

Polygeny and Justice in Surat Al-Nisa' (Women) as a Contemporary Reading of Two Translations; Y. Ali (1979) and M. Haleem (2004): An Appraisal Study

By

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The comparative study in translation represents a dichotomy that distinguishes the different perspectives of the translators to trace weaknesses and strengths, and to minimize failings and to maximize the benefits obtained, as a result of the translation. The two translations, Yusuf Ali's - the revised version in 1979 A. D. 1400 H., *The Holy Qur'an: Text, Translation and Commentary*, and Abdel Haleem's (2004) *The Qur'an: a New Translation*, reveal two different perspectives of translating the major issues in chapter four, Surat /?annisā?/ (i.e. women), as far as *Cultural Translation* and *Authentic Translation* are concerned.

As the issue studied is tentative, the two perspectives are discussed within the framework of J. Martin's 'Appraisal Model' (2007) and others, as it is interdisciplinary. The thesis is a comparative study between two translations about one of the most important issues of Surat /?annisā?/, that is highly debatable and controversial, which is *The Inheritance Rules*. The major differences between the two translations have been taken into consideration, with a view to differentiating between *Cultural* and *Authentic* translations. A considerable number of examples is presented and consolidated.

The paper uses the I. P. A. conventions for the Transcription of Arabic forms the Qur'anic verses.

الملخص العربي

التعدد الزوجي والعدل في سورة النساء كقراءة معاصرة لترجمتين؛ يوسف علي (١٩٧٩) و محمد عبد الحليم (٢٠٠٤): دراسة تقييمية تشكل هذه الدراسة فصلاً من رسالة الدكتوراه بعنوان (فك الشفرة اللغوية والبلاغية لسورة النساء كقراءة معاصرة لترجمتين؛ يوسف علي (١٩٧٩) و محمد عبد الحليم (٢٠٠٤): دراسة تقييمية).

قامت الدراسة بتطبيق عدد من النظريات لكل من (2007) 'Appraisal Model' J. Martin وآخرون؛ وذلك لاستبيان إلى أي درجة استطاع كل من المترجمين أن يقوم بترجمة آيات التعدد الزوجي المرتبط بفكرة العدل على مدار السورة.

قدمت الدراسة شرحاً لفكرة التعدد الزوجي ومعنى العدل المقصود في الآيات. وقد تناولت الدراسة - لبيان هذا الموضوع - مقدمة، وأهداف الدراسة، ومعنى التعدد الزوجي وشروطه وصيغته، فضلاً عن معنى العدل الذي اتخذ أربعة معانٍ رغم الثبات النصي لشكل اللفظ. كما عرضت الدراسة أيضاً للمصادر الرئيسية للبحث، وأسئلة البحث، والدراسات الأدبية السابقة، والمغزى من الدراسة، والملاحق الرئيسية لأسلوب كل مترجم فضلاً عن خصائص كل ترجمة. كما تناولت الدراسة أيضاً الإطار النظري الذي تمت الدراسة في إطاره، ثم ختمت الدراسة بملخص لها مع تقديم عدد يعول عليه من المصادر والمراجع.

1. Polygeny; Polygamy, Monogamy, and Polyandry

1.1. Statement of the Problem

Surat *An-Nisa'* has a number of ordinances belong to the Polygeny, that many linguists or even jurists, may be perplexed about them. So the researcher eagerly prefers to dispute some misunderstood concepts of these ordinances through setting an analytical comparison between the two translations.

The general trend of Qur'anic translations is that they are literally oriented. Such literalism may cause loss, or damage of meaning, despite the fact that the majority of these translations are entitled with a word that denotes meaning. These mistranslations are considered clear evidence especially in the semantic fields of explanation of the issues at study, in which they relied much on the authentic meanings (i.e. 'dictionaries and thesauruses'). In this concern, the present study neither vilifies nor claims any previous or even current law/opinion.

According to Matthews (1997, p. 334), semantic field is a distinct part of the lexicon defined by some general terms which includes *hyponyms*. The two translations under investigation illustrate these five issues from a totally different stand point, to assert that *hyponymy*, in verses, surely leads to different comprehension.

According to Newmark (1984, p. 83), the most favored procedure for terms which are peculiar to a foreign culture is likely to be transcribed coupled with discreet explanation within the text. Consequently, the research presents a comparative study attempting to differentiate between the two translations through surveying the features of cultural and authentic translation, viewing which of them might be respectively accepted as follows:

Of *Polygeny*, the paper however, does not deny the previous efforts the jurists already exerted viewing and reaching consistent applicable rules of Inheritance. The researcher investigates issues of *Polygeny*, which is mentioned in the Text, and its application among the late fourteen centuries according to the jurists' comprehension, and the religious cultural notion of each territory in the Islamic world about *Polygeny*. This affects deeply the collective Islamic mind as well.

Martin's (2007) *Attitudinal Positioning*, under the sub-type *Intertextual positioning*, discusses the same notion, asserting that we are concerned with uses of language by which writers/speakers adopt evaluative positions towards what they represent as the views and statements of other speakers and writers, as deriving from outside

sources. At its most basic, intertextual positioning is brought into text when a writer/speaker chooses to quote or reference the words or thoughts of another. Strictly speaking, intertextual positioning is also a sub-type of *dialogistic positioning*. Such attributions can be seen as dialogistic from several perspectives. This is discussed in detail in the analysis and discussion.

1.2. Aim of the Study

The paper aims at investigating the two translations under study to clarify which technique each of them uses, and examining to what extent each of them is more competent and accurate in rendering *Polygeny* verses directly from the Sura under study.

Specifically, it aims at deducing the forms and the functions of semantic and rhetorical devices, indentifying the syntactic structure in both STs and TTs, and to show the difference between the individual's translation, by Abdel Haleem, and Yusuf Ali's translation, which is revised by a number of scholars, through applying Martin's (2007) Appraisal Model and others. Moreover, the paper attempts to present a suggested translation of a number the problematic issues that, textually and semantically, correspond to the requirements of the evaluative criteria.

1.3 Research Questions

For the intricate nature of the topic, the research questions vary. So, they relate to TTs, and STs.

- 1- What are the forms and functions of the semantic and rhetorical devices of the verses under study of Surat Al-Nisa'?
- 2- What is the syntactic structure of the verses?
- 3- Which of the two translations, of Abdel Haleem (as an individual), or of Yusuf Ali (as a group of scholars), succeeds in rendering the inheritance verses, considering the appraisal model into English?
- 4- Which of the two translations gets rid of the traditional cultural heritage about the idea of inheritance, and acts neutrally while rendering the translation?

1.4. Methodology of the Study

The present paper, that gathers Martin's appraisal model and others, represents and describes how polygeny verses are translated by Y. Ali (1979) and M. Haleem (2004). It analyzes the meaning of verses seeking guidance in the suitable linguistic and rhetoric levels, as far as cultural and authentic translation are concerned. Starting from the

Qur'anic prescriptivity, which reflects that the Qur'anic morphemes are meaningful and intended for their sake, and the idea that the meanings beyond will never be attained except from these morphemes, the researcher attempts to set a comparison between the two translations in detail. The study, here, investigates the verses that present the entire framework of polygeny as a main discussed issue. According to the evaluative criteria of translation, the study, however, attempts to trace these issues through applying Martin's appraisal model and others, viewing the differences and the correspondences that may come out of this comparison. Second, the researcher attempts to analyze the results to see whether they correspond to the Egyptian current law and exegeses.

This approach is applied through a comparative study of two translations of the meanings of The Glorious Qur'an: the first one is of Yusuf Ali (1979), *The Holy Qur'an: Text, Translation and Commentary*, and the second is of Abdel Haleem (2004), *The Qur'an: a New Translation*. The researcher suggests an alternative translation of the verses under study. Finally, the study presents views of critics who consolidate the suggested translation.

1.5. Scope of the Study

Lately, through media programs such as the TV talk show programs that host Jurists and Mofties, the scientists who are in charge of Ifta, (i.e. 'individuals who undertake the ordinances'), and Radio programs as well, many voices have risen asking for reviewing the interpretation of *Polygeny* verses. On the other hand, the Islamic world, mostly, does not tackle perfectly with women, as she is considered an item for fun, taking into consideration that women come in the second category in humanity, or they are already entitled to be maintained within the first category, (husband or brother).

Rereading the verses of polygeny at study, in the two translations, the researcher has found a number of diversions occurring by the two translators, concerning what it is (i.e. 'The Text'), and what it would be (i.e. 'the translation'). A sort of resemblance has been realized by the two translators while doing the translations, considering the Qur'anic Text/ST as a literary text/TT. Ignoring a great number of rhetorical images is resulting into a sort of *decollage*.

This paper presents an investigation of integrated variant theories, thoroughly applied to polygeny, to uncover the most appropriate method to translate it, through a linguistic disputing of the dogmatic problems, reaching to an ideal form of translation, out of bias, partiality or

fanaticism. Such study, to my knowledge, has not been attempted before. Using the Appraisal Technique, the study will be able to evaluate the TTs of Surat Al-Nisa' in an authentic manner.

1.6. Sources of Data

- 1- Yusuf Ali (1979). *The Holy Qur'an: Text, Translation, and Commentary*.
- 2- Abdel Haleem (2004). *The Qur'an: a New Translation*.

1.7. Translations at Study

1.7.1. Ali's Translation

A number of individuals have, in the past, ventured to translate the Qur'an, but their works have generally been private attempts, greatly influenced by their own prejudices. The version at hand is not his first original one (1938), but it is the revised version by a group of scholars (1979), dated 1400 A. H. by the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz, in order to produce a reliable translation free from personal bias, and to undertake the responsibility of revising and correcting a particular translation which would be selected for this purpose to be publicly available later.

To accomplish this enormous task, a committee was formed, comprising well-qualified scholars; both in Islamic Shari'a, and the English language. Some of these scholars were associated with the General Presidency of the Departments of Islamic Researches, Ifta, Call and Guidance. The committee was given the task of examining the existing translations and choosing the most suitable one from among them. The committee discovered that there was no translation free from defects, so, there were two options open for consideration. The first was to select the best translation available and then adopt it as a base for further work as well as a source of reference, with the objective of revising its contents and correcting any faults, in view of the objections raised against it. The second was to prepare a fresh and independent translation, starting from scratch. It became obvious from studying these translations that the second option demanded much time and effort, neither of which was available at the time.

The first option was, therefore, considered to be more practical, since it met the existing urgent requirements and helped to achieve the desired goal in a comparatively short period of time. The translation by Abdullah Yusuf Ali was consequently chosen for its distinguishing characteristics, such as a highly elegant style, and convenient choice of

words that are close to the meaning of the original text, accompanied by scholarly notes and commentaries.

The committee began revising and correcting this translation with the aid of other available translations, by comparing and then adopting the best expressions, as well as by introducing fresh expressions where necessary. The committee was fully aware of all the criticisms that had been directed against this translation and which had been carefully brought to the notice of the presidency by a number of academic bodies and other involved parties. The committee, however, was set up to collate all the suggestions. It compared all of the suggestions regarding specific issues, selected the appropriate one(s), thus, arrived at a text as authentic and defect-free as possible. Finally, the committee had to finalize the text by adopting the most accurate expression where needed, besides checking the notes vigilantly so as to clarify thoughts not in conformity with the sound Islamic point of view.

In the course of its work, the committee came across some Arabic words which could not be translated correctly, such as /ʔazzakāt/ and /ʔattāyūt/. It was therefore decided to give a transliteration of these words in English with a brief explanatory note for each one at its first occurrence in the text. According to the Royal decree (No. 12412, dated, 27/10/1405 H.), this translation is printed at King Fahd Holy Qur'an printing Complex in Al-Madinah Al-Munawarah, and with coordination of the guidal presidency of the Departments of Islamic Researches, Ifta Call and Guidance as well. (Paraphrased from the preface of the version at study, p. 5-7).

1.7.2. Haleem's Translation

In his version, Abdel-Haleem presents a very long introduction amounting to 60 pages. He adds that the Qur'an is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion. It is The Book that 'differs' between what is right and what is right wrong, so that nowadays, when the Muslim world is dealing with such universal issues as globalization, environment, combating terrorism and drugs, issues of medical ethics, and feminism, evidence to support the various arguments are sought in the Qur'an.

This supreme status stems from the belief that the Qur'an is the word of God, revealed to the Prophet Muhammad (PBUH) via the arch angel Gabriel, and intended for all times and places. His introduction includes the notion of *The Revelation of the Qur'an*, saying:

“Muhammad's own account survives of the extraordinary circumstances of the revelation, of being approached by an angel who commanded him: “Read in the name of your Lord”. When he explained that he could not read, the angel squeezed him strongly, repeating the request twice, and then recited to him the first two lines of the Qur'an.

Haleem gives a bird's eye view describing some *Stylistic Features*, where he says: “The Qur'an has its own style”. It may be useful to readers to mention some of the important features of this style. The reader should not expect the Qur'an to be arranged chronologically or by subject matter. The Qur'an may present, in the same Surah, material about the unity and grace of God, regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of rewards and punishments on the Day of Judgment. This stylistic feature aids to reinforce the message, to persuade and to dissuade.

This technique may apparently seem to bring repetition of the same themes or stories in different Suras but, as the Qur'an is above all a book of guidance, each Sura adds to the fuller divorce and settlements. The Sura suspends the introduction of regulations and instructs the believers to keep up prayer and stand in obedience to God (Surat *Al-Baqarah*, pp. 237-8), later to resume discussion of the divorce regulations.”

Haleem also presents, within his introduction a number of topics such as, *The General style of the present Translation, Intersexuality, Context, Identifying Aspects of Meaning, Arabic Structure and Idiom, Pronouns, and Classical Usage*, where he widely clarifies each. (Paraphrased from the introduction of the version at study, pp. 5-65).

2. Language and Rhetoric: Ali vs Haleem (Application).

2.1. Consistency

Consistency of the Qur'anic structure/Text wording does not mean consistency of the meaning. That is to say, the very word does not have the same meaning in every context. The four main concepts, equity, justice, correlation, and wise, have a consistent grapheme so-called /ʔalʕadl/ العدل. Contextually, this grapheme implies variable meanings, to the extent that the reader/addressee may get confusion of the intended meaning. Rereading the Qur'anic Text, the researcher finds that the concept of /ʔalʕadl/ has four main meanings; *Correlation, Equation (equity and justice), Deviation, and Wisdom*. The following verses reflect the idea.

First: The meaning of /ʔalʕadl/ العدل that means *Correlation* is as follows:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤/٣﴾

/waʔin xiftum ʔallā tuq sitū fi-lyatāmā fankihū mā tāba lakum minan-nisāʔi maθnā waθulāθa warubāʕa faʔin xiftum ʔallā taʕdilū fawaḥidatan ʔaw mā malakat ʔaymānikum ḏālika ʔdnā ʔallā taʕlū/

The underlined word reflects the meaning of /ʔalʕadl/ العدل as *correlation*.

Second: The meaning of /ʔalʕadl/ العدل that means *Equation* (equity and justice) is as follows. God says:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا

كَالْمَعْلَقَةِ ۚ وَإِنْ تَصَلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٤/١٢٩﴾

walan tastatiʕū ʔan taʕdilū bayna—nnisāʔi walaw ḥaraṣtum falā tamīlū kulla-lmayli fataḏarūhā ka-lmuʕallaq ati waʔin tuṣliḥū watattaq ū faʔinna-llāha kāna ʔafūrar—rahīmā/

The underlined word reflects the meaning of /ʔalʕadl/ العدل as *Equation* (equity and justice).

Third: The meaning of /ʔalʕadl/ العدل that means *Deviation* is as follows. God says:

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ

وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ

وَإِنْ تَلَوْدًا أَوْ تَعَرَّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٤/١٣٥﴾

/yāʔayyuha-llaḏīna āmanū kūnū q awāmīna bi-lq isti ʕ uhadāʔa li-llāhi walaw ʕalā ʔanfusikum ʔawi-lwāliḏayni wa-lʔaq rabīna ʔi—yyakun ʔaniyyan ʔaw faq īran fa-llāhu ʔawlā bihimā falā tattabiʕu-lhawā ʔan taʕdilū waʔin talwū ʔaw tuʕridū faʔinna-llāha kāna bimā taʕmalūna xabīrā/

The underlined word reflects the meaning of /ʔalʕadl/ العدل as *Deviation*.

In his book *Lisan Al-Arab Dictionary* (i.e. ‘The Tongue of Arabs’), says Ibn Manthour, the Arabic linguist (630 - 711 H.) (1232 - 1311 A. D.):

والعدل: أن تعدل الشيء عن وجهه، تقول: عدلت فلاناً عن طريقه وعدلت الدابة إلى موضع كذا، فإذا أراد الاعوجاج نفسه قيل: هو يعدل أي يعوج، وانعدل عنه وعدل: اعوج. ويقول الشاعر العباسي ذو الرمة: (696 - 735 A. D.) (77 - 117 H.)

وإني لأُحِي الطرفَ من نحوٍ غيرِها حياءً، ولو طأوعته لم يعادل (أي لم ينحرف عنها) (حرف العين، ص ٩٦)

Fourth: The meaning of /ʔalʕadl/ العدل that means *Wisdom* is as follows. God says:

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ تَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَاكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٥١﴾

/yāʔayyuha-llaḏīna ʔāmanū lā taqtulu-ṣṣayda waʔantum ḥurumun waman qatalahu minkum—mutaʕammidan fajazāʔun miḏlu mā qatala mina-nnaʕami yaḥkumu bihi ḏawā ʕadlim—minkum hadyam—bāliya-lkaʕbati ʔaw kaffāratun taʕām masākī ʔaw ʕadlu ḏālika ṣiyamal—liyaḏūq a wabāla ʔamrihi ʕafa-llāhu ʕammā salafa waman ʕāda fayantaq imu-llāhu minhu wa-llāhu ʕzīzun ḏu—ntiq ām/

The underlined word reflects the meaning of /ʔalʕadl/ العدل as *wisdom*.

وفي اللسان، وقوله تعالى: {وأشهدوا ذوا عدل منكم}؛ قال سعيد بن المسيب: ذوا عقل. وقال: العدل الذي لم تظهر منه ريبة. (حرف العين، ص ٩٤).

Consistency of the very form/grapheme causes the recipients, from here and there, to comprehend the word /ʔalʕadl/ العدل, though it is consistent in its form, as if it is of one consistent meaning. This is due to different reasons. The main effective one backs, to my knowledge, to the multi-nationality of the scholars, who undertake interpretation of the Glorious Qur’an.

2.2. Negative Concord

According to *Wouden, Ton van der (1997)*. Languages where multiple negatives affirm each other are said to have 'negative concord' or 'emphatic negation'. (p. 243). In Robert Lowth's (1762) *A Short Introduction to English Grammar*. He writes:

"Two negatives in English destroy one another, or equivalent to an affirmative." When two negatives are used in one independent clause in standard English, the negatives are understood to cancel one another and produce a weakened affirmative. This is known as litotes. However, depending on how a sentence is constructed, in some dialects such as Portuguese, Persian, Russian, Spanish, Arabic and Italian, if a verb or adverb is in between two negatives then the latter negative is assumed to be intensifying the former and adding weight or feeling to the negative clause of the sentence. For this reason, it is difficult to portray double negatives in writing as the level of intonation to add weight in one's speech is lost. A double negative intensifier does not necessarily require the prescribed steps, and can easily be ascertained by the mood or intonation of the speaker.

Applying to the verse

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Ali translates: If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or that which your right hands possess. That will be more suitable, to prevent you from doing injustice.

Haleem translates: If you fear that you will not deal fairly with orphan girls, you may marry whichever (other) women seem good to you, two, three, or four. If you fear that you cannot be equitable (to them), then marry only one, or your slave(s): that is more likely to make you avoid bias.

The researcher would like to hint that the idea of polygyny is the most common, settled, and crystallized one in the collective Islamic mind, and it is understood and looks like as if it is provided by setting a sort of equation between wives.

Scrutinizing the concept of /ʔaʕadl/ العدل (i.e. ‘justice’) which is expressed through different contexts, namely the two constituents; تُقَسِّطُوا /tuq sitū/ and تَعَدِّلُوا /taʕdilū/ in verse (4/3), and through the constituent تَعَدِّلُوا /taʕdilū/ in verse (4/129), it seems as if a considerable misunderstanding has occurred, when we consider that the meanings of these constituents are the same.

The researcher would like to distinguish between them showing that, in (4/3) it means *correlation*, as the husband is still out of the marital bond, and has the excessive will to be involved in a second, third, or even fourth marriage or not, and for him, it is optional.

In this respect, the verb تَعَدِّلُوا /taʕdilū/ stands alone as an intransitive one, where no need for IO or DO. Therefore, the Text does not insert the word *women* in the context. The researcher sees that, of the verb تَعَدِّلُوا /taʕdilū/, the immediate result that appeals to be comprehended as *a correlation* is once you see yourself, as a husband needs an extra wife, correlate two women, then go ahead, correlate three women, go ahead, and correlate four women as an ultimatum number, go ahead; otherwise marry just a wife as you correlate her, to be on the safe side (أخذًا بالأحوط). This clarifies the *appreciative attitude* for the addressee as the individual who has the option to act according to his personal assessment of his stance.

In (4/129), the concept of /ʔalʕadl/ means *equation*, as the adverb *between* in /taʕdilū bayna—nnisāʔi/ reflects that the husband is already involved in the marital bond and has more than a wife, and for him, it is impossible to achieve /ʔalʕadl/ through *equation*, as /ʔalʕadl/ is already implied within a divine ordinance structured as a linguistic negative form from the part of the Lord. Therefore, how come, for The Lord, to give the husband the two opposing issues simultaneously; option to get married with more than a wife, and obligation where he will not be able to achieve justice or equation among his wives as mentioned in verse (4/129)?

Verses that illustrate /ʔalʕadl/ as *Correlation* and *Equation* are (4/3) and (4/129), where God says:

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَثَلَاثَ وَرُبْعًا
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤/٣﴾

Ali translates: If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or that which your right hands possess. That will be more suitable, to prevent you from doing injustice.

Haleem translates: If you fear that you will not deal fairly with orphan girls, you may marry whichever (other) women seem good to you, two, three, or four. If you fear that you cannot be equitable (to them), then marry only one, or your slave(s)" that is more likely to avoid bias.

The researcher translates: If you afraid of acting impartially to the orphans, you marry whoever of women seem appropriate to you, twofold, threefold, or fourfold. If you are afraid of you do not correlate (to them), then just one, or what your right hands possess. That is nearest not to be burdened.

The Lord says:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمَعْلَقَةِ ۚ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٤/١٢٩﴾

Ali translates: Ye are never able to do justice between wives even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to friendly under sealing and practice self-restraint, Allah is Oft-forgiving, Most Merciful.

Haleem translates: You will never be able to treat your wives with equal fairness, however much you may desire to do so, but do not ignore one wife altogether, leaving her suspended (between marriage and divorce). If you make amends and conscious of God, He is most forgiving and merciful.

The researcher translates: You will never be able to set equation among women, even if you insist, so do not perfectly tend to let her like the suspend, and if you make good and fear, God is most forgiving and merciful.

Verse that illustrates /ʔalḥadl/ as *Deviation* is (4/135), where The Lord says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ ؕ أَوِ ٱلْوَالِدِينَ
وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا ؕ أَوْ فَقِيرًا فَٱللَّهُ ؕ أَوْلَىٰٓ بِهِمَا ۖ فَلَا تَتَّبِعُوا ٱلْهَوَىٰٓ أَن تَعْدِلُوا ۗ
وَإِن تَلَوْرًا ؕ أَوْ تُعْرَضُوا ۚ فَإِنَّ ٱللَّهَ ۖ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ (4/135)

The underlined words /tuq sitū/ تُقْسِطُوا and /taḥdilū/ تَعْدِلُوا are attitudinal appreciation values.

Ali translates: O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye **swerve**, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

Haleem translates: You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly—if you **distort** or neglect justice, God is fully aware of what you do.

The researcher translates: You who believe, be justice upholding and witness bearers to God, even against yourselves, or your parents and your close relatives. If he is rich or poor, God is worthier of both. Trace not passion, or else you swerve, and if you wry or relinquish, God is expert of what you do.

Verse that illustrates /ʔalḥadl/ as *Wise* is (5/95), where The Lord says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا ٱلصَّيِّدَ وَأَنتُمْ حُرْمٌ ۚ وَمَن قَتَلَهُ ۖ مِنكُمْ مُّتَعَمِّدًا فَجَزَاءٌ
مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدِيًّا بَلَغَ ٱلْكَعْبَةَ ؕ أَوْ كَفَرَةً ۖ طَعَامٌ

مَسْكِينٍ أَوْ عَدْلٌ ذَلِكِ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ

فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Ali translates: O ye who believe! Kill not game while in the sacred percents or in the state of pilgrimage if any of you doth so intentionally, the compensation is an offering., brought to the Ka'ba, of a domestic animal equivalent to the one he killed. As adjusted by two **just** men among you or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition, Allah will punish him for Allah is Exalted, and Lord of Retribution.

Haleem translates: You who believe, do not kill game while are in the state of consecration (for pilgrimage). If someone does not intentionally, the penalty is an offering of a domestic animal brought to the Ka'ba, equivalent—as judged by two **just** men among you—to the one who has killed; alternatively, he may atone by feeding a needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if any one re-offended, God will exact the penalty for him: God is mighty, and capable of exacting the penalty.

The researcher translates: You who believe, do not kill the hunted while you are in consecration, and who he intentionally killed it, a compensation penalty is as like as what he killed from livestock, judged by two **wise** men among you, a gift reaching to the Ka'ba, or atonement, feeding a poor person, or an equivalent to that by fasting for he may taste the bad consequences of his deed. Allah Forgives of what is past, and who he repeated, God is to revenge on him, God is mighty, and of revenge.

Eschewing such misunderstanding, the researcher prefers to admit the difference between the two dichotomies (/ʔalʒadl/ vs /ʔalq ist/) and (/ʔalʒadl/ as justice vs /ʔalʒadl/ as correlation) in which they are all resulting *equation*. Through a componential analysis, the researcher illustrates the most important semantic features of them. In this respect, quality aims to promote correlation and justice. Finally speaking, the researcher would like say that polygeny is a full-caution and premonition situation that the individual should be aware of.

Inferred from the verses (4/3) and (4/129), and relying on the concept of *Attitude*, the researcher suggests the following theory:

(Polygamy, as an option, reflects bound right, while Monogamy, as a choice, reflects free decision).

2.3. Double Conditions

Many structures may have more than one condition where the addresser wants to specify in order to execute a series of statements. The main function of using a double-condition is to display the structure that matches double-condition statements that one cannot display using a single one. There are specific occasions when the addresser wants to use either one condition or another, or both, to wrap the structure in a specific meaning. It seems more natural to express a condition as the negation of another condition. That is to say, when the addresser wants to express an exclusive meaning within another exclusive meaning, he uses two Ifs, the technique of double-condition. In this respect, the researcher asserts the intermodality of double condition and negative concord as two techniques working together illustrating the following verse:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤/٣﴾

The structure of the verse could be divided into two double-condition as:

, and وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَثْنَىٰ وَثُلَاثَ وَرُبْعَ

. فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ . The researcher would
ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا .

like to say that, in the first part, if we skip the negative concord /xiftum ?allā/ خِفْتُمْ أَلَّا, (i.e. ‘if you afraid of not’) which syntactically acts as a negative auxiliary verb, if we use the technique of *ellipsis* to skip it out of the structure, we’ll have an affirmative statement means that, once you can act impartially بالقسط, then marry the second, the third, and the fourth wife! Unlike the first part comes the second part, the negative concord /xiftum ?allā/ خِفْتُمْ أَلَّا, (i.e. ‘if you afraid of not’) which semantically

acts as an admonition tool, if you afraid of not to correlate them, then marry just one wife! In both, it is optional matter; take it or leave it.

2.4. Objective Correlative

Objective correlative is literary theory first set forth by T. S. Eliot (1888-1965) in his essay *Hamlet and His Problems* and published in *The Sacred Wood* (1920). According to the theory:

The only way of expressing emotion in the form of art is by finding an “objective correlative”; in other words, a set of objects, a situation, a chain of events which shall be the formula of that *particular* emotion; such that when the external facts, which must terminate in sensory experience, are given, the emotion is immediately evoked.

(<https://www.britannica.com/art/objective-correlative>)

McLuhan (1977) states that Eliot calls an ‘objective correlative’ a ‘state of mind’. ‘Objective Correlative’, thus, is a means by which an uncommon idea is made common, which can easily be comprehended and understood by readers and audience. The similarity between the symbolism and the ‘objective correlative’ becomes apparent when one comes to know that Eliot himself is against the direct presentation of emotions in drama as well as in poetry. The symbolist try to represent the emotions through the use of symbols; it is the juxtaposition of the opposites and evocation of the particular idea, thought, or emotion for them, whereas, for Eliot “the only way of expressing emotion in the form of art is by finding an objective correlative. (McLuhan, pp. 239-40).

In this sense, the researcher would like to patronize the ‘Objective Correlative’ as a formula of particular emotion to attitudinal affect, whereas it could be employed to the verse:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤/٣﴾

/waʔin xiftum ʔallā tuq sitū fi-lyatāmā fa-nkihū mā tāba lakum mina—
nnisāʔi maθnā waθulāθa warubāʕa faʔin xiftum ʔallā taʕdilū fawāhidatan
ʔaw māmalakat ʔaymānikum ḏālika ʔadnā ʔallā taʕlū/

Ali translates: If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or

that which your right hands possess. That will be more suitable, to prevent you from doing injustice.

Haleem translates: If you fear that you will not deal fairly with orphan girls, you may marry whichever (other) women seem good to you, two, three, or four. If you fear that you cannot be equitable (to them), then marry only one, or your slave(s)" that is more likely to avoid bias.

The researcher translates: If you are afraid of acting impartially to the orphans, you marry whoever of women (of their mothers) seem appropriate to you, twofold, threefold, or fourfold. If you are afraid of not correlating (to them), then, just one, or what your right hands possess. That is nearest not to be burdened.

The following two componential analyses of (/ʔalʕadl/ and /ʔalq ist/ as equity) and (/ʔalʕadl/, Justice and Correlation), illustrate the nuances that may interpret the difference between these intricate constituents. Equality aims to promote correlation and justice.

Table 3: Componential Analysis of /ʔalʕadl/ and /ʔalq ist/ as equity (القسط والعدل (المساواة)

parameters	husband is involved in the marital bond	husband is not involved in the marital bond	husband is beneficial	husband is not beneficial	optional	obligatory	bound	free
/ʔalʕadl/	+		+			+	+	
/ʔalq ist/		+		+	+			+

• وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلَىٰ مَا نُكِّتْتُمْ وَتِلْكَ أُمَّةٌ

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤٠٣﴾ (4-3).

(The underlined word /xiftum/ خِفْتُمْ is an attitudinal affectual value, and the underlined

words /tuq sitū/ تُقْسِطُوا, /tāba/ طَابَ,

/taʕdilū/ تَعْدِلُوا, and /taʕlū/ تَعُولُوا are attitudinal appreciation values).

Table 4: Componential Analysis of Justice and Correlation /ʔalʕadl/ العدل

parameters	objective	subjective	husband is involved in the marital bond	husband is not involved in the marital bond	obligatory	optional	consistent	variable	principle	affect	bound	free
/ʔalʕadl/ as justice	+		+		+		+		+		+	
/ʔalʕadl/ as correlation		+		+		+		+		+		+

- وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾ (4-129).
- قُلْ هَلْ مِمَّ شُهَدَاءِكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ (6-150).

are *attitudinal* (The underlined words /taʕdilū/ تَعْدِلُوا and /yaʕdilūn/ يَعْدِلُونَ are *appreciation value*).

5. Conclusion

This paper includes the application of the theories to the verses at study concerning polygeny and the role of consistency clarifying between the four main concepts of /ʔalʕadl/ العدل; equity, justice, correlation, and wise. It also presents the importance of the negative concord that illustrates meaning of the double negative. As well, it presents the structure of the double condition that acts as an affirmative or negative intensifier. The paper surveys a number of componential analyses of some critical and confusing Qur'anic concepts and terms, clarifying the most important semantic role of them, such as, /ʔalʕadl/ and /ʔalq ist/ as equity, justice and correlation.

A changing idea of cultural translation into an authentic one, and employing the lexical meanings of the Qur'anic constituents contextually that simultaneously could shape and/or re-shape the reader/addressee's mind by a new parallel stand view, is discernible. The linguistic discourse serves a system of an impenetrable logic, and all representations involve decisions about what to include and what to exclude, what to foreground and what to background. In the researcher's attempts to better understand the Qur'anic Text through the attempts of translation, whether by Ali, Haleem, or the researcher himself, this creates a striking parallelism emerges between authentic translation and the researcher's point of view. Guided by the techniques used in this paper, the researcher finds that the translator should be bilingual rather than bicultural. Moreover, the cultural translation illuminates how the fill repertoire of early education resources is adeptly and perfectly co-deployed to yield the appropriate meanings of the Qur'an.

The paper surveys the concept of polygamy and justice in surat Al-Nisa'. It admits the techniques used by the translators and by the researcher, which represent the framework of J. Martin's 'Appraisal Model' (2007) and others, to investigate and evaluate them. The paper, as well, surveys statement of the problem, aim of the study, research questions, methodology of the study, scope of the study, sources of data.

The paper studies *Polygamy and Justice* as an application to what the two translators do. Through a number of titles and sub-titles, and using the most authentic Arabic dictionaries and sources, the researcher reaches to some variable results.

1- Under the title *Polygamy* and its sub-title *Consistency*, finds the researcher that the consistent grapheme so-called /ʔalʕadl/ العدل has four main meanings; *Correlation*, *Equation (equity and justice)*, *Deviation*, and *Wise*.

2- Studying the negative concord, the researcher finds that the verb *تَعَدَّلُوا* /taʕdilū/ has two main meanings concerning *transitivity*. It has the meaning of *correlation*, once it is intransitive, but it has the meaning of *equation*, once it is transitive.

3- Applying *the double conditions* to the verse

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا ۚ فَإِنْ

خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدَبَىٰ أَلَّا تَعُولُوا ﴿٤٣﴾ (4/3)

the researcher finds that *'Polygamy, as an option, reflects bound right, while Monogamy, as a choice, reflects free decision.'*

4- The **objective correlative illustrates the difference between the two dichotomies** /ʔalʔadl/ and /ʔalq ist/ as equity , and /ʔalʔadl/ that reflects the meaning of Justice and Correlation.

Recommendations for Future Research

The paper can be taken as foundational work to develop the further similar authentic-based researches on the same linguistic category. Future research work can reevaluate the findings of the study both synchronically and diachronically across different cultures worldwide. It would be interesting to examine the interactions between the two types of translations; cultural and authentic. Historically, different societies and cultures of the Islamic world have constructed their own distinctive types of how to understand the Qur'anic Text only through the process of *Transitive Instruction* (التلقي عن طريق النقل فقط). While the peculiar cultures pertaining to different countries may moderate the representation of what is reasonable (i.e. 'authentic/heteroglossic'), and what is unreasonable (i.e. 'cultural/monoglossic'). It is necessary to compare them cross-culturally in the context of the increasingly global, postmodern Islamic cultural environments. The researcher would like to turn the readers over to the books of the authors; M. D. Shahrur, and M. Arkun. This may facilitate understanding the various types comprehension and interpretation, hence, the translation of the Qur'anic Text.

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