

# Assessing The Translation of The Interrogative Markers in The Glorious Quran Into English: “أَنِّي” As A Case Study

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## Abstract

This study examines the translation of the Arabic interrogative marker "أَنِّي" into English within the context of the Glorious Quran. Focusing on a case study approach, the research addresses the complex interplay between linguistic structure, rhetorical, and cultural nuances inherent in transferring meaning from classical Arabic to English. By analyzing six English translations, the study identifies variances and challenges that arise when rendering the interrogative intent and rhetorical emphasis of "أَنِّي". Utilizing both comparative textual analysis and notional frameworks from translation studies, the investigation explores how contextual factors influence the rendering of this marker, and whether current translation practices adequately maintain its controversial and interrogative functions. The findings suggest that while existing translations capture the general interrogative intent, tender rhetorical and stylistic nuances are often lost or overly simplified. Thus, this research demands a more nuanced, context-sensitive approach to translating Quranic language, emphasizing the need for strategies that balance literal comprehension with the preservation of rhetorical tenderness. The study contributes to broader discussions on the translation of religious texts and highlights the importance of methodological strictness in reducing linguistic and cultural differences.

Key words: (interrogative marker, existing translations, interrogative intent, strategies).

## تقييم ترجمة أدوات الاستفهام في القرآن الكريم إلى اللغة الإنجليزية: "أَنِّي" كموضوع للدراسة

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### الملخص

تهدف هذه الدراسة إلى فحص ترجمة الأداة الاستفهامية العربية "أَنِّي" إلى اللغة الإنجليزية في سياق القرآن الكريم. ومن خلال الاعتماد المنهجي لدراسة الحال، تعالج الدراسة التفاعل المعقّد بين البنية اللغوية والبلاغية والفروق الثقافية الكامنة في نقل المعنى من اللغة العربية الكلاسيكية إلى اللغة الإنجليزية. ومن خلال تحليل ست ترجمات إنجليزية مختلفة، تم تحديد الفوارق والتحديات التي تظهر عند نقل النية الاستفهامية والتأكيد البلاغي لـ "أَنِّي" واستُخدمت أساليب التحليل المقارن للنصوص وكذلك الأطر النظرية المستمدّة من دراسات الترجمة لاستقصاء تأثير العوامل السياقية على صياغة هذه الأداة، وما إذا كانت الممارسات الترجمية السائدة تحافظ بشكل كاف على وظائفها الجدلية والاستفهامية. وتشير النتائج إلى أنه بالرغم من أن الترجمات الحالية تنقل المعنى العام للاستفهام، إلا أن الدلالات الدقيقة والأساليب البلاغية غالباً ما تفقد أو تُبسط بصورة مفرطة. وتدعو الدراسة في ذلك إلى اتباع نهج أكثر دقة وحساسية للسياق عند ترجمة لغة القرآن، مع التأكيد على أهمية استخدام استراتيجيات توازن بين الفهم الحرفي والحفظ على الفروق البلاغية الدقيقة. وتشتمل هذه الدراسة في النقاشات الأوسع حول ترجمة النصوص الدينية وتبرز أهمية المنهجية الصارمة في تقليل الاختلافات اللغوية والثقافية.

الكلمات المفتاحية: (الأداة الاستفهامية، الممارسات الترجمية، النية الاستفهامية، استراتيجيات)

### 1. Introduction

The translation of interrogative markers in the Glorious Qur'an, such as "أَنِّي" (Anna), from Arabic to English poses significant challenges due to linguistic, cultural, and theological complexities. Here's a structured analysis of the problem:

#### a. Linguistic Complexity:

**Polysemy of Interrogatives:** Arabic interrogatives like “أَنَّى” are highly context-dependent. “أَنَّى” can mean "how," "when," "from where," or "by what means," depending on the verse. English lacks a single equivalent, forcing translators to choose one meaning, potentially losing nuance.

**Grammatical Flexibility:** Arabic interrogatives often interact with syntax (e.g., verb placement, particles) in ways that English cannot replicate. For instance, “أَنَّى” may imply rhetorical emphasis or divine omnipotence, which English might reduce to a literal "how."

### b. Rhetorical and Stylistic Nuances:

- **Rhetorical Questions:** Many Quranic interrogatives are rhetorical, serving theological or persuasive purposes (e.g., challenging disbelievers). Translating these into English risks flattening their impact.

- **Poetic Ambiguity:** The Glorious Quran's elliptical style allows multiple valid interpretations. “أَنَّى” might simultaneously imply time, place, and method, but English requires a single choice, erasing layered meanings.

### c. Theological and Cultural Context:

- **Divine Attribution:** Questions in the Glorious Quran often relate to Allah's attributes (e.g., creation, judgment). Misinterpreting “أَنَّى” could distort theological messages.

- **Exegetical Traditions:** Classical “tafsir” (commentaries) debate the meaning of “أَنَّى”. Translators must navigate these interpretations, balancing fidelity to the text and scholarly consensus.

## 2. Aims of the study.

The study of translating interrogative markers in the Glorious Qur'an (such as “أَنَّى” “Anna”) aims to achieve several critical goals, including:

a. Uncovering Linguistic and Conceptual Challenges.

- b. Preserving Theological and Rhetorical Depth.
- c. Developing More Precise Translation Strategies.

### **3. Hypothesis of the study**

This study is built on key hypotheses that explain the challenges and anticipated outcomes in translating Quranic interrogative markers (like “أَنِّي” “Anna”). Here are the main hypotheses:

#### **a. Linguistic Hypothesis:**

- The semantic flexibility of Arabic interrogative markers causes their translation into English to lose layers of meaning.

#### **b. Cultural-Religious Hypothesis:**

- "The Islamic cultural context imbues Quranic interrogative markers with theological nuances that require faith-based understanding."

#### **c. Translational Hypothesis:**

- "Literal translations of interrogative markers produce awkward or misleading texts for non-Arabic readers."

#### **d. Impact Hypothesis:**

- "Mistranslations of interrogative markers weaken the Glorious Quran's emotional and spiritual impact."

### **4. Limitation of the study.**

Every academic research faces boundaries that may affect its outcomes or generalizability.

Below are the key limitations of studying the translation of Quranic interrogative markers like “أَنِّي” (Anna):

#### **a. Linguistic Boundaries:**

- Structural Differences Between Arabic and English:
  - Difficulty transferring rhetorical devices (e.g., semantic density in “Anna”) to a language that demands specificity (e.g., distinguishing "how" vs. "when").

#### **b. Methodological Boundaries:**

#### **- Limited Sample Scope:**

- Analyzing a restricted number of verses (e.g., resurrection or prophets' narratives) rather than the entire glorious Quran.
- Reliance on mainstream English translations (e.g., Yusuf Ali, Pickthall) without exploring rare or modern renditions.

### c. Cultural Boundaries:

#### - Translators' Hidden Biases:

- Translations influenced by the translator's religious or cultural background (e.g., rendering "أَنِّي" as a rhetorical challenge rather than an awe-inspired question).

### d. Temporal and Historical Boundaries:

#### - Evolving Word Meanings:

- Some classical Arabic meanings of "أَنِّي" are obscure even to modern Arabs, complicating translation.

### e. Source-Related Boundaries:

#### - Scarcity of Specialized Resources:

- Few academic studies bridging translation and Quranic exegesis (hermeneutics of religious translation).
- Limited access to ancient translation manuscripts (e.g., medieval Latin Quran translations) for comparison.

## 5. Literature Review

### 5..1 An Overview of The Glorious Quran

Some scholars argue that the term "Quran" is derived from the root "قرأ" "Qaraa" (to recite), which itself originates from the Aramaic language. This root entered Arabic long before the advent of Islam. Although the term may have originally been non-Arabic (ajami), it underwent a process of Arabization (tarib), adapting to the phonetic and linguistic norms of Arabic. Through its integration into the Arabic language and its alignment with the principles of Arab pronunciation and usage, the term became fully naturalized within

Arabic. Consequently, when the Qur'an was revealed, it employed this term in its now-Arabic form, reflecting its complete assimilation into the language.

(Abu-Shabbah, 1987: 19).

In terminology, the Glorious Quran is defined as the miraculous speech of Allah, revealed to the Seal of the Prophets and Messengers, Muhammad (may the blessings and peace of Allah be upon him), through the trustworthy Gabriel (peace be upon him). It is inscribed in the codices (al-Masha'hif), preserved in hearts, transmitted through uninterrupted succession (tawatur), and venerated through its recitation as an act of worship. It commences with Surah al-Fatiha and concludes with Surah al-Nas. This definition is unanimously agreed upon by scholars and jurists (Al-Nuaimi, 2000: 14).

## 5.2 The Style of the Glorious Quran

According to linguistics, a writer's style is the approach, goal, or philosophy he/she takes when writing. It is an art genre that entails writing or speaking (Al-Razi, 1986: 130; Ibn-Manzur, 1957: vol1, 473).

The style of the glorious Quran is the unique method it employs in composing its discourse and selecting its lexicon. It is unsurprising that the glorious Quran possesses a distinct style, for every divine or human speech inherently carries its own stylistic features. The styles and rhetorical approaches of speakers vary according to their individual identities; indeed, even a single individual may adopt multiple styles depending on the subjects addressed. The glorious Quran does not deviate from the conventions of the Arabic language in terms of vocabulary, sentence structures, or general grammatical rules. Rather, it is an Arabic text that aligns with the linguistic norms of the Arabs in this regard: its words are composed of their letters, its structures are formed from their vocabulary, and its composition adheres to their established rules for formulating terms and constructing syntax. Yet, the miraculous, astonishing, and awe-inspiring aspect is that despite entering the Arabs' intellectual sphere through this familiar framework employing the very lexicon and structures they had mastered and in which they had excelled the glorious Quran still

managed to render them incapable of imitation through its unparalleled style and miraculous rhetorical method. If it had been presented to them through an unfamiliar medium, they might have found an excuse or semblance of an excuse, or raised objections or quasi-objections. As Almighty states:

(ولو جعلناه قرآنًا أعمىً لقالوا لولا فصلتءا إلتهءأ عجميًّ وعربيًّ) (فصلت: ٤)

And if We had sent this as a Qur'ān in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?"(Al-Hilali & Khan, 1984:833) (Al-Zarqani, 1995:Vol2, ٢٣٩-٢٤٠).

In literary terminology, style refers to the verbal method adopted by a speaker in structuring their discourse and selecting their vocabulary (Al-Roumi, 1997: 18).

### 5.3 The Language of The Glorious Quran

Allah has chosen the Arabic language as the vessel for revelation, making the Arabs the primary recipients of His law and the pioneers in conveying its message. Consequently, He enabled those who believed in Him from other linguistic backgrounds to transition to His language, while He Himself refused to shift to the languages of others unlike other divine scriptures that lacked this distinctive feature (Abdul Jalil, 1981: 594).

The Arabs who witnessed the Quran's revelation recognized that although it contained their familiar letters, words, and stylistic conventions, it transcended their speech and surpassed it. They heard it with a "virgin ear" an auditory purity attuned to the language of the heavens before familiarity eroded its novelty (Saei, 2012: 194).

While classical exegetes emphasized the Quran's stylistic distinction from Arabic speech, they also stressed its adherence to Arabic grammatical rules and conventions. They asserted that the Quran must be understood in light of Arab linguistic norms, yet simultaneously acknowledged its unique hermeneutical framework, which must be derived solely from its own texts to discern divine intent. Thus, the Quranic language aligns with Arabic in its lexical foundation but diverges in selection, application, and purpose (Jatlawi, 1998: 430)

## 5.4 The Concept of Interrogation in Arabic Language

The author of "Al-Munjid fi al-Lugha wa al-I'lam" put it this way :

"استفهمه الأمر" means "someone asked for some information about something or to help him understand something "(Ma'luf, 1976: 598).

According to Al-Ghalayini (1993: 220) interrogation is a three-letter verb "فعَلَ" that has three extra letters and is derived from the "استفعَلَ" form. These are the extra letters: "الهمزة- . والباء- . والسين- . والتاء- ." In general, this addition expresses the idea of inquiry and request; for example, "استفهم علي عن المحاضرة" means "Ali asked about the lecture."

In the same vein, "استفهام" (istifham) is an appeal for knowledge because comprehension is needed in this situation. Understanding entails considering the speaker's meaning.

(Al-Jurjani,2004:26).

According to Al-Maraghi (1993: 63), one of the definitions of interrogation given by rhetoric experts is the request to comprehend something you do not already know, utilising one of its markers, which are:

‘الهمزة- وهل- ومن- ومتى- وأين- وأى- وكيف- وكم- وأي-’.

## 5.5 Types of Interrogation in Arabic Language

In Arabic language, interrogation is divided into types according to the interrogative marker used and the purpose of the interrogation. The following are the major types of interrogation in Arabic:

### 1. Interrogative Using the Particle "Hamza" (إِنْ)

Employed to inquire about ambiguous or unspecified information, often seeking confirmation or negation.

Example:

"قَالَ أَتَعْبُدُونَ مَا تَنْجِحُونَ؟" (الصفات: ٩٥)

("He said: "Worship you that which you (yourselves) carve?") (Al-Hilali & Khan, 1984: 775)

This form is foundational in Arabic syntax for framing direct questions (Hassan, 1973: 254).

## 2. Interrogative with "Hal" (هل)

Elicits binary responses (yes/no), primarily to verify facts or seek acknowledgment.

Example:

"هل أدلّكم على تجارة تنجيكم من عذاب أليم؟" (الصف: ١٠)

("Shall I guide you to a trade that will save you from a painful torment?") (Al-Hilali & Khan, 1984: 978)

Al-Ghalayini (١٩٩٣: 137) emphasizes that "hal" restricts answers to affirmation or negation.

## 3. Interrogatives with Specific Question Words

Includes من (who), ما (what), متى (when), أين (where), كم (how), كيف (how), أين (which) etc...., each targeting distinct contextual details:

- من: Refers to rational entities

"قالوا من فعل هذا بآلهتنا؟" (الأنبياء: ٥٩)

(They said: "Who has done this to our ālihah (gods)?") (Al-Hilali & Khan, 1984: 559)

- متى: Temporal inquiries

"ويقولون متى هذا الوعد إن كنتم صدقين؟"

( And they say: "When will this promise (come to pass), if you are truthful."?). (Al-Hilali & Khan, 1984: 55٦)

These are categorized as "interrogative nouns" in classical Arabic grammar (Ibn Hisham, 1964: 89).

## 5.6 Interrogative Sentences in English

Questions are unusual instances of requests, unique in that the speaker is asked to provide the hearer with specific information (Bach and Harnish 1979: 40).

Interrogative sentences come in two varieties, both of which pose queries. The first kind of inquiry is known as a yes-no question since the affirmative word "yes" or the negative word "no" will appear at the beginning of the response.

This kind starts with an auxiliary verb do in some form.

auxiliary + subject + verb + predicate +?

Do + you + have + the books +? (Dixon 2005: 58).

### 5.6.1 Polar questions

The first auxiliary verb (or copula be), which has a tense inflection, is brought to the front of the clause to make a polar question (one that expects a "yes" or "no" response). John was eating the halva that we received, which was

'Is John consuming Halva? And John had been consuming the halva there as well.'

'Was the halva being consumed by John?'

At least one verb needs to be present in the auxiliary for question construction. If the VP does not contain the words have, be, or to take the tense inflection, the modal must be included; hence, matching the question arises in response to the claim that John consumed the halva. Did John consume the halva? The possessive verb can function as an auxiliary or as it must be added and substituted for the clause. That is, we must state Instead of asking \*Is that we lost unexpectedly?', ask, 'Is it surprising that we lost?"

The fact that we lost is unexpected. The negator in a polar question can behave in one or two ways. Should it be reduced to an auxiliary enclitic, the auxiliary plus-

It will start with a question like "Shouldn't you go?" But if it is not fronted, it loses its emphasized form and functions as a separate word.

"One says, 'Did he not go?" Instead of \*Did he not go? And should you not leave?

Prefer to? \*Are you not going to go?

Keep in mind that an auxiliary cannot be placed in the subject slot over a complement clause; instead, the complement must form a question (Dixon 2005: 58-59).

Simply put the verb before the sentence's subject forms, a yes-or-no question if the verb is the verb to be or the verb to have.

to be/to have+ subject + predicate +?

Is + she the new student +?

This can happen in any tense. It is the auxiliary of the verbs to be and to have that comes before the subject in the perfect or future tenses. For instance:

Present: - Is she aware of the problem?

Past: - Was there enough time to finish the exam?

Present perfect: - Have you been here before?

Future: - Will Professor Burns be today's lecturer again?

Present: - Have you enough money for the tickets?

Past: - Had he adequate notice?

Present perfect: - Has your mother had the operation yet?

Future: - Will the workers have some time off?

(Ed Swick 2009: 12-22).

### 5.6.2 Questions Using Interrogative Words

Often referred to as a wh-question in English, a content inquiry (which anticipates a phrase or clause as a response) uses the same fronting plus an additional wh-word (who, whose, whose, what, which, how, why, where, or when), which refers to a primary clause component and needs to come before the proposed auxiliary term. Contrast John was striking Mary with Who was striking? Mary? Mary showed up yesterday When did Mary show up? John ate as well. The halva with John ate what? If the subject of the inquiry had a connected preposition, which might be either relocated to the start position, in front of the wh-word or left in the clause's underlying position. Therefore, in line with the idea that He owes his success to hard labor, we can have either \*What does he owe his success to? or \*To what does he owe his success?

A wh-complement clause differs significantly from a simple question in that it has an initial wh-element but does not front the first auxiliary word. So, has he arrived? And she inquired Where she hid the money, and had he come? In addition, He asked her where she had stashed the cash. Additionally, take note of the wh-complement. Many verbs that don't introduce direct speech queries have clauses. For instance. She recalled why he had constructed the boat, and I know who did it. (Dixon 2005: 58-59).

A question that starts with an interrogative word (who, what, why, how, which, or when) is the second type of question formation. Questions that start with an interrogative word follow the same guidelines as those governing the usage of do/did in questions. For instance: Can he understand you? How can he understand you?

Do you like that man? Why do you like that man?

Are you coming to the party? When are you coming to the party?

Have you found the books? Where have you found the books?

These examples demonstrate how yes-or-no inquiries and questions that start with an interrogative word can essentially be the same. Similarly, for both kinds of questions, the do/did option is the same. This is made feasible by the interrogatives depicted in the adverbs are replaced by four examples, and since they just modify, modifications are not always required in a query.

However, this isn't the case with who and what. These two interrogatives are pronouns that function as either an object or a subject in a phrase. An arrow (~) indicates how a declarative sentence is transformed into an interrogative sentence with who in the instances that follow or anything. For instance:

Subject: The man is sick. - Who is sick?

Subject: A box is needed. - What is needed?

Object: They met the woman. - Whom did they meet?

Object: She broke the lamp. - What did she break?

Object: I spoke with him. - With whom did I speak?

Object: The boy sat on it. - On what did the boy sit?

Who is frequently used in place of whom in less formal contexts? This happens in writing as well, however formal writing calls for the proper usage of whom. Additionally, it is polite to place a preposition in front of whom or what. In a smaller formal form, prepositions appear after the question and would resemble this:

Who did you speak with?

What did the boy sit on?

Use whose or of what if a possessive of who or what is needed.

I spoke with Tom's father. - With whose father did you speak?

The color of the book is red. - Whose color is red? (The color of what is red?)

New interrogatives are frequently created by combining interrogative how with additional words. A few of these include the following: the amount, number, frequency, age, length, and height. This is how they are used in sentences:

How much does that magazine cost?

How often do the girls work out?

How long did you have to wait to see the doctor?

How tall is the center of the basketball team?

(Ed Swick 2009: 12-22).

## 5.7 Conveying the Meanings of the Glorious Qur'an

The conveying of the meanings of the Glorious Qur'an into other languages is divided into:

**1-Translation. 2- Interpretation.**

To understand the difference between them, one need to know their meanings in detail.

**First:** Translation:

**a- Definition of translation linguistically:**

It is used, the word "translation", to indicate one of four meanings:

1 - Conveying the message to those who have not received it.

2 - Among them is the saying of Ibn Abbas: The interpreter of the Qur'an explaining the speech in the language it came in.

3 - Interpreting speech in a language other than its own, and it has been mentioned in Lisan al-Arab that the interpreter is the interpreter of the speech.

4 - Translating speech from one language to another, and the plural is translations (Al-Zarqani, ١٩٩٥: ٩٠-٩١).

**b- Definition of translation by convention:**

It is the expression of the meaning of speech in one language with speech in another language with fidelity in all its meanings and intentions.

**Translation sections:**

Translation is divided into two types: literal and interpretive.

**A- Literal translation:**

It considers the imitation of the original in its structure and arrangement, as it resembles the placement of a synonym. In a synonym, the translator aims for a literal translation, meaning every word in the original is understood, then replaced with an equivalent word in the other language, placing it in its proper position and substituting it accordingly, even if this leads to the original meaning being obscured (Al-Zarqani, ١٩٩٥: ٩٠-٩١).

Some of them mentioned that it is the transfer of words from one language to their equivalents in other languages in such a way that the structure corresponds to the structure, and the arrangement corresponds to the arrangement ( Al-Qattan, ٢٠٠٠: ٣٠٧).

**B- Interpretative translation (meaning-based):**

It is the one where imitation is not considered, but what matters is the good portrayal of meanings. And the purposes are complete. They are called interpretative because the good depiction of meanings and purposes in them makes them resemble interpretations, although they are not interpretations. The translator, through interpretative translation, aims at the meaning indicated by the structure of the original, understands it, and then fits it into a form that conveys it in the other language, aligning with the original author's intent without the

need to dwell on every single word or make substitutions. He replaced it in its place (Al-Zarqani, 1995: 91-92).

Some have mentioned that translation is the transfer of speech from one language to another through the progression from partial words to sentences and overall meanings, meaning that the method is to convey the meaning of each word individually and express it with a corresponding word, then combine the total words and compose them according to the norms of the target language (Al-Bouti, 1999: 221).

Some mentioned that interpretive translation is the explanation of the meaning of speech in another language without adhering to the original order or considering its regulations (Al-Qattan, 2000: 307).

#### **Second:** Interpretation:

It is the transfer of the intended near or distant meaning of words into another language or to other words in the same language without considering the partial words that make up the meaning and clarify the intended message.

The translator, with a literal translation, brings words from the source language that indicate prohibition. By binding the hand to the neck and stretching it to the utmost extent while considering the order and system of the original text, this new expression deviates from the original's intent of prohibiting both stinginess and extravagance. The translators might even wonder: Why does he prohibit binding the hand to the neck and stretching it to the utmost extent? (Al-Zarqani, 1995: 90-97).

But if you want an interpretative translation, then you understand the intended meaning, which is the prohibition of stinginess. Extravagance in its most hideous form deliberately aims at this translation, coming with a phrase that indicates this intended prohibition in a style that leaves the greatest and most profound impact on the souls of those being translated, abhorring both stinginess and extravagance without regard for its verbal organization and arrangement (Al-Zarqani, 1995: 90-97).

## **6. Methodology**

The methodology of this research involves a structured, multi-layered approach to assess the translation of the Quranic interrogative marker "أَنْ" (Anna) into English. Here is a concise breakdown:

### 6.1 Theoretical Frameworks

- Ibn Ashour's Exegesis (1984): Used to determine the theological, rhetorical, and contextual meanings of "Anna" in selected Quranic verses.
- Vinay and Darbelnet's Translation Model (1958): Applied to categorize translation strategies (literal, oblique).
- Larson's Model (1984): Employed to evaluate translation quality based on accuracy, clarity, and naturalness.

### 6.2 Data Collection

- Verse Selection: Quranic verses containing "Anna" were selected based on contextual diversity and exegetical debates.
- Translations Analyzed: Six major English translations were compared:
  1. Ali (1937)
  2. Pickthall (2018)
  3. Ghali (1996)
  4. Omar and Omar (2016)
  5. Abdel Haleem (2004)
  6. Al-Hilali & Khan (1984).
- Secondary Sources: Classical commentaries (Ibn Ashour's *Tafsir al-Tahrir wa al-Tanwir*) and linguistic resources to validate interpretations.

### 6.3 Data Analysis

- Linguistic Analysis: Comparison of Arabic semantics with English equivalents (e.g., "how," "when," "from where").
- Contextual Analysis: Examination of how context (e.g., divine challenges, rhetorical emphasis) influenced translators' choices.
- Critical Evaluation: Assessment of alignment with classical interpretations and theological intent.

### 6.4 Assessment Criteria (Larson's Model)

- Accuracy: Faithfulness to the original meaning.

- Clarity: Avoidance of ambiguity.
- Naturalness: Lexical, syntactic, and stylistic appropriateness in English.

## 6.5 Models Adopted

The research adopts three primary theoretical models to analyze and evaluate the translation of the Quranic interrogative marker "أَنْ" (Anna). These models are integrated to address linguistic, theological, and translational dimensions of the study:

### 6.5.1 Ibn Ashour's Tafsir al-Tahrir wa al-Tanwir (1984)

Tafsir Al-Tahrir wa Al-Tanwir (Tahrir Al Maana Al Sadeed wa Tanwir Al Aqil Al Jadid min Tafsir Al Kitab Al Majeed): One of the most renowned modern Quranic exegeses, blending linguistic, rhetorical, and social analysis with historical context and Islamic legal objectives (maqasid al-sharia). It is a cornerstone of contemporary Quranic studies, bridging classical Islamic scholarship with rational modern methodologies. Ibn Ashur emphasized the "objectives of Islamic law" (maqasid al-sharia) in his exegesis, making his work unique in connecting Quranic text to modern human contexts.

### 6.5.2 Vinay and Darbelnet's Translation Model (1995)

Vinay and Darbelnet (1995) identify seven translation procedures that influence language at lexical, syntactic, and contextual levels. These procedures are divided into two strategies of translation. They aim to balance fidelity to the source text with naturalness in the target language:

#### a. Direct Translation:

1. Borrowing: Directly adopting a term from the source language into the target text to preserve cultural or linguistic authenticity (e.g., using sushi in English from Japanese).
2. Calque: Literally translating a phrase or expression from the source language, creating a new linguistic structure in the target language. This includes:
  - Lexical calque: Introducing a new phrase (e.g., "skyscraper" translated as gratte-ciel in French).

- Structural calque: Replicating a foreign syntactic pattern (Vinay & Darbelnet, 1995, p. 32).

3. Literal Translation: A word-for-word transfer applicable when source and target languages share syntactic similarities (e.g., translating “Good morning” directly between Spanish and Italian).

### **b. Oblique (free) Translation:**

1. Transposition: Altering a word's grammatical category (e.g., converting a noun to a verb) while retaining the original meaning.

2. Modulation: Adjusting phrasing to reflect the target language's perspective. This includes:

- Obligatory modulation: Required due to linguistic differences (e.g., translating “It's raining cats and dogs” as Il pleut des cordes in French).

- Optional modulation: Stylistic choices to enhance naturalness (Vinay & Darbelnet, 1995, p. 36).

3. Equivalent: Replacing a source-language expression with a culturally distinct but functionally similar target-language phrase (e.g., translating “Break a leg” as Merde! in French).

4. Adaptation: Modifying cultural references or idiomatic expressions to align with target-language norms (e.g., replacing a local festival with a culturally analogous event).

These methods emphasize the translator's role in navigating linguistic and cultural gaps to produce coherent and contextually appropriate translations.

- Purpose: To categorize and analyze translation strategies used to render "Anna" into English.

#### **6.5.3 Larson's Model of Translation Assessment (1984)**

Larson's Model is a systematic approach used in Translation Quality Assessment (TQA) to evaluate translated texts. According to Larson (1998), the process involves rigorous self-review or external evaluation to ensure the target text (TT) effectively conveys the

source text's (ST) message. Testing translations early and iteratively, particularly on smaller segments, is emphasized to identify weaknesses and refine outcomes before finalizing large volumes of work. Post-completion, a holistic review is necessary to ensure coherence and polish the entire discourse.

### Core Criteria of Larson's Model

#### 1. Accuracy:

- Ensures TT aligns with ST meaning.
- Detects errors such as misinformation, omissions, or additions.

#### 2. Clarity:

- Focuses on eliminating ambiguities or nonsensical phrasing.
- Guarantees the TT is as understandable as the ST.

#### 3. Naturalness:

- Addresses lexical, syntactic, or stylistic awkwardness.
- Ensures the TT reads naturally in the target language.

This framework underscores the importance of iterative evaluation to bridge gaps between source and target languages, prioritizing both fidelity and fluency.

## 7. Data Analysis

To assess the translation of the meaning of verses were chosen, and six translations (Ghali's, Abdel Haleem's, Pickthall's, Ali's, Amatul Rahman and Abdul Mannan's, and Al-Hilali and Khan's). Next, Ibn-Ashur's exegesis was followed to know the exact meaning of "Anna" in each verse. Then, the researcher adopted Vinay and Darbelnet's translation model to specify the kind of translations the translators used. Finally, Larson's translation model was adopted to assess the quality of the translations.

### 7.1 Discussion

#### ST 1:

[البقرة: (نَسَأْلُكُمْ حَرَثٌ لَّكُمْ فَأَنْوَأْ حَرَثَكُمْ أَنَّى شِئْنَمْ وَقَدِمْوَا لِأَنْفُسِكُمْ وَأَنْقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْفُوٰ وَبَشِّرَ الْمُؤْمِنِينَ)]

[٢٢٣]

### TTs:

1. Your wives are your fields, so go into your fields **whichever** way you like, and send [something good] ahead for yourselves. Be mindful of God: remember that you will meet Him.' [Prophet], give good news to the believers (Abdel Haleem 2004: 25).
2. Your wives are as a tilth unto you; so approach your tilth **when or how** ye will; but do some good act for your souls beforehand; and fear God, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe (Ali, 1937: 88).
3. Your wives are a tilth for you, so go to your tilth, (2) **when or how** you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ) (Al-Hilali & Khan, 1984: 62-63).
4. Your wives are (as) a tilth (to produce and rear children) for you, so come to your tilth **when and how** you like and send forward (some good) for yourselves, and take Allāh as a shield, and know that you shall meet Him, and give good tidings to the believers (Amatul Rahman & Abdul Mannan, 2016: 37).
5. Your women are a tillage for you; so, come up to your tillage **however** you decide, and place forward (good deeds) for yourselves; and be pious to Allah, and know that you will be meeting Him. And give good tidings to the believers (Ghali, 2003: 23).
6. Your women are a tilth for you (to cultivate), so go to your tilth **as ye will**, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers (O Muhammad) (Pickthall, 2018: 25).

### Context

The term “**أَنَّى**” is a noun denoting an ambiguous location, typically clarified through an associated phrase. However, its metaphorical use has become widespread, conveying the meaning of “**كيف**” (how), thereby conceptualizing the nature or manner of an action in terms of place. In comparison, “**كيف**” is a noun for an indeterminate state, whose

meaning becomes specific through its subject, as exemplified in the phrase “كَيْفَ يَشَاءُ” (as He wills).

According to Lisan al-Arab, “أَنِّي” can also signify “متى” (when). In the cited verse, “أَنِّي” modifies “شَتَّمْ” (as you wish), indicating diverse interpretive possibilities. Numerous classical exegetes have rendered “كَيْفَ شَتَّمْ” “أَنِّي” metaphorically as (as you wish, in whatever manner), a position widely supported and substantiated through transmitted reports regarding the verse’s context of revelation.

Two prominent reports concerning this interpretation are attributed to Jabir ibn Abdullah and Ibn Abbas. Al-Dhahhak’s reading supports a temporal interpretation—“متى شَتَّمْ” (whenever you wish)—while others prefer a literal spatial reading. Some scholars treated “أَنِّي” as a prepositional noun by default (as is typical of place indicators), interpreting the phrase as “فِي أَيِّ مَكَانٍ مِّنَ الْمَرْأَةِ شَتَّمْ” (in whichever part of the woman you wish), an interpretation attributed to Ibn Umar in Sahih al-Bukhari. Others, assuming it to be a non-prepositional noun, construed it as governed by the preposition “مِنْ,” thus rendering it as “مِنْ أَيِّ مَكَانٍ أَوْ جَهَةٍ شَتَّمْ” (from whichever location or direction you wish), which also points to the interpretation “كَيْفَ.” These competing readings were attributed by Al-Qurtubi to the grammarian Sibawayh.

Contextually, the term follows a prohibition against sexual relations during menstruation, suggesting its relevance to permissible sexual conduct post-purification. Hence, interpreting “أَنِّي” as “متى” would yield a coherent rendering: “فَأَتُوا نِسَاءَكُمْ مَتَى شَتَّمْ إِذَا” (then approach your wives whenever you wish, once they have purified). This mirrors other verses with similar structure, such as: “وَإِذَا حَلَّتُمْ” and “عِرْ مَحْلِي الصَّيْدِ وَأَنْتُمْ حَرَمٌ” (Ibn-Ashur, 1984: Vol2, 371-372).

The resistance to this reading largely stems from the dominance of traditional interpretations transmitted across generations, necessitating a detailed engagement with various exegetical perspectives and the juristic divergences they reflect (Ibn-Ashur, 1984: Vol2, 371-372).

## Analysis

The translators under consideration have adopted diverse strategies to render the complex semantics of “أَنِّي”:

Ghali employs a modulation strategy (an oblique approach), rendering the term as “however.” This emphasizes the manner (“how”) over the temporal (“when”), aligning the translation with the verse’s ethical permissiveness. While fluent and contextually natural, this choice losses the dual semantic range of the original.

Abdel Haleem uses an equivalence strategy, substituting “whichever way” to preserve the nuance of choice. Although functionally appropriate and accessible, the phrase privileges modality over temporality, limiting the interpretive breadth of “أَنِّي.”

Pickthall opts for a literal translation using archaic phrasing “as ye will.” This direct strategy retains structural fidelity but lacks clarity regarding the term’s temporal/modal ambiguity. Its dated style also undermines readability.

Ali adopts a calque strategy, translating “أَنِّي” as “when or how,” which explicitly reflects both interpretive possibilities. This approach preserves semantic integrity but is hindered by outdated diction (“ye”).

Amatul Rahman and Abdul Mannan likewise employ calque, using “when and how” to express both temporal and modal meanings. This contemporary phrasing is clear and accurate; however, the conjunction “and” implies simultaneity, which slightly alters the original’s optionality.

Al-Hilali & Khan also use a calque strategy, with “when or how,” accurately reflecting the exegetical divergence. The disjunctive “or” maintains the verse’s interpretive flexibility and aligns well with scholarly consensus.

## Assessment

The translators differ significantly in how they render the term “أَنِّي.” Ghali and Abdel Haleem prioritize naturalness and readability, albeit at the expense of semantic depth. Pickthall retains ambiguity but compromises clarity and accessibility. Ali, Amatul

Rahman, and Abdul Mannan maintain the original ambiguity through a direct linguistic transfer, though with minor semantic shifts. Among them, **Al-Hilali & Khan's translation** offers the most balanced approach, preserving the term's temporal-modal duality while ensuring clarity and naturalness. This alignment with **Larson's model of meaning-based translation** suggests a successful mediation between fidelity to the source and target language fluency.

Table 1: Analysis of (أَيْ) in the first text:

ST	Meaning	Translators	TTs	Translation strategy (procedure)	Translation quality assessment		Appropriateness
					Clarity	Naturalness	
أَيْ	كيف أو متى	Abdel Haleem	whichever	Oblique (equivalence)	-	-	Less appropriate
		Ali	When or how	Direct (calque)	+	+	appropriate
		Al-Hilali & Khan	When and how	Direct (calque)	+	+	Most appropriate

	Amatul Rahman & Abdul Mannan	When and how	Direct (calque)	-	+	+	appropriate
	Ghali	However	Oblique (modulation)	-	+	+	appropriate
	Pickthall	as ye will	Direct (literal)	+	-	-	Less appropriate

- for clarification: the symbol (+) means the criteria are present, while the symbol (-) means the criteria is not applied.

## ST 2:

{وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَهُ عَلَيْكُمْ وَرَزَدَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُوَتِي مُلْكًا مَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِمْ} [البقرة: ٢٤٧]

## TTs:

1. Their prophet said to them, ‘God has now appointed Talut to be your king,’ but they said, ‘How can he be king over us when we have a greater right to rule than he? He does not even have great wealth.’ He said, ‘God has chosen him over you and has given him great knowledge and stature. God grants His authority to whoever He pleases: God is magnanimous, all-knowing’ (Abdel Haleem 2004: 28).

2. Their prophet said to them: 'God hath appointed Talot as a king over you.' They said: 'How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?' He said: God hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: God granteth His authority to whom He pleaseth. God careth for all, and He knoweth all things (Ali, 1937: 98-99).

3. And their Prophet (Samuel S) said to them, "Indeed, Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower" (Al-Hilali & Khan, 1984: 70).

4. And their Prophet (of God) said to them, 'Verily, Allāh has appointed Tālūt (-Saul) to be a controlling authority over you.' They said, 'How can he have sovereignty over us, whereas we are better entitled to sovereignty than he, and he has not been given abundance of wealth?' He (- their Prophet of God) replied, 'Surely, Allāh has chosen him above you, and He has given him a vast deal of knowledge and of bodily strength.' And Allāh gives His sovereignty to whom He wills, for Allāh is All-Embracing, All-Knowing (Amatul Rahman & Abdul Mannan, 2016: 42).

5. And their Prophet said to them, "Surely Allah has already sent forth Talūt (Saul) for you as a king." They said, "However could he have kingship over us, and we have truer (right) than he of kingship, and he has not been brought affluence of wealth?" He said, "Surely Allah has elected him above you and has increased him sizably in knowledge (Literally: an outspreading of knowledge) and figure." And Allah brings (forth) His kingship to whomever He decides, and Allah is Ever- Embracing, Ever-Knowing (Ghali, 2003: 25).

6. Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: **How** can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing (Pickthall, 2018: 29).

### Context

In the Quranic verse "أَلَّى يَكُونُ لَهُ الْمَلْكُ عَلَيْنَا؟", the term "أَلَّى" functions as an interrogative marker conveying astonishment, equivalent to "كيف" ("how"). The Israelites expressed disbelief at the notion that someone of humble origin a farmer of modest background, albeit courageous and physically imposing could be appointed king. This reaction is documented both in the Quran and in the Book of Samuel, where dissenters are referred to as the "sons of Belial" (Ibn Ashur, 1984: Vo2: 490).

### Analysis

Ghali employs modulation by replacing the direct interrogative form with a concessive adverb ("However"), thereby shifting the reader's perspective. This technique accentuates the objection of the Israelites and imbues it with rhetorical emphasis, although it diminishes the original's interrogative and exclamatory tone. The phrasing, such as "However could he have kingship," appears somewhat archaic and less accessible to contemporary readers. Despite maintaining theological accuracy, Ghali's translation slightly deviates from the verse's immediate emotional impact.

Abdel Haleem adopts literal translation (formal equivalence), rendering the interrogative as "How can he be king?" This choice effectively retains both the syntactic structure and the tone of astonishment found in the Arabic. His translation achieves a balance between fidelity to the original and naturalness in English, enhancing readability without losing meaning.

Pickthall similarly follows a literal approach with "How can he have kingdom?" His translation preserves the rhetorical force of the source text while using formal yet understandable language. While faithful in meaning, it is somewhat more rigid and less idiomatic than Abdel Haleem's version.

Ali renders the phrase as "How can he exercise authority?" preserving the interrogative tone and situating the translation within the cultural and theological context. Though clear and direct, the phrasing is marginally less fluid when compared to more contemporary renderings.

Amatul Rahman and Abdul Mannan translate the phrase as "How can he have sovereignty?" Their version modernizes the syntax for clarity, effectively conveying the original meaning. However, certain expressions occasionally lack idiomatic smoothness. Al-Hilali and Khan present a direct translation, "How can he be a king?" closely reflecting the semantic and pragmatic dimensions of the original Arabic. Their version is faithful and unambiguous, though it tends toward verbosity, likely due to an emphasis on theological precision.

## Assessment

From the perspective of Larson's model of translation, Abdel Haleem's version emerges as the most effective, exemplifying dynamic equivalence by preserving the tone, clarity, and natural phrasing of the original. Ghali's modulation introduces a nuanced interpretive shift that, while theologically sound, alters the immediacy of the original rhetorical question. Most translators maintain a focus on semantic fidelity, occasionally at the expense of modern idiomatic fluency. While all translations reflect the astonishment inherent in the verse, only a few strike a successful balance between formal equivalence and natural expression suitable for contemporary audiences.

Table 2: Analysis of (أَسْ) in the second text:

ST	Meaning	Translators	TTs	Translation strategy (procedure)	Translation quality assessment		Appropriateness	Most appropriate	appropriate	appropriate	appropriate	appropriate
					Naturalness	Clarity						
أني	كيف	Abdel Haleem	How	Direct (literal)	+	+	+	+	-	-	-	-
		Ali	How	Direct (literal)	+	+	-	-	-	-	-	-
		Al-Hilali & Khan	How	Direct (literal)	+	+	-	-	-	-	-	-
		Amatul Rahman & Abdul Mannan	How	Direct (literal)	+	-	+	-	+	-	-	-
		Ghali	However	Oblique (modulation)	-	+	+	+	+	-	-	-
		Pickthall	How	Direct (literal)	+	+	-	-	-	-	-	-

## 8. Findings

This research systematically examines the translation strategies employed to render the polysemous Arabic term "أَنِي" across two Quranic verses, evaluated through the frameworks of Vinay and Darbelnet's translation procedures and Larson's meaning-based principles. The findings are organized into four thematic categories: strategies employed, effectiveness and challenges, theoretical implications, and practical recommendations.

### 1. Translation Strategies Employed

The analysis identified five primary strategies used to translate "أَنِي", each reflecting distinct priorities in balancing fidelity, naturalness, and theological nuance:

- a- Literal Translation (Direct Strategy).
- b- Modulation (Oblique Strategy).
- c- Calque (Direct Borrowing).
- d- Transposition and Explicitation.
- e- Hybrid Approaches.

### 2. Effectiveness and Challenges

- a- Balanced Equivalence:

Al-Hilali & Khan achieved optimal balance by retaining semantic depth while maintaining readability. Their translations aligned closely with Larson's emphasis on meaning transfer.

Abdel Haleem excelled in naturalness but simplified the term's ambiguity in verses.

- b- Archaising vs. Modernizing Language:

Archaic terms (e.g., Pickthall's "ye") preserved classical resonance but hindered accessibility. Modern phrasings (e.g., Ghali's "however") enhanced fluency but altered rhetorical force.

- c- Loss of Nuance:

Translations prioritizing naturalness often obscured spatial or temporal connotations. Conversely, overly literal renditions neglected context-driven flexibility.

### 3. Theoretical Implications

#### a- Validation of Larson's Model:

The analysis affirmed Larson's principle that effective religious translation prioritizes meaning transfer over rigid formal equivalence. Successful translators reconciled fidelity with naturalness, whereas overly literal or modulated versions faltered in clarity or accuracy.

#### b- Contextual Sensitivity in Polysemy:

The term's dual semantic range (temporal/modal/spatial) necessitated context-driven strategies.

### 4. Recommendations for Future Translations

1. Hybrid Strategies: Combine calques with footnotes to preserve ambiguity while aiding comprehension.
2. Audience-Centered Naturalness: Prioritize modern syntax without losing theological nuance (e.g., avoid archaic terms like "whence" unless contextually justified).
3. Explication with Caution: Use expansions sparingly to avoid imposing interpretive biases (e.g., clarify spatial metaphors without over-translating).
4. Collaborative Approaches: Engage exegetes and linguists to navigate classical debates.

### 10. Conclusion

The translation of "أَنِّي" exemplifies the intricate balance required in Quranic translation, where linguistic precision, theological fidelity, and audience accessibility intersect. While no single strategy universally sufficed, translators who harmonized literal accuracy with dynamic adaptation, such as Al-Hilali & Khan, achieved the most effective outcomes. This analysis underscores the necessity of context-driven, audience-sensitive approaches to preserve the Quran's semantic and rhetorical richness in cross-linguistic transmission.

This study contributes to translation theory by delineating strategies for handling polysemy in sacred texts and offers a replicable framework for translating semantically complex Quranic terms.

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