



IRAQI  
Academic Scientific Journals



العراقية  
المجلات الأكاديمية العلمية



ISSN: 2663-9033 (Online) | ISSN: 2616-6224 (Print)

## Journal of Language Studies

Contents available at: <http://jls.tu.edu.iq>

### Translating Proverb-Like Rhetorical Quranic Structures into English

Lect. Anwar Abdulwahab Jasim\*

University of Mosul. College of Arts. Department of Translation

E-mail: [anwar.a.j@uomosul.edu.iq](mailto:anwar.a.j@uomosul.edu.iq)

Asst. Lect. Zainab Fahmi Ahmed

University of Mosul. College of Arts. Department of Translation

E-mail: [Zainab.f.a@uomosul.edu.iq](mailto:Zainab.f.a@uomosul.edu.iq)

#### Keywords:

- Proverb-like structures
- Rhetoric
- Glorious Quran
- Translation

#### Article Info

#### Article history:

Received: ٠-٨-2021  
Accepted: 11-10-2021  
Available online  
23-1-2022

#### Abstract

Translating Proverb -like structures in the Glorious Quran is considered a difficult task because translators need to reproduce the words of Allah as accurately and faithfully as possible. The current study aims at analyzing the proverb - like structures in the Glorious Quran and their translations rhetorically. It is hypothesized that the proverb - like structures cannot be realized semantically without referring to the linguistic context and the reasons of revelation in the Quran exegesis books to realize the rhetorical and linguistic features. The study concludes that translators can convey the meaning appropriately, but they cannot produce the power of the rhetorical structures of the Glorious Quran since its language is a miracle. The study can be useful to specialists in Quran translation and non-Arab Quran learners.

\* Corresponding Author: Lect. Anwar Abdulwahab Jasim, E-Mail: [anwar.a.j@uomosul.edu.iq](mailto:anwar.a.j@uomosul.edu.iq)  
Tel: +9647740944202 , Affiliation: University of Mosul -Iraq

## ترجمة التراكيب القرآنية البلاغية الجارية مجرى الأمثال إلى الإنكليزية

م. انوار عبدالوهاب جاسم

م.م. زينب فهمي احمد

<p><b>الخلاصة:</b> تعد ترجمة التراكيب الجارية مجرى الأمثال في القرآن الكريم مهمة صعبة، وذلك لأنها تتطلب بذل المزيد من الجهد لنقل معنى كلام الله تعالى بدقة وإخلاص قدر الإمكان. وتهدف الدراسة الحالية إلى تحليل هذه الآيات الجارية مجرى الأمثال في القرآن الكريم وترجمتها بلاغياً. وتفترض الدراسة انه لا يمكن فهمها دلالياً من خلال معنى الكلمة فحسب بدون الرجوع إلى السياق اللغوي وأسباب النزول في كتب تفسير القرآن وذلك من اجل فهم هذه السمات البلاغية واللغوية. وتخلص الدراسة إلى أنه بإمكان المترجمين ان ينقلوا المعنى بشكل ملائم، ولكن لا يمكن نقل قوة الأسلوب البلاغي للقرآن الكريم، وذلك لأن لغة القرآن الكريم هي معجزة بحد ذاتها. كما تفيد الدراسة الباحثين المختصين بترجمة القرآن الكريم و متعلمي القرآن من غير العرب.</p>	<p><b>الكلمات الدالة:-</b></p> <ul style="list-style-type: none"><li>- التراكيب المتشابهة للامثال</li><li>- البلاغة</li><li>- القرآن الكريم</li><li>- الترجمة</li></ul> <p><b>معلومات البحث</b></p> <p><b>تاريخ البحث:</b></p> <p>الاستلام: ٢٠٢١-٨-٥</p> <p>القبول: ٢٠٢١-١٠-١١</p> <p>التوفر على النت 23-1-2022</p>
--	---

### 1. Proverb Definition

Terminologically, AL- Askari (1988:117) explains that the proverb origin is the similarity between two things in speech. For example, to say this thing is like something else.

Rhetorically, AL-Baghdadi (1980, 34) describes the proverb as the wisdom of the Arabs in the pre-Islamic and- Islamic eras, so that, it conveys what you need by logic metaphorically other than explicitly. It has three characteristics: the expression brevity, the meaning accuracy, and the good similitude. Ibn AL-Sukeit (cited in AL- Maydani n.d.1\1) defines the proverb as an expression that contradicts with the expression for which is given but it coincides with its intended meaning. AL-Mawardi (1986:1\137) refers to their psychological impact on the hearts, saying that Allah Almighty sets the proverbs in order to be his prophet's clear evidences to argue the people, because they are reasonable in the minds and acceptable in the hearts. He mentions four conditions of a proverb.

1. They should contain a true analogy.
2. They should be known to everyone and agreed on.
3. They should be comprehended quickly with no need for deduction.
4. They must be suitable for the listener situation in order to be more effective (AL-Mawardi, 1986: 1\285)

## **2.Proverb types in the Glorious Quran**

Rhetoricians explain three types of proverbs in the Glorious Quran(Rizq, 1987:347) as in the following :

### **2.1.Explicit proverbs:**

Al-Zarkashi(1990:2\3) shows that these proverbs are explicitly indicated by examples, likeness, similitude, or everything that indicates similarity in the Ayas. They are used to clarify a moral lesson and they may come to describe something or to express a challenge (See also AL- Suyuti, 1974:346\2). The following Aya is a good example:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ البقرة

Their likeness is as the likeness of one who kindled a fir; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. (AL-Hilali and Khan, 1996).

### **2.2. Implicit proverbs:**

Some rhetoricians, like Ibn Al-Fadhl (1992:9) and Al-Qairawani (n. d. :617),link some Quranic Ayas with Arabic proverbs. They call these Ayas implicit proverbs. So, they bring out some of what Arabs say and extract Quranic Ayas matching them in meaning. For example, when Arabs advise someone that it is best not do much or too little of anything by saying the following proverb : (AL- Maydani, n.d.:1\11)

(خير الامور اوسطها)

Moderation in all things

This proverb meaning is like the following Aya in its meaning (Ibn AL-Fadhl,1992:26 )

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ الفرقان

And those who, when they spend, are not neither extravagant nor niggardly, but hold a medium (way) between these (extremes) (Hilali and Khan, 1996:266)

### **2.3. Proverbs -like**

Ibn Ashoor (1984:2\477) considers some Ayas as a specific topic and calls them the proverb -like structures, explaining that these Quranic innovations were not known by Arabs in their speech. People like to use them in their daily lives because they are short, concise, eloquent, easy to memorize and remember, and not pure proverbs. However,

they have their power and may coincide with general facts occurring among people. Thus, they spread among them and become common. Some scholars call this type of Ayas, the sending proverbs (AL-Qatan 2000:296).

Shams Al-Khilafa ( 1993: 61) writes a chapter on these Quranic expressions and calls them proverb-like expressions in Quran. He shows that this rhetoric type of Ayas became common proverbs at his time. He adds that when these Ayas were revealed, they were not proverbs but rather wisdoms and then widely spread as proverbs over time. He identifies about 69 Ayas .e.g

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ ﴿٢١٦﴾ البقرة

And may be/perhaps you hate a thing and it is best /good to you (Ahmed and Samira, 1995:27).

AL-Abshihi (1998:35) calls these Ayas "proverbs-like" and describes them as one of the most honorable methods used and revealed in the Glorious Quran and nothing can match their rhetoric, as in the following Aya:

وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ﴿١٢٠﴾ آل عمران

And if disaster strike you they rejoice threat. (Picktall, 1982:19)

Among the modern rhetoricians Al-Sagheer (1981:387), who mentions 495 Ayas used as proverbs-like in our daily lives.

Some scholars object to such use of the Quran, including AL-Razi (1999:32\333). He explains that it is not permissible to send an Aya from Quran as a proverb at all, for example people used to mention the following Aya when they left each other

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ الكافرون

To you be your religion, and to me my religion (Islamic monotheism) (AL-Hilali and Khan, 1996:603)

Such use is not permissible, because Allah Almighty sent the Quran to be contemplated and acted upon and not to be used in such likeness. However, Ibn Ashoor and many other scholars show that Quran likeness use in our daily lives is permissible in serious situations and is prevented in comic ones. This use expresses the perfection of Quran rhetoric and the people's readiness to act upon it (Ibn Ashoor, 1984: 30\584).

### **3.Rhetoric of Proverbs-like in the Glorious Quran**

Rhetoric is the appropriateness of the speech into the situation in which it is said. It is concerned with the transference of meanings obviously, eloquently, and accurately creating a strong effect in the soul. It consists of : science of meanings, trope, and scheme (Al-Jarim and Ameen, 1966 :8).

Science of meanings deals with the meaning according to the context of the situation and is one of the most important branches of rhetoric. It is concerned with the methods that form sentences in Arabic and how to clarify them. According to science of meaning , speech can be divided into two main types : constative (خبري) and performative (انشائي).

Constatative includes: elementary, demanding, and denial. The performative has two categories: requesting and non-requesting. The first category is divided into orders, prohibitions, interrogative, and unlikely wishing. The second one has not received much attention by the rhetoricians, which will be excluded in this study (AL-Hashimi, n.d.:9).

This rhetorical division is adopted by Al-Shatti (2018) in his proverb-like structures analysis of the last tenth of the Glorious Quran. Accordingly, these structures can be analyzed as follows:

3.1. Constatative method: it is one of the most used methods in Arabic. Its usefulness comes from telling information. Emphatic tools are used frequently in this type. This speech type can be confirmed or denied, except the Glorious Quran and the Noble Prophetic Sunnah. The emphatic tools are:

- The emphatic tools: إن 'ina', أن 'an', oath 'lam', لام initiation 'lam', ن 'na', ن 'n' heavy and light, قد 'qad',
- Warning letters: ألا 'ala', أما 'ama', يا 'ya', ها 'ha',
- The increased letters: باء 'baa', كاف 'kaf', لام 'lam',
- Separated pronoun, هم 'hum', هي 'hiya' etc.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ القلم

And that you are on great nature /character. (Ahmed and Samira, 1995:165).

There are three constative types according to the addressee's status (AL-jarm and Ameen, 1966:139) as follows:

3.1.1. Elementary (ابتدائي): when the addressee is not hesitant to take the constative, speaker does not need to add any emphatic tools, as in the following Aya

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾ الطلاق

And whoever puts his trust in Allah, then he will suffice him. (Hilali and Khan, 1996:55). Whoever puts his trust in Allah, his sins will be forgiven and his rewards will be maximized (AL-Tabari, 2000, 448) This Aya is given to call everyone whose affairs are facilitated and does not seek help but Allah. (AL-Shatti, 2018: 58)

3.1.2. Demanding (طلبي): when the addressee is hesitant to take the constative, speaker needs to add an emphatic element, e.g.:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ الشرح

Verily, along with every hardship is relief (Hilali & Khan, 1996:34) Allah informs the prophet that distress does not last and he achieves victory (Ibn Katheer, 2009 597). This Aya is used as a proverb-like of a hardship faced in life by people in life and they rejoice in the ease that comes in or after. (AL-Shatti, 2018: 79)

3.1.3. Denial (انكاري): if the addressee is denying the constative, speaker needs more than one emphatic element as in the following ayah:

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ المجادلة

Verily, it is the Party of Allah that will be successful (Hilali & Khan, 1996:545). There are three emphatic tools in this Aya. Allah's soldiers are the survivors who are successful in their awareness of obedience to Allah (AL-Tabari, 2000:545). This Aya becomes a proverb-like used to resemble every good group of people succeeds in life and hereafter (AL-Shatti, 2018: 93)

3.2. Performative method: it is concerned with the speech which cannot be confirmed or denied and it is used to get the addressee to do something. It has requesting and non-requesting categories. The requesting one is divided into the following (AL-Hashimi, n.d. 75-103):

3.2.1. Order (امر) : it is used to oblige addressee to do something , e.g.

فَاصْبِرْ لِحُكْمِ رَبِّكَ (٢٤) الانسان

So be patient for your lord's judgment/rule. (Ahmed and Samira, 1995:16) This Aya is provided with an imperative sentence which is an order from Allah to the prophet Mohammad to be patient and tolerate the message burdens (Ibn Ashoor, 1984:373\29). It becomes a proverb-like used when a person is in distress and waits Allah's relief and goodness from this affiliation (AL-Shatti, 2018:107).

3.2.2. Prohibition (نهى) : it is used to oblige the addressee not to do something .It is formulated by the imperfect verb associated with the forbidding لا 'La',

لَا تَعْتَذِرُوا الْيَوْمَ (٧) التحريم

Make no excuses this Day! (Hilali & Khan, 1996:560). The prohibition comes to blame the unbelievers who will be in hell in the judgment Day. Their apology will not save them (AL-Tabari, 2000: 492/123). This proverb-like is mentioned when one offends intentionally and then apologizes, so his apology is useless (AL-Shatti, 2019:121)

3.2.3. Interrogative (استفهام) : it is used to seek unknown information, by using the interrogative tools , e.g.: أ'hamza', هل'hal', ما'ma', من'man'..etc. (Matloob ,1980:118). The following Aya is a good example:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) الصف

Why do you say that which you do not do? (Hilali & Khan, 1996:551):

Almighty says to the hypocrites' why you say with your tongues what you do not do. Allah denies what they did not do (Ibn Ashoor, 1984: 156\28) This Aya is used as a proverb when someone's words do not agree with his work or he does not fulfill his promise (AL-Shatti, 2018:130).

3.2.4. Unlikely wishing (تمني) : it is used to desire favorable unlikely things to occur. It is basically formulated by using the tools ليت'layta' and other metaphorically ways (AL-Hashimi, n.d.:103) for example:

يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ (٢٧) الحاقة

Oh, would that it had been death. (Pickthall, 1982:188) In this Aya, the unbeliever wishes to die again, which is impossible, because he regrets what he neglects in his life (Ibn Ashoor, 1984: 125/29). This structure is used by people for its eloquence to refer

to those who waste their lives in wrongdoing and wish that they were not alive (AL-Shatti,2018:148).

#### **4.Translation of Quran**

Translating Quran is the work of man and by necessity imperfect. It cannot reproduce the miraculous qualities of the divinely authored original which is inimitable and untranslatable. The majority of Arab scholars believe that it is impossible to render the Quran as such in any language because of its eloquence(Watson, 2007:20).

Translating Quran is accompanied by many linguistic, rhetorical, and stylistic features, as no two Languages are identical neither in meaning to the corresponding nor in the ways in which such features are expressed. Therefore, the translation of the Quran should be conducted by depending on a number of dictionaries in both Arabic and English and consulting the various exegesis that play a great role rendering it (Brakhw, 2012:3) .

#### **5.Data Analysis and Discussion**

In the analytical part, seven Ayas, translated by five translators, are presented and analyzed rhetorically. The analysis is based on Al-Shatti's (2018) rhetoric division of the proverb- like structures in the Glorious Quran and it is carried out by utilizing comprehensive tables. Then one Aya is selected for each type of the constative and the performative. Ibn Ashoor's (1984) exegesis of the Quran is consulted in the light of the proverb like structures of the Glorious Quran. The Ayas are selected from Shams Al-khilafa's book (1993) "Kitab Al-Aadab", which tackles the Ayas used as the proverb-like structures.

As for the model adopted for assessing translations, the study adopts Larson's model (1984, 529), where two criteria, accuracy and clarity, must be checked.

1. Accuracy: means to omit or add some piece of information when the translator restructures the ST.
2. Clarity: means to make the message of the source text easy to understand in the TL.

Finally, the study supposes the appropriateness of the TTs when they are both accurate and clear.

#### **SLT 1:**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ (٩٩) المائدة

#### **TLTs:**

1. (The duty of the Apostle is only to give warning) Dawood (1974: 387)
2. (It is only for the Messenger to deliver the Message) Arberry (1980:124)
3. (The duty of the messenger is only to convey (the message)) Pickthall (1982:36)
4. (Nothing (is) on the messenger except the information/communication) Ahmed and Samira (1995:76)
5. (The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message)) Hilali and Khan (1996: 124)

Table (1): Analysis of SLT (1) and TLTs

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
مَا عَلِي الرَّسُولَ إِلَّا الْبَلَاغُ	Constative Elementary	1. The duty of the Apostle is only to give warning	-	-	-
		2. It is only for the Messenger to deliver the Message	+	+	+
		3. The duty of the messenger is only to convey (the message)	+	+	+
		4. Nothing (is) on the messenger except the information/communication	-	-	-
		5. The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message)	+	+	+

**Interpretation:** Referring to the context of this Aya, the messenger of Allah forbade us to judge the infidelity of a person who has declared Eman, even if it is hypocrisy. The Aya means implicitly warning people because the Messenger has conveyed what Allah wanted from them, so they have no excuse in falling into sins. So the messenger's duty is just to deliver Allah's message to people. (Ibn Ashoor, 1984: 60). This Aya is used as a proverb- like to warn people that they are well informed, so they must beware because there won't be excuses.

### Discussion

This Aya is constative elementary type which has no emphatic tool. As for accuracy, TLT 5 is accurate because it gave extra clarification to the word (الرسول) (Our Messenger Muhammad). It contained (duty) which is not mentioned in the ST. In addition to translating (البلاغ) into (the message) which is the most accurate word. The translation is also clear so easily understood. TLTs 3 and 2 are also accurate and clear renderings since the information is well understood. TLT 3 also added (duty) which adds extra meaning. They both translated (البلاغ) into (the message) which is the most appropriate word. TLTs 4 and 1 are inaccurate translations since they gave (البلاغ) words with differ from the intended meaning (the information/ communication) and (warning). They are also unclear renderings since they didn't give the exact meaning. Finally, TLTs 5, 3 and 2 are appropriate, 4 and 1 are inappropriate.

Translation Adopted: (The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message)) Hilali and Khan (1996: 124)

### SLT 2:

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ (٢٨) الانعام

### TLTs:



1. (But if they were sent back, they would return to that which they have been forbidden) Dawood (1974: 416)
2. (and even if they were returned, they would again commit the very thing they were prohibited) Arberry (1980:131)
3. (And if they were sent back they would return unto that which they are forbidden) Pickthall (1982:38)
4. (and even if they were returned they would have returned (repeated) to what they were forbidden/ prevented from it) Ahmed and Samira (1995:82)
5. (But if they were returned (to the world), they would certainly revert to that which they were forbidden) Hilali and Khan (1996: 131)

**Table (2): Analysis of SLT (2) and TLTs**

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ	Constatative Demanding	1. But if they were sent back, they would return to that which they have been forbidden	-	+	-
		2. and even if they were returned, they would <u>again</u> commit the very thing they were prohibited	+	+	+
		3. And if they were sent back they would return unto that which they are forbidden	-	+	-
		4. and even if they were returned they would have returned (repeated) to what they were forbidden/ prevented from it	-	+	-
		5. But if they were returned (to the world), they would <u>certainly</u> revert to that which they were forbidden	+	+	+

**Interpretation:** Depending on the context of this Aya, the reference here to the unbelievers on the Day of Judgment; if they had been returned back, they wouldn't have denied the Ayas of Allah. The Aya means if their wish was granted, they would have committed again the matter that the Prophet forbade them from. They think they will get rid of their fear with this wish. But they would go back to what they were doing, because lying is their nature (Ibn Ashoor, 1984: 183). This Aya is used as a proverb-like to refer to those who commit same mistakes repeatedly if they have given another chance.

### Discussion

This Aya is constative demanding type that has only one emphatic tool, i.e. (لام) attached to the verb (عادوا). This tool is used by Allah Almighty to emphasize the fact of the unbelievers. So translations must contain a tool to express this emphasis of the

meaning. Otherwise, the rendering is considered inaccurate. TLTs 5 and 2 are the most accurate translations since the translators added (certainly) and (again) to show the emphatic sense of the information. For the verb (ردوا), TLT 5 translated it into (were returned to the world) which adds extra word to make the meaning clear and easily understood. For the verb (لعادوا) TLT 2 translator rendered it into (commit) that expresses deep meaning of doing the same mistakes repeatedly. TLTs 4, 3 and 1 are considered inaccurate although they are clear translations and gave the meaning correctly but they need to add an emphatic word. All the translations are clear and well understood. TLTs 5 and 2 are appropriate, 4, 3 and 1 are inappropriate.

Translation Adopted: (But if they were returned (to the world), they would certainly revert to that which they were forbidden) Hilali and Khan (1996: 131)

**SLT 3:**

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ (٨٨) ص

**TLTs:**

1. (you shall before long know its truth) Dawood (1974: 283)
2. (and you shall surely know its tidings after a while) Arberry (1980:458)
3. (And ye will come in time to know the truth thereof) Pickthall (1982:147)
4. (And you will know its news/information after a time/period of time) Ahmed and Samira (1995:332)
5. (And you shall certainly know the truth of it after a while) Hilali and Khan (1996: 458)

**Table (3): Analysis of SLT (3) and TLTs**

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ	Constative Denial	1. you shall before long know its truth	-	+	-
		2. and you <u>shall surely</u> know its tidings after a while	+	+	+
		3. And ye will come in time to know the truth thereof	-	+	-
		4. And you will know its news/information after a time/period of time	-	+	-
		5. And you <u>shall certainly</u> know the truth of it after a while	+	+	+

**Interpretation:** Referring to the context of this Aya, those who denied the Quran will know the consequence of their denial, and will know its truth. This Aya contains promise and threat. It refers to the unbelievers who will know the news of the Quran after a time definitely; It also tells them the reality of the prophet Muhammad and the

Day of Judgment which they lied about. So their doubts about these facts will be removed. The adverb (حين) refers to the time that ranges from an hour to forty years (Ibn Ashoor, 1984: 308). This Aya is used as a proverb-like to refer to those who don't believe the truth, so after a time, the reality will be clear for them.

**Discussion**

This Aya is constative denial type which contains more than one emphatic tool which are (لام) and heavy (ن) in the verb (لَتَعْلَمَنَّ). They are used in this Aya for specific purpose so they must be taken into account in rendering the Aya into TL. TLTs 5 and 2 are accurate translations since translators mentioned words of emphasis which are (certainly) and (surely). As for the word, (نبأه) they both gave correct translations (truth) and (tiding). Although TLTs 4, 3 and 1 are correct renderings, they are inaccurate because they didn't use any emphatic tool. All translations are clear in meaning. TLTs 5 and 2 are appropriate, 4, 3 and 1 are inappropriate.

Translation Adopted: (and you shall surely know its tiding after a while) Arberry (1980:458)

**SLT 4:**

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ (٨٤) الإسراء

**TLTs:**

1. (Say: 'Each man behaves after his own fashion) Dawood (1974: 235)
2. (Say: 'Every man works according to his own manner) Arberry (1980:290)
3. (Say: Each one doth according to his rule of conduct) Pickthall (1982:89)
4. (Say: "Each/everyone makes/does on his nature/disposition) Ahmed and Samira (1995:196)
5. (Say (O Muhammad to mankind): "Each one does according to Shakilatih (i.e. his way or his religion or his intentions, etc.)) Hilali and Khan (1996: 290)

**Table (4): Analysis of SLT (4) and TLTs**

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ	Performative Order	1. <u>Say</u> : 'Each man behaves after his own fashion	+	+	+
		2. <u>Say</u> : 'Every man works according to his own manner	+	+	+
		3. <u>Say</u> : Each one doth according to his rule of conduct	+	+	+
		4. <u>Say</u> : "Each/everyone makes/does on his nature/disposition	+	+	+
		5. <u>Say</u> (O Muhammad to mankind): "Each	+	+	+

		one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc			
--	--	--	--	--	--

**Interpretation:** Taking into account the context of this Aya and the previous one, Allah Urges the believers to follow the guidance path and warns the misguided ones that if they persist in turning away, so they will be losers. The Aya tells us every one acts the way accustomed to and grew up on and his own thoughts and beliefs. The unbelievers do what is similar to their way of thinking, that is being ingratitude to Allah when blessed and desperate in distress; while the believers do what is similar to their way of thinking, that is thanking Allah in times of ease, and being patient in times of affliction. (Ibn Ashoor, 1984: 193). This Aya is used as a proverb-like to indicate to people who act and behave just the way they believe and think, and the style they grew up on.

### Discussion

This Aya is performative order type which has a command structure, that is the verb (قل) which is rendered into (say) in all translations. All translations are accurate and clear. TLT 5 contains extra information by adding (O Muhammad to mankind) which is considered an accurate rendering. As for the verb (يعمل), different renderings 1, 2, 3, 4 and 5 appeared (dose) (makes) (doth) (works) and (behaves), all of them are correct. As for the word (شاكلة), TLT 5 gave the most clear clarification (way, religion or intentions). The rest renderings 4, 3, 2 and 1 are also proper ones, (nature/disposition), (rule of conduct), (own manner) and (own fashion). All translations are appropriate since the meaning is well rendered.

Translation Adopted: (Say (O Muhammad to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.)) Hilali and Khan (1996: 290)

### SLT 5:

فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (٣٢) النجم

### TLTs:

1. (Do not pretend to purity; He knows best those who guard themselves against evil) Dawood (1974: 114)
2. (Therefore hold not yourselves purified; God knows very well him who is godfearing) Arberry (1980:527)
3. (Therefore ascribe not purity unto yourselves; He is best aware of him who wardeth off (evil).) Pickthall (1982:172)
4. (So do not commend/claim righteousness (for) yourselves, He is more knowledgeable with who feared and obeyed) Ahmed and Samira (1995:392)
5. (So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun]) Hilali and Khan (1996: 527)

### Table (5): Analysis of SLT (5) and TLTs

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى	Performative Prohibition	1. Do not pretend to purity; He knows best those who guard themselves against evil	-	+	-
		2. Therefore hold not yourselves purified; God knows very well him who is godfearing	+	+	+
		3. Therefore ascribe not purity unto yourselves, He is best aware of him who wardeth off (evil).	-	+	-
		4. So do not commend/claim righteousness (for) yourselves, He is more knowledgeable with who feared and obeyed	+	+	+
		5. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun]	+	+	+

**Interpretation:** Referring to the reason of revealing this Aya, Some Muslims used to do good deeds then say: Our prayers, our fasting, our pilgrimages, and our jihad. Allah Almighty forbids them from pretending themselves to be virtuous, lest they become arrogant. It is also forbidden mentioning one's good deeds in order to be proud of or showing them to people. This Aya also prohibits recommending others with righteousness lest that changes them. The clause "هو اعلم بمن اتقى" is declarative to indicate the reasons for the prohibition, i.e. the judgment is delegated to Allah because He knows best who is pious (Ibn Ashoor, 1984: 119). This Aya is used as a proverb-like to warn those who always pretend perfection, only Allah knows their intentions.

## Discussion

This Aya is performative prohibition type which has a forbidding (لا) precedes the verb (تزكوا). All translations used (not) although there are differences in the way of the negative form. TLTs 5 and 3 used (ascribe not purity) which is accurate word for (لا تزكوا). For the verb (اتقى), TLT 5 gave good clarification which added extra meaning to make the Aya clearer and more accurate. Although the meaning is clear, TLT 3 is not very accurate in translating (اتقى) into (wardeth off evil). TLT 4 is also accurate in (فلا تزكوا) that is translated into (do not commend/claim righteousness), for (اتقى) it is translated into (feared and obeyed), that's why the translation is accurate and clear. In TLTs 2 and 1, (فلا تزكوا) is rendered into (therefore hold not yourselves purified) and (Do not pretend to purity), which are accurate and clear. For the verb (اتقى), TLT 2 is accurate in using (godfearing), while TLT 1 is not very accurate by rendering it into (guard themselves against evil) that can be substituted by another suitable word or

phrase, although the translation is clear. TLT 5, 4 and 2 are appropriate, 3 and 1 are inappropriate.

Translation Adopted: (so do not commend/claim righteousness (for) yourselves, He is more knowledgeable with who feared and obeyed) Ahmed and Samira (1990:392)

**SLT 6:**

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ (٤٤) البقرة

**TLTs:**

1. (Would you enjoin righteousness on others and forget it yourselves?) Dawood (1974: 329)
2. (Will you bid others to piety, and forget yourselves?) Arberry (1980:7)
3. (Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)?) Pickthall (1982:2)
4. (Do you order the people with the righteousness/charitability and you forget yourselves?) Ahmed and Samira (1995:4)
5. (Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves?) Hilali and Khan (1996: 7)

**Table (6): Analysis of SLT (6) and TLTs**

SLT	Text Type	TLTs	Larson's Criteria		
			Accuracy	Clarity	Appropriateness
أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ	Performative Interrogative	1. <u>Would you enjoin</u> righteousness on others and forget it yourselves?	+	+	+
		2. <u>Will you bid</u> others to piety, and forget yourselves?	+	+	+
		3. <u>Enjoin ye</u> righteousness upon mankind while ye yourselves forget (to practise it)?	+	+	+
		4. <u>Do you order</u> the people with the righteousness/charitability and you forget yourselves?	+	+	+
		5. <u>Enjoin you</u> Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves?	+	+	+

**Interpretation:** Depending on the reasons of this Aya, it was revealed about the Jews of Medina (sons of Israel). They used to command each other to adhere firmly to the religion. The rabbis used to urge others to obey Allah, while they were committing sins. The interrogative is used metaphorically to express reproaching them for their status (i.e. commanding others to do righteousness and forgetting to enjoin themselves). Forgetting here is also used as a metaphor to express intentional neglect (i.e. A person may see the faults of others and does not see his faults) (Ibn Aashoor, 1984: 474). This Aya is used as a proverb- like to wonder about the situation of some people who see other's mistakes and they become blind on their own; who always criticize others and ignore themselves.

### **Discussion**

This Aya is performative interrogative type which has an interrogative tool that is (أ) that precedes the verb (تأمرون) , which is rendered differently. This question doesn't mean to interrogate, rather to wonder their actions, that they order others and forget themselves. All translations are considered clear and relatively accurate. All translators used different interrogative structures. TLTs 5 and 3 didn't use a question word but question mark (?). TLT 5 gave good clarification for (البر) which added an extra meaning to the word. That's why it's the most accurate rendering. For, TLT 3 the word (البر) is rendered into (righteousness). They both added (practise it) which made the meaning more accurate. TLTs 4, 2 and 1 use question tool (Do) (Will) and (would) which are right words for the tool (أ). For the verb (تأمرون), three different words were used here (order), (bid) and (enjoin), all of them express the meaning accurately. For (البر), there are also different expressions, (righteousness/charitability), (piety) and (righteousness), all of them gave the meaning of the word (البر) that indicates an expansive and deep meaning. All translations are accurate relatively, and clear, so they are all appropriate.

Translation Adopted: (Do you order the people with the righteousness/charitability and you forget yourselves?) Ahmed and Samira (1990:4)

### **SLT 7:**

يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ (٣٨) الزخرف

### **TLTs:**

1. ('Would that we were as far apart as the east is from the west.' Truly, Satan is an evil companion) Dawood (1974: 148)
2. (Would there had been between me and thee the distance of the two Easts! An evil comrade!) Arberry (1980:492)
3. (Ah, would that between me and thee there were the distance of the two horizons, an evil comrade!) Pickthall (1982:158)
4. (Oh if only between me and between you (are) the two sun rises'/east's' far distances, so how bad (is) the companion?) Ahmed and Samira (1995:359)
5. ("Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!) Hilali and Khan (1996: 492)

**Table (7): Analysis of SLT (7) and TLTs**

SLT	Text Type	TLTs	Larson's Criteria
-----	-----------	------	-------------------

يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ	Performative Unlikely Wishing		Accuracy	Clarity	Appropriate- ness
		1. <u>Would</u> that we were as far apart as the east is from the west.' Truly, Satan is an evil companion	+	+	+
		2. <u>Would</u> there had been between me and thee the distance of the two Easts!" An evil comrade!	+	+	+
		3. <u>Ah, would</u> that between me and thee there were the distance of the two horizons, an evil comrade!	+	+	+
		4. <u>Oh if only</u> between me and between you (are) the two sun rises'/east's' far distances, so how bad (is) the companion?	+	+	+
		5. " <u>Would</u> that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!	+	+	+

**Interpretation:** Referring to the context of this Aya, on the day of Judgment the unbeliever blames his demon who seduces him and facilitates disobedience of Allah. In the Aya the tool "يا" followed by the unlikely wishing tool (ليت) to express his regret. The expression (المشرقين) refers to the two easts: the east and the west. It is an example of the severity of the distance. And the words (بعد المشرقين) correspond to (the east from the west and the west from the east). And his saying (فبئس القرين), he wishes to leave his companion demon, and blames him for misleading (Ibn Ashoor, 1984: 212). This Aya is used as a proverb- like to express the feelings of regret in some bad relations between people; they wish that they had not met ever.

### Discussion

This Aya is performative unlikely wishing which contains the wishing tool (ليت), which expresses a sense of regret, so translations must convey this meaning. TLTs 4 and 3 are accurate in mentioning a wish word. For (ياليت), they rendered it to (Oh if only) and (Ah, would) which are accurate to express regret. The words (بعد المشرقين) were rendered into (the two sun rises'/east's' far distances) and (the distance of the two horizons), which clarified relatively the meaning. TLTs 5, 2 and 1, used different expressions for wish that is (would), which is also accurate. For (فبئس القرين), different expressions were used, some of them clarified the word as (Truly, Satan is an evil companion) and other rendered literally (a worst (type of) companion (indeed), (how bad (is) the companion) and (an evil comrade). All translations are accurate and clear, so all are appropriate.



Translation Adopted: ("Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!) Hilali and Khan (1996: 492)

**Findings**

The study arrives at the following findings:

1. For the constative type, on the one hand only 46% of the translations are accurate and clear so they are appropriate. In terms of accuracy, they give an exact intended meaning of the ST by adding information to make the meaning accurate and clear to the reader. On the other hand, 54% of the TTs are inappropriate because they are either inaccurate or unclear. Inaccuracy can be attributed to the translators’ failure to convey the rhetorical features. Unclear of the TT makes the reader cannot realize the real meaning of the TT as clear as that of the ST.

2. For the performative type, on the one hand 90% of the translations are accurate and clear so they are appropriate. Accuracy and clarity are the result of the translators’ awareness of the rhetorical features of the text. On the other hand, only 10% of the translations are inappropriate because they are either inaccurate or unclear. Being inaccurate can be attributed to the inability of the translators to convey the rhetorical feature. Unclear leads the reader to misunderstanding the intended meaning of ST.

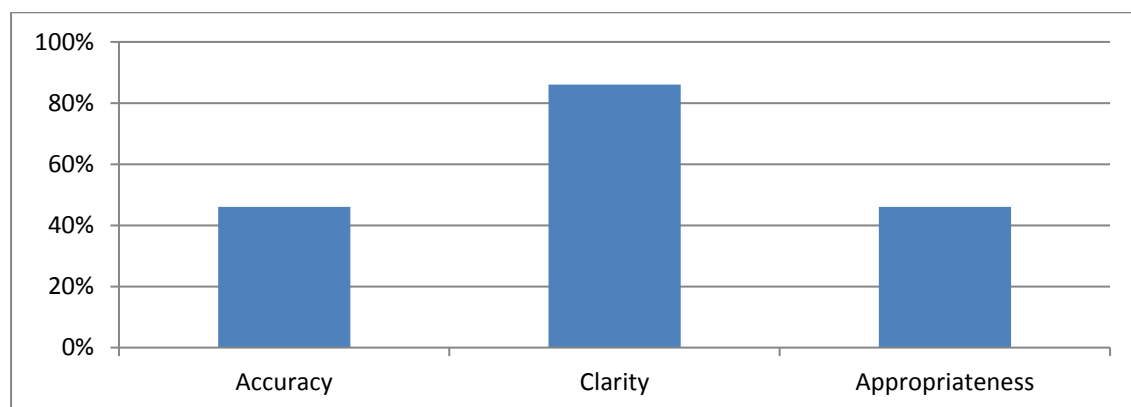
3. Accordingly, the appropriateness of the constative type translations is less than that of the performative ones.

4. As for the appropriateness of all translations, 71% are appropriate since they are both accurate and clear; while only 29% are inappropriate since they are either inaccurate or unclear translations.

5. The following diagrams will show the above findings:

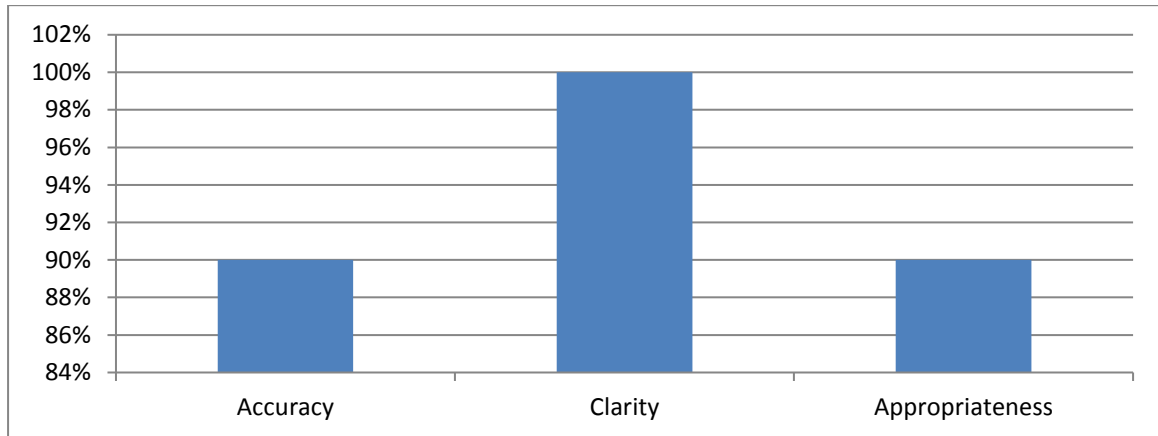
**Table (1) Translators overall renderings of constative type**

<b>Criteria of Assessing</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Accuracy</b>	<b>7</b>	<b>46%</b>
<b>Clarity</b>	<b>13</b>	<b>86%</b>
<b>Appropriateness</b>	<b>7</b>	<b>46%</b>



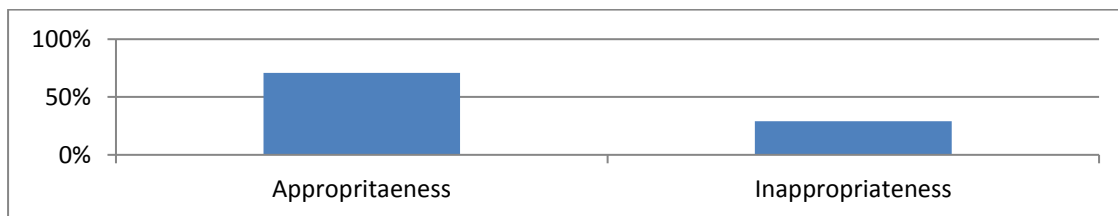
**Table (2) Translators overall renderings of performative type**

Criteria of Assessing	Frequency	Percentage
Accuracy	18	90%
Clarity	20	100%
Appropriateness	18	90%



**Table (3) Appropriateness of overall renderings**

Text Type	Appropriateness	Inappropriateness
Constative	46%	54%
Performative	90%	10%
Both types	71%	29%



## Conclusions

On the basis of the previous discussions, the study concludes that some translators face problems in translating the proverbs-like structures due to their inability to grasp the rhetorical meaning appropriately. Therefore, consulting the Quran exegesis is a need to comprehend these Quranic Ayas and convey them precisely. It also concludes that although the translators use explanations to clarify the rhetorical meaning of these Ayas and make them understandable, creating the same effect as the ST does on the reader is a far-reaching goal since the Quran is a divine text revealed by Allah Almighty.

## References

Ahmed, M. and Ahmed, S. (1995). *Al- Qur'ān Complete Dictionary and Literal Translation*. Canada. M. J. and S. Ahmed.

- Al-Abshihi, M. (1998). *Al-Mustatraf fi Kul Fan Mustadhraf*. Beirut : 'Alam Al-Kutub.
- Al-'Askari, A. H. (1988). *Jamhratu Al-Amthal*. Beirut :Dar Al-Alfikir.
- AL-Baghdadi, A. Q.(1980). *Al-Amthal*. Damascus :Dar Al-Moon lil turath.
- Al-Hashimi, A. (N. D.). *Jawhr Al-Balaghathu fi Al-Ma'ani wa Al-Bayan wa Al-Badee'a*. Cairo:Dar Al-fikr.
- Al-Jarm, A. and Ameen, M. (1966). *Daleel Al-Balaghtu Al-Wadhiha*. Al-Bayan Al-Ma'ani Al-Badee'a. Cairo :Dar Al-Ma'arif.
- Al-Mawardi, A. A. (1986).*Adabu Aldunya wa Al-Deen*. Beirut :Dar Iqraa'.
- Al-Maydani, A. (N. D.).*Al-Balaghathu Al-Arabiya Ususuha wa' Auloomuha wa Funoonuha*. Beirut :Al-Dar Al-Shamiya.
- Al-Maydani, A. (N. D.). *Majma' au Al-Amthal*. Beirut :Dar Al-Ma'arifa.
- Al-Qatan, M. K. (2000)*Mabahithun fi 'Aloom Al-Quran*. Riyadh :Maktabat Al-Ma' arif.
- Al-Qairawani, A. A. (N. D.). *Zahrat Al-Adab wa Thamarat Al-Albab*. Beirut :DarAl-Alfikir.
- Al-Razi, A. M. (1999).*Mafateehu Al-Ghayb*. Beirut :Dar Ihyaa' Al-Turath Al-'Arabi.
- Al-Sagheer, M. H. (1981). *Al-Sura Al-Faniya fi Al-Mathal Al-Qurani*. Baghdad :Dar Al-Rasheed.
- Al-Shatti, A. B. (2018). *Rhetoric of Composition that Similar to Parable in the Last Tenth of the Quran Kareem*. Unpublished M. A. Thesis :University of Mosul.
- Al-Suyuti, J. A. (1974).*Al-Itqan fi 'Aloom Al-Quran*. Cairo :Al-Hay' tu Al-Misriya Al-'Aama.
- Al-Tabari, A. M. (2000). *Jami' au Al-Bayan 'an taa'weel Aay Al-Quran*. Cairo :Mua'sasat Al-Risala.
- Al-Zarkashi, B. M. (1990). *Al-Burhan fi ' Auloom Al-Quran*. Beirut :Dar Al-Ma'arifa.
- Arberry, A. J. (trans.) (1980). *The Koran Interpreted*. London: George Alien and Unwin (Publishers) Ltd.
- Brakhw, A(2012).*Some Linguistic Difficulties in Translating the Holy Quran from Arabic into English*. International Journal of Social Science and Humanity.
- Dawood, N. J. (trans.) (1974). *The Koran*. Harmondsworth: Penguin Books Ltd.
- Hilali, M. T. and Khan, M. M. (trans)(1996).*Interpretation of Meaning of the Noble Quran in English Language*. Riyadh :Dar Al-Salam publication.
- Ibn Al-Fadhl, A. (1992). *Al-Amthalu Al - Kamina*. Al-Riyadh :Maktabat Al-Tawba.
- Ibn 'Ashoor, M. T. (1984).*Tafseer Al-Tahreer wa Al-Tanweer*. Tunisia: Al-Dar Al-Tunisiya lil nashr.
- Ibn-Katheer, D. A. K(2009). *TafseerAl-Quran Al-' Adheem*. Beirut :Dar Ibn Hazm.
- Matloob, A. (1980).*Al-Balaghathu Al-Arabiya*. Baghdad :Ministry of Higher Education and Scientific Research.
- Larson, Mildred L. (1984). *Meaning- Based Translation*. New York: University Press of America.
- Pickthall, M. (trans.) (1982). *The Meaning of the Glorious Qurān Text and Explanatory Translation*. Delhi: Kutub Khana Ishaat-ul-Islam (5th edition).
- Rizq, M. A. (1987). *Wjooth Al-Bayan fi Amthal Al-Quran*. Maka Al-Mukarama:Umu Al-Qura University.
- Shams Al-Khilafa, J. (1993). *Al-Adab*. Cairo :Maktabat Al - Khanji.
- Watson, A. (2007).*Untranslatability and the Quran*. Pub M. A. Thesis :University of Edinburgh.