A Morphosemantic Study of some Glorious Attributes of ’Allâh in Three Qur’ânic Translations

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Abstract

This study attempts to provide a critical analysis of the translation of four Glorious Attributes of ’Allâh in three Qur’ânic translations. The main goal of this analysis is to elucidate the bases upon which the Qur’ânic translators have built the linguistic and cultural equivalence in the target language and propose a mechanism for selecting suitable equivalence for the four forms under investigation. Namely, this selection ought to be based upon the regular morphosemantic patterns of the four exaggeration forms of the Glorious Attributes of ’Allâh, i.e., *faʿalân*, *faʿûl*, *faʿîl*, and *faʿâl* . This mechanism hinges on how to multiply the force of the action of the performer to neatly equal the status of the receivers of that action.

The researcher has selected these four forms because many Qur’ânic translators either ignore them or deal with them as different forms for one meaning. However, the morphological and semantic analyses show that every form has a different shade of the semantic content. The researcher has traced the translations of the Glorious Attributes which are formed according to the above mentioned patterns in three different translations of the Glorious Qu’rân done by three translators came from three different cultural and linguistic backgrounds; Muḥammad Maḥmûd Ghâlî (Egyptian), Abdallah Yûsuf ʿAlî (Indian), and Muḥammad Marmaduke Pickthall (British).

Keywords: exaggeration forms, Glorious Attributes, morphosemantic, translation.

II. Introduction

The ability to select the proper equivalent in the target language (TL) is not an easy task as it depends greatly upon the perfect knowledge of the relationship between the formation (morphology) and meaning (semantics) of the lexeme in the source language (SL). This perfect knowledge is attained by comprehending the linguistic, rhetorical and cultural characteristics of SL. One of the unique characteristics of Arabic is the exaggeration forms. The uniqueness of this Arabic linguistic feature comes from the mechanism used in forming it and the function it does; exaggeration forms are formed by changing the internal structure of the active participle to intensify its original semantic content. Semantic intensity is the common goal of the various patterns of the exaggeration forms. However, each pattern mirrors different kind of intensity. Arabic exaggeration forms, therefore, are different from hyperbole which is a rhetorical device that uses exaggerated statements or claims that are not to be taken literally. To clarify the terminology, the exaggeration forms are intensive active participle.

III. Statement of the problem

The pre-Islam Arabs, who were famous for magnificent Arabic, denied the Glorious Qur'ân, which was revealed to Prophet Mohammed by 'Allâh; ergo, 'Allâh defied them to create even a single Sûrah (chapter) that resembles its chapters.

''أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ'' (سورة يونس: الآية 38)

"'am yaqûlûna iftarâhu qul fa'atû bisûratim mithlihî wad'aû man istata'atum min dûnillâhi 'in kuntum sâdiqîn" (Sûrat Yûnus: Âya 38)

"Or (even) do they say, "Has he fabricated it?" Say, "Then come up with a sûrah like it and call on whom you can call apart from 'Allâh, in case you are sincere." (The Chapter of Jonah: Verse 38)

This means that the language of the Glorious is more magnificent than theirs and its language is as important as its content, i.e., the language of the Glorious Qur'ân is not just a medium for transmitting information. Any Qur'ânic translation, therefore, ought to reflect its defying eloquence and linguistic peculiarities. The Qur'ânic translators, therefore, should not intend their translations to perform a mere transmitting function of the content. One of the linguistic peculiarities of Arabic is exaggeration forms. Consequently, any Qur'ânic translation should transfer the verbal, rhetorical and contextual weight of the original.

IV. Research objectives

The present study attempts to examine the translations of the Glorious Attributes that are formed according to *fa'alân*, *fa'ûl*, *fa'îl*, and *fa'aâl* in order to identify the causes that led to the inaccuracy of the form of the chosen equivalent in the three translations. It also tries to evaluate their

morphosemantic and contextual appropriateness and suggest a new technique for translating them, i.e., translating the Glorious Attribute according the receivers of the action involved in the verse. It is worth noting that evaluating the choice of the English equivalent from a pure semantic perspective is not one of aims of this study.

V. Methodology

At the outset, the different translations of the Glorious Qur'ân cannot fully reflect its unique linguistic and rhetoric properties but, as Pickthall (1965:1) describes his translation, "the book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'ân. It is only an attempt to present the meaning of the Qur'ân-and peradventure something of the charm in English".

Ghâlî (2005:9) sees that translating the Glorious Qur'ân is "a huge task […because it] has the unique characteristic of being revealed in Arabic. Some of the main difficulties in translation of the meanings of the Qur'ân into English are the differences between the two languages, most important of which is the fact that Arabic has a wealth of basic vocabulary and a rich morphological and syntactic structure."

Nevertheless, the Qur'ânic translators did their utmost to preserve the meaning and the various linguistic properties of the Glorious Qur'ân. They composed some linguistic structures in the TL to describe the meaning of the multi-meaning word in the source language. Absolutely, what the translators did is acceptable as a technique because, as Nida (1994:147) states, "the semantic relations between the words of different languages have no one-to-one sets of correspondences or even one-to-many sets. The relations are always many-to-many, with plenty of scope for ambiguities, obscurities, and 'fuzzy' boundaries." But the criterion of the felicity of the new *structures*, one may suggest, should pass two tests, i.e., the test of adequacy which, according to Lamen (1992:15), "refers to preserving the meaning of the original text" and the test of acceptability; adequacy here is governed by the ability of the new *structures* to transfer the morphosemantic content of the original lexeme. This means that the translator takes intertextual coherence of skopostheorie as a starting point. (i.e., the translator sticks to the original text and the purpose of its author.)

As for acceptability, it means that the translator sacrifices many cultural and linguistic aspects of the source text in order to produce a target text similar to the cultural and linguistic background of the audience of the target language so they *accept* and *understand* the new *structures*. In other words, the translator adopts the intratextual coherence of skopostheorie.

However, adequacy-oriented translators may face some communicative problems because the audience of the target language may not accept the equivalents of the exaggeration forms as they are new *usages* that do not rely on local cultural background, since languages, as Nida (1945: 207) claims, "are basically a part of culture, and words cannot be understood correctly apart from the local cultural phenomena for which they are symbols." This means that the translator's main focus should be on searching for *symbols* that echo the audience's culture at the time the translator attempts to transfer different culture via language. Namely, should culture, which is defined by Nida (1994: 157), as "the total beliefs and practices of a society.", take the first priority and the job of the translator, therefore, is to transfer these *beliefs* and *practices* to a society of different *beliefs* and *practices*? Or should translators use language that is familiar to the foreign reader and mirrors his *beliefs* and *practices* and sacrifice adequacy that helps in transferring culture?

In other words, according to Toury's (1995) theory of norms, the translator can choose between *adequacy*, i.e., to confine the translation to *the norms* that the original text reflects or *acceptability*, namely, he or she can use the linguistic properties, rhetorical features, and cultural characteristics of the target language. In fact, the Qur'ânic translators are between the hammer of *adequacy* and the anvil of *acceptability*. One of the aims of this paper is to shed light on the translators who preferred adequacy in order to transfer culture and those who preferred acceptability. The first type of translators adopted Schleiermacher's notion of foreignizing translation which offers an opportunity to the reader of the target language to recognize the various linguistic features of the source language. Namely, as Vanuti (2000:4) puts it, "the more closely the translation follows the turns taken by the original, the more foreign it will seem to the reader."

in such a case, according to Venuti (2000:12), Pound suggests adding "a critical accompaniment" to the translated text in order to draw the audience's attention to the linguistic properties of the original text and the rhetoric and pragmatic values that these properties add to the text.

Benjamin, like Pound, advocates preserving the linguistic properties of the foreign text. His approach, as introduced by Venuti (2000: 12), is called "pure language"; he argues that any two given languages can live side by side, if there is a strong will to overcome the communication difficulties caused by differences. This means that Benjamin sees interpretation as a medium that presents an optimal chance of linguistic coexistence. Benjamin's viewpoint, therefore, is close to Schleiermacher's notion of "foreignizing translation".

Unfortunately, such a solution, which makes the Qur'ânic text easier for the audience to understand, is not used by those who adopt Schleiermacher's notion of "foreignizing translation" in elucidating the Arabic linguistic feature, i.e., exaggeration forms.

From the comparison between the two types, the loss of meaning and rhetoric due to ignoring the morphosemantic nature of the Glorious Attributes can be measured and solutions for restoring that loss can be suggested. Because of the sensitivity and uniqueness of the Qur'ânic text, the researcher adopts adequacy as an assessment criterion for the three translations in question; the translation is considered felicitous, if it meets the following requirements,

    a) The full observation of the exaggeration forms.
    b) The observation of the type of intensity that the exaggeration form expresses.
    c) In case that one pattern expresses more than one shade of intensity, the translator observes the shade of intensity that it is pertinent to the different arguments of the predicator.
    d) Passing the back translation test; surely, the back translation will not be identical to the original but it should echo the Arabic definition of the Glorious Attribute.

VI. Data collection

To conduct this study, the researcher explained how the exaggeration forms are formed in SL and collected some verses that include the Glorious Attributes for the study. They are collected and ordered according to their introduction in the Glorious Qur'ân then they are transliterated and followed by the three translations. Each translation of the Glorious Attributes is analyzed and assessed according to the criterion of adequacy mentioned above.

VII. Morphosemantic analysis of exaggeration forms in Arabic

In Arabic, the active participle *'ismul fâʕil* is a grammatical term that means the performer or the doer of an action. When it is derived from the triliteral verb whose morphological verb pattern (MVP) is the prototypical verb *faʕala he did*, it follows the morphological noun pattern (MNP) *fâʕil* (performer or doer). For example, *qâtil killer = fâʕil* is derived from *qatala he killed= faʕala he did*. Thus, *qâtil killer* in the above example is yielded by changing the internal structure of the verb to serve as a word that can occupy the slot of a noun with its various syntactic functions.

One may well ask: Is the ultimate goal of this morphological process changing the category from verb into noun? What is the difference between *X does A* and *X is the doer of A?* Actually, the supreme aim of this process is semantic, not syntactic; verbs represent ephemeral actions because they are time-bound, i.e., when one says "I ate", one refers that the action of eating was completed in the past and if one says "I am eating", one

expresses that the action is being completed at the moment but if one wants to express the action of eating in the future, one says "I shall eat".

In Arabic, in order to detach ephemerality from actions, the verb is transformed into active participle. This process gets out the action from the narrow circle of time to a larger time unit because the action has changed from an occurrence into a characteristic of the doer of that action. For example, the semantic content of (1a) below is *he commits\committed\ will commit* the action of killing at the present\past\future time, whereas the semantic content of (1b) is rendered as *killing is one of his personal characteristics that is attached to him over the period of the present\past\future time.*

(1)
a) He kills, he killed, he will kill
b) He is a killer, he was a killer, he will be a killer

This means that verbs are time-attached, whereas characteristics are performer-attached. Although active participle expresses a status which is more constant than verbs, the problem of unbound-by-time constancy and the different types of intensity still exists.

In Arabic, the active participle, as 'As-Sâmarâ'î (2007) states, expresses the least quantity\number, frequency, or constancy of the action that the performer does. The semantic content of *killer*, therefore, is someone who kills few number of victims (the least of number) and commits the action of killing few number of times (the least of frequency), and he or she commits the action of killing at a specific time (the least of constancy). But when the action is done frequently, constantly or to a large number\quantity of receivers, the MNP of the performer must be reformed to meet these intensities. The Arabic morphology is tolerant enough to yield new forms of MNP to express the different intensities. These new forms are called *exaggeration forms*. Thus, the ideal relationship between an action and its receivers can be measured by Newton's third law of motion if the *opposite direction* is excepted: For every action there is an equal re-action.

This technical term, therefore, can be defined as a unique productive morphological process in Arabic in which the lexeme is internally reconstructed to intensify its original meaning either in quantity, frequency or constancy to equal the amount, iteration, or duration of the action or the receivers of the action that the doer performs. The grammarians of Arabic call the form that originates exaggeration *as-sifatu al-mushbbaha* (adjective similar to the active participle) as it describes someone's state towards the action they perform. The intensity of the action of the active participle, however, is not the same in the different patterns of the exaggeration forms; every pattern of the different exaggeration forms expresses a different shade of intensity.

The formation of the exaggeration forms chiefly depends on the ablaut technique (the change of the medial vowel of the triliteral MVP *fa'ala*

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(he did). Below are five regular patterns and the types of intensity which they express in addition to pattern *fa'alân*, four of which are formed from the intransitive triliteral verb *fa'ala*, whereas *fa'aâl* can be formed from the transitive and intransitive form of the triliteral verb *fa'ala*.

VII.I. fa'il

This pattern of exaggeration forms expresses the highest degree of agility and excitement. It also, as As-Sâmarâ'i (2007: 69) claims, expresses the various emotions of man.

Examples:

hathir= *fa'îl* means that the doer of the action performs the highest degree of caution, so he or she is *the most\all cautious.*

qaliq= *fa'îl* is someone who feels worried to the highest degree. He or she is *the most \all worried.*

wajil =*fa'îl* is someone who is fearful to the highest degree of fear. He or she is *the most\all fearful.*

marih=*fa'îl* is someone who feels cheerful to the highest degree. He or she is *the most\all cheerful.*

But since agility and excitement describe quick motion and feeling respectively, and since motion and feeling are changeable, the intensity shade that this pattern expresses is *the highest degree of agility and excitement.*

VII.II. fa'alân

This pattern of exaggeration forms is used to express fullness to the brim, tremendous quantity, or large amount as well as great emptiness. It also expresses, as 'As-Sâmarâ'î (2007) et al. state, intensity of renewal and occurrence. Consequently, the state which this exaggeration form describes is neither excitement nor agility.

Examples:

farhân= *fa'alân* means that he or she is filled of joy to the brim, i.e., he is *the all\most joyful.*

ghadbân= *fa'alân* means that he has a huge amount of anger, namely he is *the all\most angry.*

'atshân= *fa'alân* means that his stomach is completely empty of water (large amount of thirsty). He is *the all\most thirsty.*

jaw'ân= *fa'alân* means that his stomach is completely empty of food (large amount of hunger). He is *the all\most hungry.*

VII.III. fa'aâl

This pattern of exaggeration forms, as 'Al-'Askary, 'Al-Mubrrid and 'As-Sâmarâ'î state, is used to express iteration of the action performed.

Also, this pattern, as 'Al-Mubrrib (1994) states, indicates profession because he or she does the action many times, i.e., it intensifies the repetition of the performance of action. Intensity of feeling, agility and quantity takes a back seat. 'Al-Râzî (1947: V.30, 216) interprets the exaggeration form *'Al-lawwâmah* (Oft-self blaming) in,

"وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ" (سورة القيامة: الآية2)

"walâ 'uqsimu binnafsil lwwâmmah" (Sûrat 'Al-Qiyâmah: Âya 2)

"And no! I swear by the self, the oft self-blaming" (The Chapter of Resurrection: Verse 2)

as "be informed that His saying *'al-lawwâmah* (oft-self blaming) indicates iteration and repetition, i.e., self blaming occurs whenever the person commits a blame-deserving action." In the same vein, 'Az-Zamakhsharî (1948:V3, 7) explains *'al-'awwâb* (oft-returning person) as "the one who returns to 'Allâh again and again and asks for His pleasure". In the verse below, 'Allâh Almighty describes the Hell-Fire as *nazzâ'ah= fa'aâlah*, not *nâzi'ah = fâ'ilah* as it takes away the head skin again and again.

"كَلَّا إِنَّهَا لَظَى(15) نَزَّاعَةً لِلشَّوَى" (16) (سورة المعراج الآيتان 15-16)

"kallâ 'innahâ lathâ (15) nazzâ'atal lishshawâ" (Sûrat 'Al-Mi'râj Âya:15-16)

"Not at all! Surely it is a fierce blaze, (16) oft-plucking forth the scalps" (The Chapter of The Stairways: Verses 15-16)

This interpretation of iteration in the verse above, as 'At-Tabarî (2001) explains, is elucidated by the following verse

"كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ" (سورة النساء: الآية 56)

"kullamâ nadijat julûduhum baddalnâhum julûdan ghayrahâ liyathûqul 'athâb" (Sûrat 'An-Nisâ': Âya 56)

"Whenever their skins are maturated, we give them in exchange other skins that they may taste the torment." (The chapter of Women: Verse 56)

Thus, the action of *plucking* is multiplied to express frequency. The second function of this pattern, as Muqada (2009) claims, "is to express absolute ability of performing actions." This claim is supported by Ibn Kathîr (1994:373) and 'At-Tabari (2001) as they state that *fa'aâl* in the verse below means that "no one\thing can prevent 'Allâh from doing whatever He wants to do."

"إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ" (سورة هــود : الآية 107)

"'inna rabbaka fa'aâlulimâ yurîd" (Sûrat Hûd: Âya 107)

"Verily your Lord is Absolute Doer of whatever He wants" (The Chapter of Hûd: Verse 107)

VII.IV. fa'ûl

This form expresses constancy and unchangingness; it is used to describe someone who does an action so constantly that the action has become one of his\her personal characteristics. It is not used to intensify agility, quantity or number of performance. 'Al-Farâbî (1974: V1, 85) states that "*fa'ûl* form describes someone who commits an action constantly."

Another shade of intensity describes the committing of an action with abundance, numerously and\or vigorously. 'As-Sâmarâ'î (2007) claims that this pattern depicts the doer of the action as if he or she were the substance of an action like *wadû'a* (the source of ablution), *waqûd* (the substance of fueling), *sabûr* (the substance of patience). The Glorious Attribute *Ghafûr*, therefore, has two different shades: *Ever-Forgiving* and *Most-Forgiving*. Unless the Qur'ânic translators observe the fine differences of exaggeration forms, they may be perplexed because they cannot determine the shade of intensity meant by the Glorious Attribute of 'Allâh in a verse. In such a case, the exegesis, the context, and the arguments of the predicator can guide them to the right shade of intensity.

VII.V. faˁîl

This form expresses constancy and unchangingness as if the quality were a personal trait that can never be detached from man from birth to death.

Examples:

karîm= *faˁîl* means that generosity is a constant quality that can never be detached. He or she, therefore, is *ever-generous.*

hakîm= *faˁîl* means that wisdom is one of his\her personal characteristics that never changes, so he or she is *ever-wise.*

VII.VI. mifˁâl

This pattern of exaggeration forms is used when some action is done habitually or customarily or, as 'Al-Kafawy (n.d: 56) states, "this pattern is used for those who are accustomed to performing a certain action easily, repeatedly and automatically as if they were a machine or a tool."

Examples:

mizwâj= *mifˁâl* means that getting married is done easily and repeatedly as if it were a habit, so he or she is *Oft-marrying.*

miˁtâ'a= *mifˁâl* means that giving is done automatically and customarily so he or she is *Oft-giving.*

It is worth noting that deriving exaggeration forms is arbitrary like language itself. The active participle *'ismul fâˁil* cannot be subjected to a mechanical morphological rule\process in order to be semantically enlarged because the criterion of its appropriateness is the use of the ancient Arabs and since the Glorious Qur'ân is revealed to defy their articulation, the Glorious Qur'ân introduces the same forms that they use. However, one notices that there is a relationship between the type of vowel and the intensity that it expresses; the lengthening vowels /i:= î / in *faˁîl* and /u:= û/ in *faˁûl* may reflect constancy and continuance. The low front tense

unrounded vowel /æ =â / in *faʿâl*, *faʿalân*, and *mifʿâl* reflects abundance and quantity and the high front lax unrounded vowel /I/ *faʿîl* reflects quick movement.

VIII. Discussion

From the above analysis of the different patterns of exaggeration forms, one may argue that each pattern has a specific meaning added to the original one. ʾAl-ʿAskary (1353 H: 69) states that "it is impossible to find two different words have one meaning as many grammarians and linguists may think. Grammarians and linguists do not verify the meanings and they think that the forms denote intensity only."

The question now is: Do the Qurʾânic translators observe these differences when they conduct their work? The discussion below may answer.

VIII.I. Faʿalân Pattern

(1)

"بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم"(سورة الفاتحة: الآية 1)

"bism ʾillâhi raḥmâni raḥîm" (Sûrat ʾAl-Fâtiḥa: Âya 1)

Ghâlî

"In the Name of ʾAllâh, The All-Merciful, The Ever-Merciful."

(The Opening Chapter: Verse 1)

Pickthall

"In the name of ʾAllâh, the Beneficent, the Merciful."

ʿAlî

"In the name of 'Allâh, Most Gracious, Most Merciful."

Ghâlî accurately recognized the difference between the two Glorious Attributes; the first one *Raḥmân=faʿalân*, which intensifies the quantity, renewal and occurrence of ʾAllâhʾs Mercy, is translated as *The All-Merciful*, whereas the second one *Raḥîm=faʿîl*, which intensifies constancy, stability and continuance of ʾAllâh's Mercy is translated as *The Ever-Merciful*.

Pickthall disregarded the exaggeration forms of the two Glorious Attributes altogether and translated them according to *fâʿil* pattern. In this case the two Glorious Attributes will be *Râḥim=fâʿil* if they are back-translated into Arabic. Pickthallʾs translation, therefore, must be read as follows: *In the name of ʾAllâh, the Merciful, the Merciful* but since the repetition is nonsensical here, he uses *the Beneficent*, which is synonymous with *the Merciful*.

Unlike Pickthall, ʿAlî partially observes the exaggeration forms as he used *most*, which means, as introduced in *the Free Dictionary*, "greatest in number, greatest in amount, extent, or degree", but he could not differentiate between quantity and constancy forms as he used *most* with the two Glorious Attributes. But because the use of *most* with the two Glorious Attributes will yield one meaning, ʿAlî, like Pickthall, resorts to synonyms to avoid the lexical repetition.

Thus, the meaning of the two exaggeration forms in *In the Name of 'Allâh, The All-Merciful, The Ever-Merciful*, as 'Al-Kafawy (n.d) interprets, is "in the name of 'Allâh who has tremendous amount of mercy which occurs constantly." In this respect, 'As-Sâmarâ'î (2007:81) claims that the two Glorious Attributes are put together in one verse in order to describe 'Allâh's Mercy as "renewable but not ephemeral" and this meaning is fully observed in Ghâlî's translation, partially observed by 'Alî, and lost in Pickthall's.

VIII.II. Fa'îl Pattern

(2)

"إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " (سورة البقرة الآية 20)

"'innallâha 'alâ kulli shay'in qadîr" (Sûrat 'Al Baqarah: Âya 20)

Ghâlî

"Surely, 'Allâh is Ever Determiner over everything." (The Chapter of the Cow: Verse 20)

Pickthall

"Lo! Allah is able to do all things."

'Alî

"Allah hath power over all things."

In the three translations above, the Glorious Attribute *Qadîr* is translated as *ever determiner, able, has power* respectively. This means that three levels of stability and constancy are represented, i.e., verb, active participle, and intensive active participle.

Ghâlî fully observed the semantic content of the exaggeration form of *Qadîr*, which intensifies stability and constancy of 'Allâh's power and determination, and translated it as *Ever Determiner*.

Pickthall used the active participle *Qadir* and ignored the intensity of constancy and stability which the original word *Qadîr* implies.

'Alî decreased the rhetorical and semantic content of the verse as he abandoned lexicalization and resorted to paraphrasing by changing the intensive active participle, which indicates relative stability and constancy, into a verb which represents the time-bound actions of occurrence and renewal.

(3)

"وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ" (سورة البقرة الآية 29)

"wahuwa bikulli shay'in 'alîm" (Sûrat 'Al Baqarah: Âya 29)

Ghâlî

"And He is Ever-knowing of everything." (The Chapter of the Cow: Verse 29)

Pickthall

"And He is knower of all things."

'Alî

"And of all things He hath perfect knowledge."

Like (2) above, Ghâlî translated the intensity of stability and constancy of the Arabic lexeme by using the intensive active participle *Ever-Knowing*, whereas Pickthall reduced the level of intensity to the medium level, i.e., the use of the active participle *Knower* 'Alî reduced stability and constancy of 'Allâh's knowledge to the lowest degree when he used verb *to have*, i.e., it is time-bound.

(4)

"بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ" (سورة البقرة الآية: 117)

"Badî'us samawâti wal'ar<u>d</u>"

Ghâlî

"The Ever-Innovating of the heavens and the earth**."** (The Chapter of the Cow: Verse 117)

Pickthall

"The Originator of the heavens and the earth!"

'Alî

"The Originator of the heavens and the earth!"

In (4) above, Ghâlî expressed the constancy of 'Allâh's innovation by using *ever* and the gerund of verb *to innovate*, whereas Pickthall and 'Alî used the active participle which reduces the level of constancy of the quality of innovation.

(5)

"رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ" (البقرة: الآية 129)

"Rabbanâ wab'ath fîhim rasûlaminhum yatlu 'alayhim 'âyâtika wa yu'alîmuhumul kitâba wal <u>h</u>ikmata wa yuzkkîm 'innaka 'antal 'azîzul <u>h</u>akîm" (Sûrat 'Al Baqarah: Âya 129)

Ghâlî

"Our Lord! And send forth among them a Messenger, (one) of them, who (will) recite to them Your 'âyât and teach them the Book, and (the) wisdom, and cleanse them; surely You, Ever You, The Ever-Mighty, The Ever-Wise.**"** (The chapter of the Cow: Verse: 129)

Pickthall

"Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.**"**

'Alî

"Our Lord! Send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scriptures and wisdom, and purify them: For Thou art the Exalted in Might the Wise.**"**

Ghâlî preserved the additional meaning yielded by the exaggeration form pattern of *faʕîl* which intensifies constancy of ’Allâh’s Might and wisdom. Pickthall ignored the exaggeration sense of the two Glorious Attributes as he translated them according to the active participle pattern *fâʕil*, .i.e., *ʕâziz* and *ħâkim* respectively. ʕAlî used *Exalted* which does not give the meaning of "constancy of ’Allâh’s Might"; it means, as introduced in *Oxford English Reference Dictionary* (2003: 487), "raise in rank or power, make lofty or noble" and *wise* indicates relative constancy of ’Allâh’s wisdom.

(6)

"فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ" (البقرة: الآية 137)

"fa’in ’âmanu bimithili mâ ’âmantum bihî faqad ’ihtadaw wa’in tawallaw fa’nnamâ hum fî shiqâqin fasayakfîkahumulâhu wahuwas samîʕul ʕalîm" (Sûrat ’Al Baqarah: Âya 137)

Ghâlî

"So, in case they believe in the like of whatever you have believed, then they are readily guided; and, in case they turn away, then they are only in opposition; so, ’Allâh will soon suffice you for them; and He is The Ever-Hearing, The Ever-Knowing." (The Chapter of the Cow: Verse 137)

Pickthall

"And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and 'Allâh will suffice thee (for defence) against them. He is the Hearer, the Knower."

ʕAlî

"So, if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but 'Allâh will suffice thee against them, and He is the All-Hearing, the All-Knowing."

Pickthall applied the active participle pattern *fâʕil* to *sâmiʕa* and *ʕâlim* and ignored the exaggeration produced by the form. Ghâlî translated the Glorious Attributes as *Ever-Hearing* and *Ever-Knowing* in order to preserve the constancy of ’Allâh’s Hearing and knowledge, whereas ʕAlî intensified the quantity and\or the degree of ’Allâh’s Hearing by using *all* before *hearing*.

(7)

"كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ (180) فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ" (سورة البقرة: الآية 181)

"kutiba ʕalaykom ’ithâ ħadara ’ahadakomul mawtu ’in taraka khayran ’il wasiyatu lilwâlidayni wa’aqrabîna bilmaʕrûfi ħaqqan ʕalalmutaqîn (180)

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Faman baddalahu ba'damâ sami'ahu fa'innamâ 'ithmuhu 'alallthîna yubaddilûnahu 'innallâha samîaun 'alîm" (Sûrat 'Al Baqarah: Âya 180-181)

Ghâlî

"Prescribed for you, when death is present to any of you, in case he leaves behind some charitable (benefit), is to make a statement to parents and nearest kin, with beneficence-truly (binding) on the pious(180) So whoever exchanges it after he has heard it, then surely the vice will be only upon (the ones) who exchange it; surely 'Allâh is Ever-Hearing, Ever-Knowing." (The chapter of the Cow: Verses: 180-181)

Pickthall

"It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).(180) And whoso changeth (the will) after he hath heard it- the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower." (181)

'Alî

"If any one changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things)."

In (7), Ghâlî and Pickthall translated the two Glorious Attributes using the same equivalents of (6) above, whereas 'Alî reduced the intensity of constancy to the lowest degree as he changed the intensive active participle of the two Glorious Attributes into verbs, although 'Allâh Almighty intensifies constancy of *Hearing* and *Knowing* to meet the continuance of the rules of the will. To make it clear, in verse (46) below, 'Allâh Almighty expresses His Hearing and His Seeing by using verbs *hear* and *see*- not the intensive active participle- to suit the situation; the number of individuals involved in the situation is limited (Moses, Aaron, and Pharaoh) and the duration of the action is so limited and the situation itself is time-bound.

"اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (43) فَقُولا لَهُ قَوْلا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى(44) قَالا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَى (45) قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى" (46) (سورة طه: الآيات 43-46)

"'ith-habâ 'ilâ Fir'awna 'inahû taghâ (43) faqûlâ lahû qawlan layyinan la'allahu yatathakru 'aw yakhshâ (44) qâlâ rabbana 'innanâ nakhâfu 'ay-yafruta 'alayna 'aw 'ay-yatghâ (45) qâla lâ takhâfâ 'innanî ma'akumâ 'asma'au wa'ara" (46) (Sûrat Tâ-hâ, Âyas: 43-46)

Ghâlî

43- "Go (both of you), to Fir'awn; surely he has tyrannized"

44- "So speak leniently to him, that possibly he would remind himself or would be apprehensive"

45- "They (both) said, "Our Lord, surely we (ourselves) fear he may exceed against us or tyrannize (us)"

46- "Said He, "Do not fear (him). Surely I (Myself) will be with you (both); I hear and I see" (The Chapter of Tâ-hâ: Verses 43-46)

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(8)
"لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ" (البقرة الآية: 225)

"lâ yuʾâkhithakumul lâhu billaghawi fî ʾaymânikum walâkiy yuʾâkhithakum bimâ kasabat qulûbukum wallâhu ghafûrun <u>h</u>alîm" (Sûrat ʾAl Baqarah: Âya: 225)

Ghâlî
"'ʾAllâh will not take you to task for idleness in your oaths, but He will take you to task for whatever your hearts have earned; and ʾAllâh is Ever-Forgiving, Ever-Forbearing." (The Chapter of the Cow: Verse 225)

Pickthall
"Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement."

ʿAlî
"Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He Oft-Forgiving, Most Merciful."

Intensity of constancy is fully observed in Ghâlî's translation. Pickthall's translation reduces the constancy of the two Glorious Attributes to the active participle's level. ʿAlî observed intensity, but he could not specify the right pattern; the intensity in the two Glorious Attributes in the original text is of constancy, whereas ʿAlî's translation of the two Glorious Attributes expresses the intensity of iteration and quantity respectively.

(9)
"وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ" (سورة البقرة: الآية 233)
"wattaqul lâha waʿalamû ʾannallâha bimâ taʿmalûna ba<u>s</u>îr" (Sûrat ʾAl Baqarah: Âya 233)

Ghâlî
"And be pious to 'ʾAllâh and know that ʾAllâh is Ever-Beholding of whatever you do." (The Chapter of the Cow: Verse 233)

Pickthall
"Observe your duty to Allah, and know that Allah is Seer of what ye do."

ʿAlî
"But fear Allah and know that Allah sees well what ye do."

Intensive active participle that indicates the constancy of the quality of beholding is used by Ghâlî in order to preserve the meaning of the original text. Pickthall reduced the stability and constancy by using the active participle *seer*. Although ʿAlî used the adverb *well* to modify verb *to see*, the constancy of the quality of seeing is reduced to the lowest degree because verbs are used to represent time-bound actions.

VIII. III. Faʿaâl Pattern

(10)

"إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ" (سورة البقرة : الآية 160)

"'illallathîna tabû wa'aṣlaḥû wabayyanû fa'ulâ'ika 'atûbu ʿalayhim wa'anatwâbur raḥîm" (Sûrat 'Al Baqarah: Âya: 160)

Ghâlî

"Except (the ones) who repent and act righteously and ascertain the evidence; then, to those I relent, and I The Superbly Relenting, The Ever-Merciful." (The chapter of the Cow: Verse: 160)

Pickthall

"Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful."

ʿAlî

"Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am the Oft-Returning, Most Merciful."

As mentioned earlier, the exaggeration form of *faʿaâl* intensifies the iteration of the action, i.e., the performer does the action again and again to meet the iteration of another action relevant to it. This meaning is not given by *superbly* which Ghâlî used as an adverb to modify *relenting*. *Oxford English Reference Dictionary* (2003:1447) introduces *superb* as "of the most impressive, splendid, grand, or majestic kind." Pickthall ignored the intensity of iteration as he used the active participle *the relenting* tâ'ib= *fâʿil*. ʿAlî fully observed the semantic function of the exaggeration form of *faʿaâl* as he used *oft*, which means again and again, to express iteration. The meaning now is: Whenever the action of repentance is performed, 'Allâh's acceptance of that repentance meets it.

(11)

"رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ" (سورة آل عمران: الآية:8)

"rabbanâ lâ tuzegh qulûbanâ baʿda 'ith hadaytanâ wahab lanâ milladunka raḥmatan 'innaka 'antalwah-hâb" (Sûrat 'Âli-ʿImrân: Âya 8)

Ghâlî

"Our Lord, make not our hearts to swerve after that You have guided us, and bestow upon us mercy from very close to You. You, Ever You are The Superb Bestower." (The Chapter of The House of ʿImrân: Verse 8)

Pickthall

"Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower."

ʿAlî

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"Our Lord! "they say", "let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thee: For Thou art the Grantor of bounties without measure.""

As in (10) above, Ghâlî used *superb* for *iteration*. Pickthall's use of *bestower = wâhib = fâᶜil* does not bear the meaning of iteration. 'Alî's prepositional phrase *without measure* may magnify degree or\and quantity of 'Allâh's bestowing but it does not give the exact equivalent of iteration. Oft\iterative\frequentative can modify *bestowing* to preserve the meaning of the original word.

(12)

"قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقّ عَلاَّمُ الْغُيُوبِ" (سورة سبأ: الآية 48)

"qul 'inna rabbî yaqthifu bil<u>h</u>aqqi ᶜallâmul ghuyûb" (Sûrat Saba': Âya 48)

Ghâlî

"Say, "Surely my Lord hurls the Truth (against the untruth)-The Sublime Knower of the (things) Unseen." (The Chapter of Sheba: Verse 48)

Pickthall

"Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden."

'Alî

"Say: "Verily my Lord doth cast the truth,- He that has full knowledge of all that is hidden.""

In the original text, the active participle *knower= ᶜâlim* is multiplied to meet the numerosity of the *things unseen*. Ghâlî used *sublime* to intensify the numerosity of Allâh's knowledge which is required to meet the numerosity of the unseen things. One may argue that *Sublime* is not the exact adjective that describes 'Allâh's knowledge in this context because this adjective, as shown below, praises the quality of 'Allâh's knowledge.

Vocabulary.com dictionary defines *sublime* as "of high moral or intellectual value; elevated in nature or style worthy of adoration or reverence inspiring awe lifted up or set high." *Cambridge dictionary* defines *sublime* as "extremely good, beautiful, or enjoyable: very great." As usual, Pickthall used the bare active participle and 'Alî used a verb.

(13)

"أو ليس الذي خلق السموات والأرض بقادر على أن يخلق مثلهم بلى وهُوَ الْخَلاَّقُ الْعَلِيمُ" (سورة يس: الآية 81)

"'awa laysallathî khalaqa 'assamawâti wal'ar<u>d</u>a biqâdirin ᶜalâ 'ay yakhulqa mithlahum balâ wahuwal khallâqul ᶜalîm" (Sûrat Yâ-Sîn: Âya 81)

Ghâlî

"And is not (The One) Who created the heavens and the earth (always) Determiner over creating the like of them? Yes indeed, and He is The Superb Creator, The Ever-Knowing." (The Chapter of Yâ-Sîn: Verse 81)

Pickthall

"Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All Wise, Creator."

'Alî

"Is not He who created the Heavens and the earth able to create the like thereof? Yea, indeed! For He is the Creator Supreme, of skill and knowledge (infinite)!"

     Although the noble verse expresses 'Allâh's absolute ability to create whatever He wills, Ghâlî translated the intensity of ability in *'Al-khallâq* as *Superb* which means "of the most exalted, grand, or noble kind." Pickthall intensified *creator* with *all* which magnifies quantity or\and degree. 'Alî used *supreme* which means "highest in authority or rank, greatest; most important". Ibn Kathîr (1994) interprets *'Al-khallâq* as "no creation can frustrate 'Allâh." One claims that *Absolute\Consummate\ Perfect-Creator* could be appropriate equivalent for *'Al-khallâq* to be harmonized with the challenge tone of the verse.

(14)

"مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيد"(سورة ق: الآية 29)

"mâ yubaddalul qawlu ladayya wamâ 'ana bithallâmil lil'abîd" (Sûrat Qâf: Âya 29)

Ghâlî

"In no way is the Saying exchanged close to Me; and in no way am I unjust to (My) slaves." (The Chapter of Qâf: Verse 29)

Pickthall

"The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves."

'Alî

"The word changes not with Me, and I do not the least injustice to My servants."

     Although injustice is not one of the Attributes of 'Allâh Almighty, the researcher introduces the negated exaggeration form of oft-unjust *thallâm=fa'aâl* to support the hypothesis of translating the Glorious Attributes of 'Allâh according to the receivers of the action; the literal translation of the negated *thallâm=fa'aâl* is *not oft-unjust*. The translation anomalously presupposes that 'Allâh Almighty is *unjust* because the negation diminishes the intensity of the injustice only. But if this negated exaggeration form is translated according to the receivers-of-the action technique, one realizes that it is multiplied in order to meet the number of frequency of injustices that may affect 'Allâh's servants if He were unjust. This can be formulated as follows:

(a) 'Allâh is not oft-unjust to His servants = (b) 'Allâh is not unjust to His servant.

(many unjust actions) won't affect (many servants) = (one unjust action) won't affect (one servant)

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Namely, The plural *servants* in (a) influences predicator *unjust*, hence *oft* is added to unjust, which means there is a morphological dependency that points down the hierarchy from *servants* to oft-unjust.

The three translators have applied the first part of formula b *'Allâh is not unjust* as they diminished the negated exaggeration form to the least degree in order to avoid the presupposition of *not oft-unjust* but they ignored the second part of the formula, namely, they have not observed the morphological dependency as their translations are *one-meets-many*. The force of the action- even if it is negated- is unequal to the number of the receivers. One proposes the addition of *any* before *servants* to mirror the original text, i.e., "and in no way am I unjust to (any of My) slaves", so the meaning of the verse may read *the least injustice will not affect the least number of servants because 'Allâh is not unjust.*

To clarify this point, the semantic proportion to the receivers of the action is quite evident in the following verses. The use of the verb and the active participle suits the very tiny size in verse (40) and the least number in both (35) and (49). This means that the size and number impact the morphological form of the lexeme that performs the action. Amazingly, the three translations below show the translators' awareness of the action force–action receiver proportion.

''إنَّ اللّهَ لَا يَظْلِمُ مِثْقَالَ ذرَّةٍ'' (سورة النساء: الآية 40)

"'innal-lâha la yathlimu mithqâla tharah" (Sûrat'An-Nisâ': Âya 40)

Ghâlî

"Surly 'Allâh does not do injustice so much as an atom's weight."
(The Chapter of 'An-Nisâ': Verse 40)

Pickthall

"Lo! Allah wrongeth not even of the weight of an ant."

'Alî

"Allah is never unjust to the least degree."

''وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَداً''(سورة الكهف : الآية 35)

"wa dakhala jannatahu wa huwa thâlimul linafsihî qâla mâ 'athunnu 'an tabîda hâthi-hî 'abadâ" (Sûrat 'Al-Kahf: Âya 35)

Ghâlî

"And he entered his garden, (while) he (thus) was unjust to himself. He said, "In no way do I expect that this will decay at all." (The Chapter of the Cave: Verse 35)

Pickthall

"And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish."

'Alî

"He went into his garden while he wronged himself: He said, **"**I deem not that this will ever perish.**"**

"وَلَا يَظْلِمُ رَبُّكَ أَحَدًا" (سورة الكهف: الآية49)

"walâ yathlimu rabbuka 'ahadâ" (Sûrat 'Al-Kahf: Âya 49)

Ghâlî

"And your Lord does no injustice to anyone." (The Chapter of the Cave: Verse 35)

Pickthall

"And thy Lord wrongeth no one."

'Alî

"And not one thy Lord will treat with injustice."

(15)

"فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا" (سورة نوح: الآية 10)

"faqultu istaghfirû rabbakum 'innahû kâna ghaffârâ" (Sûrat Nûh: Âya 10)

Ghâlî

"So I have said, "Ask forgiveness of your Lord; surely He has been (The) Superb Forgiver." (The Chapter of Nûh: Verse 10)

Pickthall

"And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving."

'Alî

"Saying, "Ask forgiveness from your Lord, for He is Oft-Forgiving."

In (15) above, Ghâlî praised 'Allâh by intensifying the quality of forgiveness by adding *superb* to mean *of the most impressive, splendid, grand, or majestic kind* although the exaggeration form pattern intensifies the iteration of 'Allâh's forgiveness, i.e., whenever one commits a sin and seeks 'Allâh's forgiveness, 'Allâh Almighty forgives. Pickthall recognized intensity but he does not differentiate between constancy and iteration. 'Alî fully observed iteration in his translation.

IV- Fa'ûl Pattern

(16)

"إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ" (سورة البقرة: الآية 143)

"'innallâha binnâsi lara'ûfur rahîm" (Sûrat 'Al Baqarah: Âya 143)

Ghâlî

"Surely 'Allâh is indeed Ever-Compassionate, Ever-Merciful to mankind" (The Chapter of the Cow: Verse 143)

Pickthall

"For Allah is Full of Pity, Merciful toward mankind."

'Alî

"For Allah is to people Most surely full of Kindness, Most Merciful."

In (16) above, the exaggeration form pattern of Glorious Attribute *Ar-Ra'ûf* expresses abundance and constancy. Ghâlî observed the intensity of constancy in the two Glorious Attributes although the exegesis of the verse refers to the abundance of 'Allâh's compassion that encompasses mankind. The translation of Pickthall and 'Alî *Full of Pity* and *Most surely full of*

Kindness respectively expresses different degrees of quantity. One might claim that *The Most Compassionate* is more appropriate.

(17)

"فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ" (سورة البقرة الآية: 182)

"faman khâfa mimûṣin janafan 'aw 'ithman fa'aṣlaḥa baynahum falâ 'ithma 'alayhi 'innallâha ghafûr raḥîm" (Sûrat 'Al Baqarah: Âya 182)

Ghâlî

"Then, whoever fears unfairness or vice from a testator, so he makes things righteous among them, then no vice will be upon him; surely 'Allâh is Ever-Forgiving, Ever-Merciful."

(The Chapter of the Cow: Verse 182)

Pickthall

"But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful."

'Alî

"And if anyone fears partiality or wrong-doing on the part of the testator. And brings about a settlement among (the parts concerned), there is no wrong in him: For Allah is Oft-Forgiving, Most Merciful."

The context of the verse does not refer to specific period of time for the actions to be performed. In other words, the actions of fear and making things right in the verse may take place at any time, i.e., whenever the two actions are performed, 'Allâh's Forgiveness and Mercy are present, so the intensity of constancy of the two Glorious Attributes that 'Allâh ends the verse with is appropriate. This is fully observed by Ghâlî. Pickthall ignored the intensity in the two Glorious Attributes. As for 'Alî, he observed intensity but he could not recognize the difference between intensity of frequency *Oft-Forgiving* and intensity of constancy *Ever-Forgiving*. He used *most* before *merciful* to intensify constancy although it intensifies quantity.

(18)

"لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ" (سورة فاطر: الآية 30)

"li ywafiyahum 'ujûrahum wayazîdahum min faḍlihi 'innahu ghafûrun shakûr" (Sûrat Fâṭir: Âya 30)

Ghâlî

"That He may (pay them) in full their rewards and increase them of His Grace; surely He is Ever-Forgiving, Ever-Thankful" (The Chapter of The Originator: Verse 30)

Pickthall

"That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive."

'Alî

"For He will pay them their meed, nay, He will give (even) more out of bounty: For He is Oft-Forgiving, most ready to appreciate (service)."

In the verse above, 'Allâh Almighty will reward the believers abundantly. The appropriate shade of intensity of 'Allâh's quality of thanking and forgiving, therefore, is abundance. However, Ghâlî uses *ever* which expresses constancy, Pickthall ignored intensity and 'Alî uses *Oft* which describes frequency of forgiving and *most* to refer to 'Allâh's readiness to appreciate. One may propose *The Most-Forgiving* and *The Most Thankful* for *ghafûr* and *shakûr* to chime in with the meaning of the verse.

To support the hypothesis that the Glorious Attributes of 'Allâh is intensified quantitatively and qualitatively according to the receivers of the action involved in the verse, below are some examples for the intensity of some Glorious Attributes which are reduced to the active participle *fâ'il* level when the receivers of the action are limited in quantity, number, frequency or constancy or to the verb level when the action is time-bound.

(19)

"وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ" (سورة النور: الآية 22)

"walâ ya'tili 'ulul fadli minkom was-sa'ati 'ay yu'tû 'ulil qurbâ wal msâkina wal muhâjirîna fî sabîlil lâhi wal ya'fû wal yasfhû 'alâ tuhibûna 'ay yaghfiral lâhu lakom" (Sûrat An-Nûr: Âya 22)

"And let not the ones endowed with the Grace (of Allah) and affluence swear off bringing (charity) to near of kin and the indigent and to the ones emigrating in the way of Allah; and let they be clement and let them pardon. Do you not love that Allah should forgive you? And Allah is Ever-Forgiving, Ever-Merciful." (The Chapter of The Light: Verse 22)

To clarify the difference between the use of verbs and the use of active participle, the incident in (19) above is time-bound and the number of individuals involved in the situation is limited, so verb *to give* is used; after the Prophet's wife *Â'shah* had been proven innocent by 'Allâh, her father *'Abu Bakr* swore not to pay any charity to his cousin *Mustah Ibn Athathah* because the latter mongered the fabricated incident of adultery *known as 'ifk*. The action required in the verse is to repay the charity to *Mustah Ibn Athathah* and in return 'Allâh will forgive Abu Bakr's sins. At-Tabarî (2001) interprets the verse as, "do not you like that 'Allâh forgive your sins as a result of repaying charity to Mustah? ", i.e., time-bound action in return for time-bound action *(if x does A, then x will receive q)*. However, when 'Allâh Almighty generalizes the rule, He uses the intensive active participle that expresses continuance. Thus, changing (intensive) active participles into verbs or vice versa is not an option for the translator.

(20)

''غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ'' (سورة غافر: الآية 3)

"ghâfiri 'ith-thambi wa qâbili tawbi shadîdil 'iqâbi thitawli lâ 'ilâha 'ilâ huwa 'ilayhil masîr" (Sûrat Ghâfir: Âya 3)

Ghâlî
"The Forgiver of (every) guilty (deed), and The Accepter of penance, strict in punishment, The Owner of Ampleness; there is no god except He; to Him is the Destiny" (The Chapter of The Forgiver: Verse 3)

Pickthall:
"The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying."

'Alî
"Who forgiveth sin, accepteth repentance, is Severe in Punishment, and is All-Bountiful. There is no god but He: To Him is the final Goal."

Ghâlî and Picthall's translations of *Ghâfir* as *The Forgiver* and *Qâbil* as *the acceptor* are felicitous as they observed the proportional relationship between the action and the receiver of the action; *the sin that receives the action of forgiving* and *the repentance that receives the action of accepting* are limited in number. On the other hand, 'Alî does not observe that relationship as he uses verbs instead of the active participle.

(21)

''عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا'' (سورة الجن: الآية 26)

"'âlimul ghaybi falâ yuthhiru 'alâ ghaybihî 'ahadâ" (Sûrat 'Al-Jinn: Âya 26)

Ghâlî
"(He is) The Knower of the Unseen, So He does not disclose His Unseen to anyone." (The chapter of 'Al-Jinn: Verse 26)

Pickthall
"(He is) the Knower of the Unseen, and He revealeth unto none His secret."

'Alî
"He (alone) knows the unseen, nor does He make any one acquainted with His secrets."

Since *the unseen* is singular, the suitable amount of knowledge required is expressed in the active participle *Âlim*. Ghâlî and Pickthall observe the proportional relationship between the number of the receivers and the amount of the action required. 'Alî changed the active participle *Âlim knower* into verb *to know* although the action of knowing is neither time-bound nor less constant.

IX-Conclusion

The study has revealed that the semantic content of an Arabic lexeme varies in degree according to the internal change of its morphological structure, i.e., every change yields a new facet of the original meaning. The rhetorical function of the exaggeration forms in Arabic is to magnify a facet of the semantic content of a word without denying the other facets. The Glorious Attributes of 'Allâh Almighty are perfect in constancy, quantity, quantity, frequency and number however the form is. When the different exaggeration forms of one Glorious Attribute are used in the Glorious Qur'ân, their function is to meet quantitatively or qualitatively the action performed and the receivers of the action. In other words, the specific force of performing the action is neatly reflected by one specific form. A good Qur'ânic translator, therefore, should study Arabic grammar, morphology, semantics and rhetoric in order to be able to select the equivalent in the target language that can accurately transfer the full meaning of the lexeme in the original text. Moreover, the Qur'ânic translators should take the receiver of the action as a starting point because it gives a vital clue to the suitable pattern of the exaggeration form of the Glorious Attribute and always gives a clear indication.

The study has demonstrated that the cultural background of the three translators is evidently reflected on their translations; Ghâlî showed great deal of faithfulness to the original text due to his Arabic tongue; not only does he foreignize the Glorious Attributes, but he transliterates the titles of the Qur'ânic chapters, the characters' names, the geographical markers and some of the Islamic terms as well. Although the language of the Glorious Qur'ân is as essential as its content, the ultimate goal of Pickthall and 'Alî's translations, one might think, is to transmit the content. The study has shown that the linguistic analysis and exegesis work hand in glove in making the Qur'ânic text understandable and therefore translatable.

Although the semantic loss due to the inaccuracy of exaggeration forms translation is partial, it negatively affected the unique rhetoric of the Glorious Qur'ân which should have been one of the main goals of the translation.

دراسة صرفية دلالية لبعض أسماء الله الحسنى في ثلاث ترجمات للقرآن الكريم

عادل رفعت محفوظ

المستخلص

يهدف هذا البحث إلى دراسة أربعة صيغ لأسماء الله الحسنى من زاوية دلالية صرفية لبيان الأوجه الدلالية المختلفة التي تنتجها بعض صيغ المبالغة المختلفة لأسماء الله الحسنى التي تأتي على وزن "فعَّال" و "فعيل" و"فعول" و "فعلان" عند ورودها في عجز الآيات وبيان كيفية ترجمتها ترجمة صحيحة والإشارة إلى أهمية أن يأخذ المترجم في الحسبان المعاني الجديدة لتلك الصيغ المختلفة لتجنب الفقد الدلالي والبلاغي في الترجمة حيث لُوحِظ أن بعض المترجمين الذين شملت ترجماتِهم الدراسةُ يتجاهلون صيغ المبالغة ابتداءً أو يثبتون على معنى صيغة واحدة على اعتبار أن الهدف من صيغ المبالغة هو التكثير دون الالتفات لماهية هذا الكثير، لذلك عقد الباحث مقارنة بين ثلاث ترجمات لتلك الصيغ وكانت المرجعية التي اتخذها الباحث مقياسًا هي مدى ملائمة الترجمة للنص الأصلي من حيث المعنى الأصلي مضافًا إليه المعنى الجديد الذي أحدثته صيغة المبالغة ثم ملائمة ذلك لمتعلق اسم الله الحسن على تلك الصيغة في الآية وهو ما يمكن أن نسميه "الترجمة بالمتعلق" وهذه الطريقة قد تحل بعض إشكاليات ترجمة أسماء الله الحسنى التي تُختم بها الآياتُ كما أنها تحفظ للنص بلاغته، فعلى سبيل التمثيل تأتي صيغة "فعَّال" لتكثير التعلق،وليس لتكثير الوصف لأن الوصف كامل وثابت لله تعالى في كل حال أما إذا قل عدد المتعلق أو عدد مرات فعله، عُدِل عن صيغة المبالغة إلى صيغة اسم الفاعل أو الفعل وكذلك صيغة "فعيل" تأتي في عجز الآيات التي متعلقها يحتاج للاستمرار والثبات.

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