and functions into English. Then, the reasons for variation in these translated texts are stated. Finally, recommendations for further research are included.

5.1.1 Rhetorical Purposes and Functions

As for indefiniteness, it can be concluded that the purposes and functions of the Arabic indefinite noun phrases are many and they are determined by context in most cases. Some of these purposes are similar irrespect to the position of the indefinite noun phrase: whether subject or predicate. Other purposes are subject-specific and some are predicate-specific, as stated below. Two overall functions are unfamiliarity and indeterminacy.

The purposes and functions that are found in indefinite subject-nouns are: unidentified quality/type, glorification and clarity, increase in quantity and aggrandizement, obscurity and vagueness, generality and unfamiliarity, continuity, singularization and decrease in quantity, and ultimate negation (negating genus/real inclusiveness).

The purposes and functions that are found in indefinite predicate-nouns are: continuity and emphasis, glorification and non-restriction, continuity and non-restriction, confirming an idea and negating another and confirming an idea without restriction.

The purposes and functions that are found in both indefinite subject and predicate nouns are: glorification and aggrandizement, increase in quantity, singularization, non-restriction and non-identification, despising and affront, decrease in quantity, and generality.

As for definiteness, the findings indicate that the purposes and functions of definiteness in Arabic are various. It has been found out that, sometimes, an Arabic definite noun phrase has one function. In other contexts, there are more than one purpose for a definite noun phrase. These purposes and functions mostly differ with respect to the syntactic position of its nouns (subject or predicate), having the overall function of identification.

The purposes of the definite subjects are: identification of a person or a thing as unique, familiarity as a result of second mention, conventional inclusiveness as a result of second mention, genus and type, genus and inclusiveness, conventional inclusiveness, real inclusiveness, both real and conventional inclusiveness, mental familiarity (homophora use of *al-*), genus and class-representative and finally situational use (context-specific).

The purposes of the definite predicates are: restriction which is an overall function in most cases, genus and restriction, genus and intensification, confirming a fact and finally the non-linguistic type (denoting things that already exist). It is clear that the purposes and functions of the definite predicates are relatively fewer than those definite subjects.

It is clear that there are various functions and purposes of Arabic in/definite nouns. These purposes need to be clarified and considered in perceiving the meaning of an Arabic text, especially the Qur'an. It is also important to be aware of these functions in rendering the in/definite nouns in the verses of the Qur'an into English. This certainly helps rendering the correct meanings and denotations of this glorious text especially as it is full of in/definite noun phrases.

5.1.2 The Ways according to which the Purposes and Functions of Arabic In/Definite Nouns Are Rendered into English

As for indefiniteness, the findings indicate that most Arabic indefinite nouns are rendered into English as indefinite nouns and zero-article nouns. Rarely, they are found as definite nouns. This is largely dependent on the context, functions and the noun itself (singular/plural, countable/uncountable).

Regarding the first group, it has been found out that the indefinite nouns that are usually rendered into English as indefinites are: nouns denoting unidentified quality (*and on their eyes is a covering*), nouns indicating glorification and aggrandizement (*Surely we will indeed have a reward in case we ourselves, are the over comers*), nouns denoting obscurity (*To every nation a term),* nouns denoting generality and unfamiliarity (*who, when they are visited by an affliction, say, 'Surely we belong to God, and to Him we return*), nouns denoting singularization (*why does not a sign come to us?*) and nouns denoting disdain and affront (*Do you know that Salih is an Emissary from his Lord?*).

Regarding the second group, it has been found out that the indefinite nouns that are usually rendered into English as zero-article nouns are mostly plurals (*upon those rest blessings and mercy from their Lord*), and uncountable nouns (*No compulsion is there in religion).* These examples show that the reason for rendering the Arabic indefinite nouns as English zero-article nouns is due to the rules of the English language.

Other indefinite nouns that are rendered into zero-article counterparts are singular nouns within negated phrases (*when no soul for another shall give satisfaction*).

It is worth noting that in some contexts translators tend to express the different purposes of the Arabic indefinite nouns using other linguistic tools. Some of these are: when to render Arabic indefinite-nouns used in comparatives ('*I am better than he*) and sometimes when to render singularization (*yet, in case the two are not two men, then one man and two women*).

As for the manifestation of Arabic indefinite nouns as English definite nouns, these are very few cases, and are ascribed to translators' misperceptions of the purposes of the Arabic indefiniteness. Some of these are:

(the same number (should be made up) from other days) instead of *a same number* which denotes that each has to fast days that are similar in number as the broken-in days but not fixed for everyone,

(They indicate the periods for [various doings of] mankind, including the pilgrimage), instead of *signs* which denotes non-restriction as they are marks for people to recognize time and

(Upon those are the prayers from their Lord, and mercy) instead of *blessings* which denotes increase in quantity.

Another example of unsuccessful ways in rendering indefinite nouns from Arabic into English is that the way of rendering the indefinite noun '*ħayaatun'* as bare noun; *(In retaliation there is life for you),* in which the bare noun indicates general use. However, indefinite noun denotes unidentified quality of life, however great, that would be a result out of retaliation.

As for definiteness, it can be concluded that Arabic definite-nouns are rendered into English as definite nouns, zero-article nouns and sometimes as indefinite nouns. These three cases are dependent on context and the purposes of these definites.

Regarding the first case, it has been found out that definite nouns that are usually rendered into English as definites are: unique objects (*the All-Knower*), nouns and objects mentioned for a second time (*lightning – the lightning*), nouns indicating real inclusiveness, (as *the fools believe*), singular nouns indicating genus and type in positive sentences (*the earthquake*), nouns denoting restriction (*either you throw or we shall be the throwers*), predicate nouns that tend to confirm a fact (those who are *the prosperers*), predicate nouns denoting referents that already exist (*this is the paradise which you have inherited for what you used to do*), nouns that are definite due to context; situational use (*let him who incurs the liability 'the debt' dictate*) and nouns that are to be definite due to requirements of the English cotext (*the chiefs of Pharaoh's people*).

Regarding the second case, the findings indicate that the definite nouns that are usually rendered into English as zero-article nouns are: singular nouns denoting genus and inclusiveness ('*Praise be to Allāh, Who guided us to this'*), nouns denoting conventional inclusiveness (d*ivorced women shall wait by themselves for three periods*), nouns denoting mental familiarity; homophora use of *al-* (*Gardens under which rivers flow, when death was*

approaching Jacob), singular nouns denoting genus and type in negative sentences (*and <u>no evil</u> would ever have touched me*), nouns denoting genus and type when frequently happen (*But whenever <u>good</u> came to them, they said: 'Ours is this'*), sometimes, plural nouns denoting genus and type in case of non-restriction (*Believe just as <u>mankind</u> has believed*) and nouns denoting genus and intensification (*then be conscious of the fire whose fuel is <u>human beings</u> and stones*). In addition, the name of '*Allāh*' is, sometimes, rendered as '*God*'. This is because English can use capital letter in the beginning of a word to denote uniqueness and identification which is not found in Arabic.

Regarding the third case, it can be concluded that the definite nouns that are rendered into English as indefinite nouns are few. One of them is singular nouns indicating genus and class-representative (*The vegetation of <u>a good land </u>comes forth easily by the Permission of its Lord*).

In some contexts, translators tend to express the different purposes of the Arabic definite nouns using other linguistic tools. Some of these are: nouns denoting real inclusiveness when used emphatically (*all <u>matters</u> are returned to Allāh*) and singular nouns denoting to genus and inclusiveness (*that all <u>power</u> belongs to Allāh*).

The different ways according to which the purposes and functions of in/definite noun-phrases are handled deserve to be addressed and explored to get and attain the best out of them. Knowing all these ways in rendering in/definite noun phrases from Arabic into English surely gives a considerable and contrastive idea about the possible linguistic tools one can use in rendering the different functions and rhetorical purposes of in/definiteness from Arabic into English. This helps in producing a more precise piece of work while trying to render the possible tremendous functions of the in/definite articles, especially from the Qur'an, into English.

5.1.3 Reasons that Lead to Variance in Rendering Purposes and Functions of Arabic In/Definite Noun phrases into English

Some reasons for the differences in rendering Arabic in/definite nouns into English are stated below:

1. English can express uniqueness by using capital letter at the beginning of a unique noun instead of using definite article. This is not found in Arabic.

2. English can use bare-noun phrases to denote genus. This is the generic use of the zero-article in English which can be used with mass and uncountable nouns. Unlike English, Arabic uses the definite article with mass nouns to denote genus. ('*Praise be to Allāh*' for *alḥamdu lellaah*).

3. Arabic uses the definite article with plural nouns to indicate conventional inclusiveness. The English definite article can also be used in order to denote conventional inclusiveness. However, it is not recommended in some contexts where it may denote the meaning of '*all*' instead of some.

4. Arabic uses the definite article largely in denoting the indivisible nouns and plural nouns to indicate mental familiarity (homophora). Unlike Arabic, English uses zero-article to denote the same substances, (death, rivers for *almawtu, al 'nhaaru*).

5. In negative sentences, English does not use the definite article to denote genus and type; however, Arabic does. ('no **evil** would ever have touched me' for *wa ma massaniya assō'*).

6. English definite article with singular nouns signifies a recognized referent while it is not generic. However, Arabic uses generic definite article in referring to substances to indicate frequent occurrence of these substances, ('*good*' for *alḥasanatu*).

7. English uses bare uncountable nouns in rendering Arabic definite plurals denoting genus; ('mankind' in rendering *annaasu*).

8. English uses bare plural nouns in rendering the Arabic definite plurals denoting genus and non-restriction; ('human beings and stones' in rendering *annaasu wa ˆ alḥijaarah*).

9. English uses the generic indefinite article to pick out a member as representative of a certain class. However, it uses the generic definite article to take the members of the class as a unit. Unlike English, Arabic uses the generic definite article before a singular count noun which is used as a representative number of a class; ('a good land' for *al baladu ˆ uṭṭayibu*).

10. English uses '*all*' instead of the definite article when used with plurals to denote real inclusiveness when emphasis is needed; ('all matters' for *al-umuuru*). However, Arabic uses the definite article in the same context even in the existence of the modifier '*all*'.

11. Arabic uses the definite article with mass nouns to denote both genus and inclusiveness. Unlike Arabic, English uses bare mass nouns to indicate genus and the definite article with mass nouns to denote inclusiveness. Yet, both cannot be used in order to denote genus and inclusiveness. Therefore, English may use '*all praise*' in rendering '*al ḥamdu*' as to denote both genus and inclusiveness.

12. English plural nouns do not take indefinite articles. However, Arabic plural nouns take indefinite markers, ('gardens' for *jannaatun*).

13. English uncountable nouns do not take indefinite articles. However, Arabic uncountable nouns take indefinite markers, ('compulsion' for *ikraaha*).

14. Singular indefinite nouns do not denote genus in English negative sentences. They denote singularity instead. Unlike English, Arabic can denote both through singular indefinite nouns; *laa* which negates genus, and *laa* which negates singularity. Both are used with singular indefinites in Arabic.

15. English does not use indefinite nouns to compare between two things. Adjectives are used in English comparatives. English comparatives are either '*-er….than*' or '*more …than*'. Unlike English, Arabic can use both adjectives and indefinite nouns in comparatives, ('better than' for *khayrun min*).

16. English can use the word '*one*' instead of the indefinite article to denote singularity. In fact, Arabic can use the same word but along with the indefinite article when emphasis is maintained, ('one man' for *rajulun waaḥidan*).

17. Misperception and misunderstanding of the specific purposes and functions of Arabic in/definites by translators of the Qur'an occur infrequently in the results of this study.

By recognizing the reasons and differences stated above, researchers can develop their abilities in understanding source text, understanding different meanings, functions, purposes, and so on. Moreover, they can render the correct functions putting in mind the various reasons of variation.

The findings indicate that even in cases of similarities of the uses and manifestations of in/definiteness in Arabic and English, still some of the English translations do not denote the proper functions. This is, partly, due to the large number of functions and purposes. In addition, it is, partly, due to the inability of the English in/definite or zero-article to indicate

the same functions of the Arabic in/definites. Most times where some functions are not rendered properly through English in/definiteness other linguistic items (words, adjectives, functional words etc…) are used between brackets. Such cases are addressed in the following section in some preferred translations.

5.1.4 Preferred Translations:

As for the preferred translations which are used in order to denote the different purposes of indefiniteness when the four translators or some of them fail to do so, most of the following amendments and additions are used according to the context:

'A kind of' to denote unidentified type,

'Great' to denote glorification,

'A lot of' or *'many'* to denote increase in quantity,

'Not' instead of *'no'* to denote obscurity in negative sentences,

'[A same] number' to denote non-restriction and non-identification however same in number,

'At all' after the noun or *'not any'* before the noun to denote ultimate negation,

'One' to denote singularization in parallel structures (i.e. *one* ...and *two*),

'But' to denote confirming an idea and negating another,

'Only' to denote confirming an idea without restriction,

'Indeed' to denote emphasis,

'Few' to denote decrease in quantity,

'In no way' or *'any way'* to denote generality in negative sentences,

'Always' to denote continuity,

'Just' to denote despising and disdain,

'[The true] people' to denote genus of people,

'[All types of] power' to denote inclusiveness and genus,

'[All such] cows' to denote conventional inclusiveness and restriction,

'*The [other] people*' to denote conventional versus real inclusiveness,

'[Recently] divorced women' to denote identification without generality,

'[*Of] human being'* to denote genus,

and, using a suitable adjective or an adverb to denote the functions of in/definiteness such as '*standing/long-lasting*' or '*permanently*' to indicate continuity, '*enormous*' to indicate greatness, etc.. This study shows, as stated before, that indefiniteness in English does not
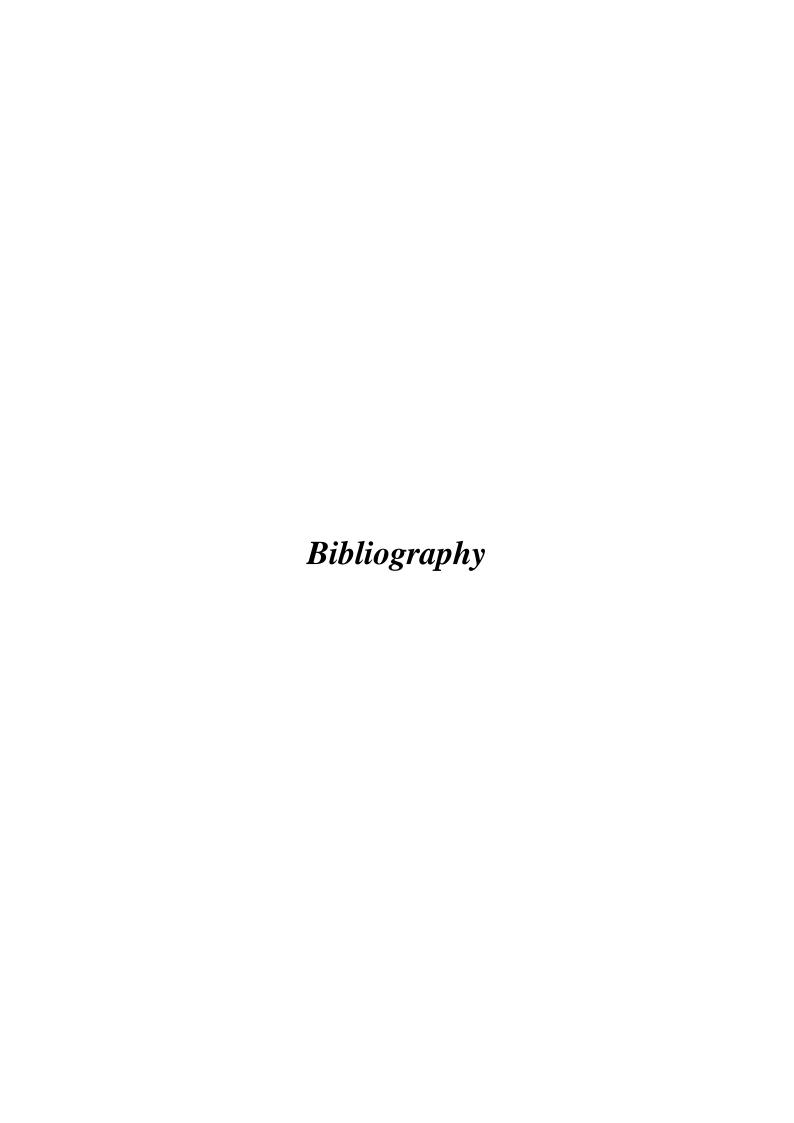
render the function of greatness, for instance, of the equivalent one in Arabic; the Arabic indefinite phrase *thuᶜbaanun mubiin* cannot simply be rendered 'an evident serpent'. This translation does not render the included function, therefore, an adjective such as 'enormous' may be used with the indefinite noun, e.g., 'an evidently enormous serpent'.

It is worth noting that these amendments are not used except when in/definiteness is inapplicable to English. However, some of them may be used along with the use of in/definite noun phrases when the English in/definites do not express the intended Arabic functions.

5.2 Recommendations for Further Research

This study addresses indefinite (*-n, a/an*) and definite articles (*al-, the)*. It is recommended to study the other types and forms of definiteness in Arabic (such as demonstratives, vocatives, proper nouns, pronouns etc...) and their functions. Also, the study is limited to discuss in/definite noun phrases in subject and predicate cases. Other syntactic cases need to be researched. In addition, data of the present study are the verses of Al-Baqara and Al-A'raf. Other qur'anic suras need to be addressed. Moreover, the study cannot analyze all the cases of in/definite noun phrases in both suras. Other examples are recommended to be studied. Furthermore, the study attempts four English translations of the Qur'an (Arberry, Asad, Al-Hilali & Khan, and Ghali); therefore, other translations need to be studied in future research.

Most of the various reasons addressed in this study (reasons that lead to variance in rendering purposes and functions of Arabic in/definite noun phrases into English) are linguistic; these are mostly language-specific. In addition, they depend largely on context. However, in terms of addressing the Qur'an, the job requires paying greater attention to the Interpretation and meanings of its verses. The study of its semantics makes it possible to attain the different functions of a linguistic item. Addressing the preceding reasons paves the way to contrasting Arabic to English in terms of in/definiteness. Differences are not only the manifestations of in/definiteness in each language but also are the different functions and purposes of in/definite articles across languages. In addition, differences are related to how each language expresses those functions and purposes within its own structure. Different purposes can be expressed by using different linguistic tools. Therefore, different ways used in order to express different functions in Arabic and English, even other than those of in/definiteness, need to be addressed.

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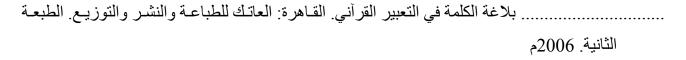حسين عباس الرفايعة. ظاهرة العدول عن المطابقة في العربية. عمّان. دار جرير للنشر والتوزيع. 2005م.

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مستخلص بالعربية

عنوان الدراسة: "تقويم ترجمة التعريف والتنكير في سورتي البقرة والأعراف إلى اللغة الانجليزية: دراسة نحوية ودلالية".

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الجهة: جامعة حلوان – كلية الاداب – قسم اللغة الانجليزية

أهداف الدراسة: تهدف هذه الدراسة تناول ظاهرة التعريف والتنكير ومقاصدها ووظائفها وكيفية نقل تلك المقاصد من العربية إلى الانجليزية وتهدف ايضا لمعرفة الأسباب التي أدت إلى عدم مراعاة ترجمة الأسماء النكرة كما هي عليه في اللغة العربية وكذلك الأسماء المعرفة من العربية إلى الانجليزية. وربما تحاول الدراسة اقتراح ترجمة مراعية أكثر للشكل والمضمون والوظيفة على السواء بقدر الامكان.

أسئلة الدراسة: هذه الدراسة تحاول الإجابة على الأسئلة الآتية: 1. ما الوظائف والأغراض البلاغية المرتبطة بأسلوب التعريف والتنكير في القرآن الكريم والتي قد تتغير بتغير الصيغة من التعريف إلى التنكير أو العكس؟ 2. كيف ترجم المترجمون أسلوب التعريف والتنكير في ترجماتهم للقران الكريم إلى اللغة الانجليزية؟ 3. في حالة اختلاف الترجمة المقصودة عن ما هي عليه في اللغة المصدر، ما الأسباب التي أدت إلى تلك المخالفة. هل هي أسباب لغوية نحوية خاصة بكل لغة سواء العربية أو الانجليزية أم هو القصور في الوصول للترجمة الدقيقة؟

الطريقة البحثية: تتم مناقشة وتحليل البيانات الخاصة بالدراسة باستخدام ثلاثة محاور: نحوي، دلالي، ووظيفي. ويعتمد التحليل الوظيفي على نظرية نورد للترجمة (1997) وهي نظرية قائمة على غرض النص الاصلي والغرض من الترجمة.

اهم النتائج: خلصت الدراسة الى انه توجد اغراض ووظائف متنوعة وعديدة للتعريف والتنكير في العربية. فمن أغراض التعريف: التحديد والتمييز والتفرد والعهد وإرادة الكل وإرادة الجنس والنوع والعهد الذهني وتمثيل الفئة أو الجنس والتخصيص وزيادة قوة المعنى والتأكيد على حقيقة ما. وأما أغراض التنكير فبعضها يعتمد على موقع الاسم في الجملة سواء مسند أو مسند اليه. فمنها ان النكرة لا تفيد العهد ولا الحصر ولا التحديد ولا تستعمل لتحديد النوعية ولكن تستعمل للتعظيم وللتفخيم وللزيادة في الكمية وللغموض ولإرادة العموم والاستمرارية وللافراد وللتقليل وللتحقير ولنفي الجنس وللتأكيد. ووجد ان السياق والموقع الاعرابي للاسم في الجملة هما العاملان الفاعلان لتنوع الاغراض والوظائف البلاغية للتعريف والتنكير.

أما عن طرق نقل وظائف ومقاصد التعريف والتنكير من العربية إلى الانجليزية فوجد أن بعض الاسماء المعرفة تترجم إلى معرفة وبعضها تترجم إلى أسماء بدون أداة والبعض الاخر تترجم إلى أسماء نكرة في اللغة الانجليزية وهذه الحالات قليلة. أما عن طرق ترجمة الأسماء النكرة من العربية إلى الانجليزية فوجد ان معظمها يترجم إلى أسماء نكرة وأسماء بدون أداة والنادر منها يترجم على أنه معرفة ويعتمد ذللك كثيراً على السياق والوظائف والموقع في الجملة.

أما عن الأسباب التي أدت إلى مخالفة الترجمة من العربية إلى الانجليزية من حيث التعريف والتنكير فبعضها يرجع لاختلاف اللغة الانجليزية عن اللغة العربية في التعبير عن الافراد مثلاً (استخدام أحرف في بداية الكلمات كبيرة) واستخدام أسماء بدون أدوات للاشارة إلى الجنس. كما أن اللغة الانجليزية لا تستخدم أداة التعريف للاشارة إلى العهد الذهني ولا لنفي الجنس ولا لاختيار ممثل لفئة محددة ولا تستعمل أداة التعريف والأسماء غير

المعدودة معاً لإرادة الجنس والشمول ولا تستخدم ادوات النكرة مع الأسماء الجمع ومع الأسماء الغير معدودة ولامع اللفظ "واحد" وما يكافئه، كما أن الأسماء المفردة في اللغة الانجليزية لا تفيد الجنس في الجمل المنفية وانما تفيد الافراد. أما اللغة العربية فتفيد الاثنين.

الكلمات الدالة: النكرة والمعرفة ــ الترجمة الوظيفية ــ الدراسات القرآنية ــ اللغويات الانجليزية والترجمة

جامعة حلوان

كلية الآداب

قسم اللغة الانجليزية وآدابها

شعبة اللغويات

تقويم ترجمة التعريف والتنكير في سورتي البقرة والأعراف إلى اللغة الإنجليزية: دراسة نحوية ودلالية

رسالة دكتوراه في اللغويات والترجمة الإنجليزية

مقدمة إلى

قسم اللغة الإنجليزية – كلية الآداب – جامعة حلوان

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