

Inheritance Rules 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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Synopsis

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

قواعد الميراث في سورة النساء كقراءة معاصرة لترجمتين؛ يوسف علي (1979) و محمد عبد الحليم (2004): دراسة تقييمية

تشكل هذه الورقة البحثية فصلاً من رسالة الدكتوراه بعنوان (فك الشفرة اللغوية والبلاغية لسورة النساء كقراءة معاصرة لترجمتين؛ يوسف علي (1979) و محمد عبد الحليم (2004): دراسة تقييمية).

Deciphering the Linguistic and the Rhetorical Codes of *Surat Al-Nisa' (Women)* as a Contemporary Reading of Two Translations; Y. Ali (1979) and M. Haleem (2004): An Appraisal Study

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

قدمت الدراسة شرحاً لغوياً وبلاغياً وتراثياً لآيات الميراث مع تفنيد لهذا الشرح. ولقد تناولت الدراسة - لبيان هذا الموضوع - مقدمة، وأهداف الدراسة، ومعنى الميراث وشروطه وصيغته، فضلاً عن آراء بعض العلماء المؤيدين والمختلفين مع الطرح اللغوي والبلاغي لآيات الميراث. كما قدمت الدراسة عرضاً لما يمكن أن يكون عليه الشكل الجديد لنمط المواريث كوجهة نظر موازية لما هو معمول به الآن. وقد عرضت الدراسة أيضاً للمصادر الرئيسية للبحث، وأسئلة البحث، والدراسات الأدبية السابقة، والمغزى من الدراسة، والملاحم 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. Inheritance rules

1.1. Statement of the Problem

Surat *An-Nisa'* has a number of ordinances belong to the inheritance rules, 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 *Inheritance Rules*, the study investigates the linguistic aspects of the overwhelming mathematical epistemological concepts: a) confinement to the four calculating operations - *adding*, *sub-traction*, *multiplying*, and *dividing* - rather than the totally ignored operation *percentage*, as a calculating operation, through surveying the function of a number of quantifiers, which the Text has relied much on. b) the policy of mingling the inheritance rules between men and women in the periods of Omayyads 50th H., and Abbasids 132nd H., (i.e. the people where the inheritance rules have been initialized, crystallized and settled in their period). These epistemological concepts play an important role in disputing such problem. The study attempts to deal with the problematic issues of many interpretations or exegeses, applying the linguistic facts rather than the mathematical ones.

The researcher, however, does not deny the previous efforts the jurists already exerted viewing and reaching consistent applicable rules of Inheritance. The researcher asserts that issues of *Bequest* and *Inheritance* which are mentioned in the Text, their applications among the late fourteen centuries according to the jurists' comprehension, and the religious cultural notion of each territory in the Islamic world about Bequest and Inheritance, all of them affect 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 the inheritance 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 study 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 researcher attempts to set a comparison between the two translations in detail. The study, here, investigates the inheritance verses that present the entire framework of the main issues to be discussed. According to the evaluative criteria of translation, the study, however, attempts to trace this issue through applying Martin's appraisal model and others, viewing the differences and the correspondences that may come out of this comparison. 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 the inheritance verses. On the other hand, for example, the Islamic world, mostly, does not give women their inheritance properties, specially, in the very close-cultured communities, taking into consideration that women come in the second category in humanity, or they do not deserve their portions, as they are already entitled to be maintained within the first category, (husband or brother). Hence, courts are full of inheritance cases against men for that reason.

Rereading the verses 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 the inheritance verses, 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. Rationale of the Study

The rationale of the present paper is two-fold. Cultural translation and authentic translation mostly, are common artefacts of the Qur'anic translation running according to a previous, settled and formatted idea reflects to what extent such idea is a deep-rooted one in the Islamic collective mind. At the cultural level, translation as a translator-based operation (monoglossic) is easy reading, more natural, simpler, clearer, more direct, superficial, conventional, and conforming to particular register of language, but a little bit longer. As such, translation is considered a satisfying compensation to the readers as it is overwhelming the reader's mentality. At the authentic level, translation as a Text-language-based (heteroglossic) is usually more awkward, more detailed, difficulty credible, more complex, deeper, but briefer, Newmark (1984, p. 42, 1988, p. 48).

That is, a multi-functional (scopos) translations do not substitute each other or even preferred to another; rather, every translation is considered a means of the meaning transition. Different levels of translation; culturally and authentically, have their affordances and constraints, hence are worthy of study.

1.7. 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*.

1.8. Translations at Study

1.8.1. 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).

1.8.2. 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).

2.0. Introduction

This paper is an attempt to solve the problems we encounter that result from the applications of the verses of bequest and inheritance. The

researcher attempts to determine such problems, trying to comprehend and apply them according to specific settled linguistic and rhetorical facts. The researcher, in this, exceeds the ancient mathematical, social, and political epistemologies, concentrating only on the linguistic facts, and taking into account the repetition of the words *bequest* as money to give, which oscillates in two parts of speech; noun and verb (twelve times), and *inheritance*, as money to get, taking the form of verb (three times).

2.1. Bequest and Inheritance

Bequest is mentioned in (2/180), (2/240), (4/11 four times), (4/12 five times), and (5/106), and *inheritance* is mentioned in (27/16), (4/11), and (4/12). Revising the practiced and in use jurisprudence, the researcher finds that:

- 1- The current law, which takes its main format directly from the Islamic jurisprudence, insists on giving the highest priority to the inheritance not to the bequest.
- 2- It mingles in a way that seems unjustified between /ʔalḥaḏḏ/ and /ʔa-nnaṣīb/ (i.e. 'fortune and portion'), and considers both of them the same, where it, the current law, neglects the Lord's saying: /li—rrigāli naṣībun mim mā taraka-lwālidāni wa- lʔaqrabūna .../ (4/7) ... لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ... , while it is considered the main preliminary determiner frame work of the inheritance.
- 3- The current law considers the Lord's saying: /faʔin kunna nisāʔan fawqa-ḥnatayni/ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ (i.e. 'if they were women above two') as if it is 'if they were two females and more', where there is a considerable difference between both.
- 4- It considers, in the inheritance verses, the boy (i.e. 'the brother') prevents *يُحْبِبُ* the girl (i.e. 'his sister'), and she does not prevent him, where the researcher sees that this is considered an obvious penetrating of the verse /yūṣīkumu-llāhu fī ʔawlādikum li—ḏḏakari miḥlu ḥaḏḏi-lʔunḥayayni/ حَظٌّ مِّثْلُ لِلذَّكَرِ أَوْلَادِكُمْ فِي اللَّهِ يُؤْصِيكُمُ

حَظٌّ مِّثْلُ لِلذَّكَرِ أَوْلَادِكُمْ فِي اللَّهِ يُؤْصِيكُمُ

الْأُنثَى

implicit hint refers to such matter.

- 5- The current law gives some portions, of the inheritance, to individuals are not mentioned or even hinted at the Text (i.e. ‘the paternal uncles’), and this creates confusion and misunderstanding, and creates a sort of malevolence between the members of the bigger family as well.
- 6- The current law dispossesses the orphan grandsons from the inheritance of their grandfather, in case of the death of their father before the grandfather, though they are already mentioned in the Text, and it favored them the so-called /?alwaṣyyah ?alwājibah/ الوصية الواجبة.
- 7- The researcher would like to bring to the reader’s attention that *bequest* is related to people who have a biological relationship and to the close relatives who are not apparent heirs, and the *inheritance* is related to people who are responsible for guardianship and patronage, whether they have a biological relationship or not.

Verse (4/11) asserts that meaning, where it begins in a biological relationship, and ends in guardianship relation.

وتنتهي ب (أباؤكم بيولوجية مجردة، حيث تبدأ الآية ب (يوصيكم الله في أولادكم) وهي علاقة غير نفعًا) وهي علاقة رعاية وتربوية، سواء كانت بيولوجية أو لكم أيهم أقرب لا تدرن وأبناؤكم ذلك.

Assuyuty, G. A. (1445-1505 A. D.) (849-911 H.), says:

- قوله تعالى: (لِلرَّجَالِ نَصِيبٌ) الآية، هذه أصل الميراث، واستدل بعمومها من ورث نوي الأرحام.

God says: (For men is a portion) is the fundamental of inheritance, and he uses it as an evidence for inheritance of cognation. (The researcher translation).

Table 1: Componential Analysis of Bequest and الوصية والميراث Inheritance

parameters	concrete/real (money to give)	biological relation	non-biological relation (father, mother, son, daughter and brother)	up-down action (begetters -to- offspring)	down-up action (offspring -to- begetters)	family blood line	during one's life	after one's death	willingly	obligatory	bound	free
bequest	+	+		+	+	+	+		+			+
inheritance	+	+	+	+	+	+		+		+	+	

Table 2: Componential Analysis of Bequest and الوصية Recommendation

parameters	concrete/real (money to give)	abstract/moral (action to do)	God-man- man relation	God- man relation	man- man relation	biological relation	non- biological relation	boun d	fre e
bequest	+		+	+	+	+		+	
recommenda tion		+		+	+		+		+

2.2. Portion and Fortune

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۖ نَصِيبًا مَّفْرُوضًا ﴿٤/٧﴾

/li—rrigāli naṣībun mimmā taraka-lwālidāni wa-lʾaqrabūna wali—nnisāʾi naṣībun mimmā taraka-lwālidān iwa-lʾaqrabūna mimmā qalla minhu ʾaw kaṭhura naṣībam— mafrūḍan/

Ali translates: From what is left by parents and those nearest related there is a share for men and a share for women whether the property small or large, a determinate share.

Haleem translates: Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God.

The researcher translates: For men is a portion from what the begetters and closest relatives left, and for women is a portion from what the begetters and closest relatives left, whether it was small or large: an ordained portion.

The recursion of the noun clause, /naṣībun mimmā taraka-lwālidāni wa-lʾaqrabūna/, (i.e. ‘a portion from what the begetters and closest relatives left’), reflects that *attribution* of the apparent heirs is concerned and intended. The following componential analysis may illustrate the point.

Table 3: Componential Analysis of /ʔa-nnaṣīb/ and /ʔalhaḏḏ/, portion والنصيب والحظ and fortune

parameters	definite	indefinite	inheritance	bequest	biological	attribution (men/women)	gender (male/female)	the family blood line	the most relatives	parents (father/mother) sons, and daughters	begetters/offspring	Stance of life	Stance of life and death	bound	free
/ʔa-nnaṣīb/	+		+		+	+		+	+	+			+	+	
/ʔalhaḏḏ/		+		+	+		+	+			+	+			+

Money wisely, being the word /haḏḏ/ (i.e. ‘fortune’) reflects the stance of life, is perfectly asserted through verses number (4/11), (4/176), (28/79), (41/35), (3/176), (5/13), and (5/14) (7 times). Being the word /nnaṣīb/ (i.e. ‘portion’) reflects the stance of life and death is asserted through verses number (2/202), (4/7) (thrice), (4/32) (twice), (4/53), (4/85), (4/141), (42/20), (3/23), (4/44), (4/51), (4/118), (6/136), (16/56), (40/47) (28/77), (7/37), (4/33) and (11/109) (21 times). (Al-Dalil Al-Mufahras, pp. 381, 875).

2.3. Syntagm and Paradigm البنية الأفقية والبنية الرأسية

Syntagmatic relation and paradigmatic relation are introduced by Saussure (1974) to distinguish two kinds of signifiers: one concerns *positioning* (syntagmatic) and the other concerns *substitution* (paradigmatic). Paradigmatic relations are related to morphology and other knowledge organization systems, while syntagmatic relations are related to co-occurrences in the context. Asher (1994) asserts that syntagmatic relation is a type of semantic relations between words that co-occur in the same sentence or text. Paradigmatic relation is a different type of semantic relations between words that can be substituted with another word in the same categories (Hjorland, 2014). Khoo and Na (2006) points out that semantic relations could also refer to relations between concepts. Sahlgren (2006) argues that paradigmatic relation relates entities that do not co-occur in the text. However, Evens, Litowitz, Markowitz, Smith, and Werner (1986) clarify that paradigmatic relations could be expressed syntagmatically.

In this concern, the researcher focuses on how syntagmatic relation and paradigmatic relation can exist at the same time empirically, and may be employed, integratedly, with each other clarifying the following sentences:

أَتْتَيْنِ فَوْقَ نِسَاءٍ كُنَّ فَإِنَّ الْأُنثَيَيْنِ حَظٌّ مِثْلُ الذَّكَرِ^ط أَوْلَادِكُمْ فِي اللَّهِ يُوصِيكُمُ
النِّصْفُ فَلَهَا وَاحِدَةٌ كَانَتْ وَإِنْ تَرَكَ مَا تُلْتَمَسُ فَلَهُنَّ^ط.

/yūṣīkumu-llāhu fī ?awlādikum li—ḏḏakari miθlu ḥaḏḏi-l?unθayayni
fa?in kunna nisā?an fawqa-θnatayni falahunna θuluθā mā taraka wa?in
kānat wāḥidatan falaha—nniṣfu/

Ali translates: Allah, thus, directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters two or more, their share is two-thirds of the inheritance; if only one her share is a half.

Haleem translates: Concerning your children, God commands you that a son should have the equivalent share of two daughters. If they are only daughters, two or more should share two-thirds of the inheritance, if one, she should have half.

Ali and Haleem translate the word /yūṣīkum/ into *directs* and *concerning* using, culturally, the technique of substitution instead of the technique of equivalence. As well, they translate the word /?awlādikum/ into *children* using the technique of graduation 'monoglossia' instead of the technique of 'heteroglossia'. In this sense, there is a considerable variation between *children* and *offspring* concerning the biological relation among them. 'Offspring' reflects pure biological relation (diachronic relation) and 'children' reflects caring and growing relation when one's children are still young (synchronic relation).

Rhetorically, and using the same technique of substitution, Ali translates the word /nisā?an/ into *females*. In this, he uses the sub-categorization of noun, as he transfers meronymy, a term used to denote a thing that is a part of something else. (Miller, p. 38), into hyponymy, a word or phrase whose semantic field is included within that of another. (Manfred, pp. 93–99). Not only did Ali, but Haleem also transfers 'gender' into 'attribution' when he translates /nisā?an/ into 'daughters'.

In an another rhetorical addition, logical fallacy, a misconception resulting from faulty reasoning, the researcher would like to argue that a sort of indeliberate misconception has chronologically occurred to this sentence.

Using, by Ali and Haleem, the quantifiers, 'two or more' as a TT does not fit the ST, where 'two' is excluded and 'more' is included. Of the researcher, 'more' reflects 'number' where it could be translated into أكثر, while 'over' reflects 'percentage' where it could be translated into فوق, in which they seem more appropriate.

The researcher translates: Concerning your offspring, God recommends to you: for the male is like the fortune of the two females; if they were women over two, they will have two-thirds of what he left; if she was one, she will have the half.

Table 4: Syntagm and paradigm of the sentence ‘for the male is like the fortune of the two females’

→ Syntagmatic ←											Relationships
Axis C ↓			Axis B ↓				Axis A ↓				
لَيَصِفُ ا	فَلَهَا	كَانَتْ وَإِنْ وَاحِدَةً	تَرَكَ مَا تَلُكَا ه	فَلَهُنَّ	فَوْقَ نِسَاءٍ أَتْنَتَيْنِ	كُنْ فَإِنْ	لَا تُنْتَيْنِ ا	حَطْ	مِثْلُ	لِلذَّكَرِ	↑ Paradigmatic ↓
the half	she will have	if she was one	two- thirds of what he left	they will have	women over two	if they were	of the two female s	luc k	like	for the male is	
لَيَصِفُ ا	فَلَهَا	كَانَتْ وَإِنْ وَاحِدَةً	تَرَكَ مَا تَلُكَا ه	فَلَهُنَّ	فَوْقَ نِسَاءٍ أَتْنَتَيْنِ	كُنْ فَإِنْ	-	-	-	-	
the half	she will have	if she was one	two- thirds of what he left	they will have	women over two	if they were	-	-	-	-	
لَيَصِفُ ا	فَلَهَا	كَانَتْ وَإِنْ وَاحِدَةً	-	-	-	-	-	-	-	-	
the half	she will have	if she was one	-	-	-	-	-	-	-	-	

According to H. G. Widdowson (2005), when elements combine with others along a horizontal dimension, they enter into what is known as a syntagmatic relationship, and elements, which have the same potential appearance in the same environment, are said to be in a paradigmatic relationship. (p. 33).

Many of the most authentic exegeses, such as Ibn Katheer (D. 774 H.), Al-Qurtuby (D. 671 H.), and Al-Fakhr Al-Razy (544–606 H.) argue that the sentence /li—ððakari miθlu ħaðði-l?unθayayni/ is an ultimatum case of distributing the wealth after one’s death, as the portion of the male is as twice as the portion of the female, or the portion of the female is the one-half of the portion of the male, where they consider them the same. Yet, the researcher discusses this issue in a different linguistic way, providing a parallel point of view.

Applied to the verse, along the horizontal dimension of sentences at analysis, the structure has syntagmatic elements in *combination*. Along the vertical dimension (shown through the vertical axes A, B, and C), the

structure has paradigmatic elements in *association*. In this respect, the phrase /ʔaḏḏakar/ (i.e. 'the male') as a main constituent of the syntagmatic relation of the sentence 'for the male is like luck of the two females' is not skipped out of the context, while presuming the paradigmatic relation. The paradigmatic relation goes vertically; ascendantly to clarify the portion of 'if they were women over two', and descendantly to clarify the portion of 'if she was one', illustrating to whom the rest of portions will go. The difference between the axe A, and the axes B and C is the difference between *overt* and *covert*, where the word /ʔa-ḏḏakar/ (i.e. 'the male') is *overt* in the first sentence /li—ḏḏakari miθlu ḥaḏḏi-lʔunθayayni/, and *covert* in the two following sentences /faʔin kunna fawqa-θnatayni falahunna θuluθā mā taraka/ and /waʔin kānat wāhidatan falaha—nniṣfu/ as they (i.e. /ʔa-ḏḏakar/, /ʔal-ʔunθayayni/, /nisāʔan/ and /wāhidah/) are the offspring of the very addressee. The subordination occurs in the two later sentences 'if they were women over two, they will have two-thirds of what he left', and 'if she was one, she will have the half', shows that the former is already included in the same syntagm, and no need to be mentioned occasionally; otherwise, a sort of meaning redundancy will be occurred.

Hence, the sentence 'for the male is like luck of the two females', simultaneously, co-occurs with the following two sentences, as they are in the same syntagm, and in the same paradigm. Illustrating the point, syntactically, as it is mentioned in 3.2.3.2, the pronoun '*the women N*' (نون النسوة) attached to the verb /kunna/ (i.e. 'they were'), is a pregnant phor acts as a multi-referential one. It is, simultaneously, an anaphoric-cataphoric reference. Anaphorically, it refers to the previous antecedent /ʔalʔunθayayni/ (i.e. 'the two females'), and cataphorically, it refers to the following antecedent /nisāʔan/ (i.e. 'women'). The researcher would like to provide a new coinage so-called *cohesently*, gathering between *cohesively* and *coherently* to illustrate the point. Therefore, the context, cohesently, transfers from the stance of life to the stance of death, in order to distinguish between what is option (i.e. 'the bequest'), and what is obligation (i.e. 'the inheritance'), showing how money could be distributed in both; otherwise, where could one find how to distribute one's wealth during his span of life along The Holy Text?

Of the rest of verse no. (4/11), the researcher agrees the current interpretation of the most exegeses.

2.4. Transcendentalism

Transcendentalism is a philosophy of great effect, that ascends to be a trend in the late 18th century and 19th centuries. It is relied much on

the belief that *knowledge* is neither excluded in experience nor observation. It opposes, thereby, the experimental philosophy which says that *knowledge* is springing from experience. According to the philosophy of Transcendentalism, the solution of human problems implies in the free enhancement of the individual's emotions, and truth implies only in the world of spirit.

What man observes in the natural world is nothing but reflections of the world of spirit. People attain their knowledge of the natural world through their senses and apprehension, but they attain their knowledge of the world of spirit through another force the so-called 'mind'. 'Mind' is defined by the Transcendentalists as 'the realizing independent ability of what is real in a free way.' The elements of Transcendentalism in the modern platonic philosophy that belong to ancient Greece, are derived from A. Kant's (1787) *Critic of the Pure Reason* (نقد العقل المحض). This movement begins among the Unitarians in the United States as a philosophical, literary, religious, and social one. It gets its summit in the forties of the 19th century headed by R. W. Emerson (1803 – 1882). In his opinion, the natural world services the human, and provides him the ability to realize aesthetics around him. Emerson believes that people should attain knowledge through observation and reason. (Summarized and paraphrased from the Translation by Musa Wahba (1941-2017), of A. Kant's *Critic of the Pure Reason*, pp. 85–105.).

Noteworthy, employing Transcendentalism, the researcher prefers to explore new conceptions, connotations, interpretations, and to set a group of answerless questions in order to justify a new parallel view, of how to deal linguistically with the glorious Qur'an as an ideal pattern should be applied among Muslim people, compared to the ancient one.

From a Transcendentalist point of view, the researcher attempts to take a bold step to intensify the notion of the phrase /yūṣīkumu-llāhu fī ?awlādikum li—ōḍakari miθlu ḥaḍḍi-l?unθayayni/ (يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين) as it is not an inheritance case, but it is a case of distributing one's wealth during his lifetime, the issue of the phrase /fa?in kunna nisā?an fawqa-θnatayni falahunna θuluθā mā taraka (فإن كن نساء فوق اثنتين فلهن ثلثا ما ترك) that immediately follows, as it expresses the exceptions of inheritance cases, and the issue of the phrase /wa?in kānat wāḥidatan falaha—nniṣfu/ (وإن كانت واحدة فلها النصف) as it considers that the paternal uncle is of no right to share the apparent heirs their belongings. Hence he is excluded (محجوب) from being an apparent heir. That is to say, the verse wholly, includes both; distributing one's wealth in life and death, only within the family blood line exclusively.

Based on the technique of Transcendentalism, the researcher would like to consolidate his opinion with the usage of verse (4/82).

كَثِيرًا اٰخْتَلَفًا فِيْهِ لَوْ جَدُّوْا اَللّٰهَ غَيْرِ عِنْدِ مَنْ كَانَ وَلَوْ اَلْقُرْءَانَ يَتَدَبَّرُوْنَ اَفَلَا

(4/82)

/ʔafalā yatadabbarūna-lqurān walaw kāna min ʕindi ʔayri-llāhi awajadū fihi-xtlāfan kaθīrā/

علي {24 محمد:} ودلت هذه الآية، وقوله تعالى: (أفلا يتدبرون القرآن أم علي قلوب أفعالها) وجوب التدبر في القرآن؛ ليعرف معناه. فكان في هذا رد علي فساد قول من قال: لا يؤخذ من ، ومنع أن يتأول علي ما يسوغه لسان العرب. وفيه دليل علي تفسيره إلا ما ثبت عن النبي ، الأمر بالنظر والاستدلال وأبطال التقليد، وفيه دليل علي إثبات القياس. Qurtuby's exegese (2006, p. 477)

2.5. Life and Death

The researcher would like to admit a number of Arabic resources which may consolidate his point of view.

بني سلمة وأبو بكر في وسلم صلى الله عليه "وروى جابر أيضًا قال: عادني رسول الله يمشيان، فوجداني لا أعقل، فدعا بماء فتوضأ، ثم رش عليّ منه فأفقت. فقلت: كيف أصنع في تفسير القرطبي، "يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين" مالي يا رسول الله؟ فنزلت المجلد الثالث، ص 55، طبعة المكتبة التوفيقية.

"Gaber has narrated: The messenger of God – peace be upon Him – and Abu Bakar have visited me when I was ill, while they were walking in Bany Salamah, and they found me confused, and He asked for water and abluted, and He sprays some of the ablution water on me, then I awoke, I said: Oh Messenger of God, how do I in my treasure? Then the verse has been fallen down "Concerning your offspring, God bequeaths you, for the male is like the fortune of the two females" /yuṣīkumu-llāhu fī ʔawlādikum li-ḏḏakari miθlu ḥaḏḏi-l ʔunḥayayni/. (Al-Qurtuby: vol. 3, p. 55). "يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين"

The researcher sees that the dialogue which occurred between Gaber and The Messenger (PBUH) refers to that, Gaber has to do the action of distributing his treasure while he is still alive not after death, otherwise, how did Gaber feel confusion due to his treasure, if he was already dead?

This clarifies that the phrase "for the male is like fortune of the two females" is not an inheritance case, but a case of distributing one's treasure for his offspring during his life not after death.

: قول الله تعالى "يوصيكم الله في الرابعة – قوله تعالى : "يوصيكم الله في أولادكم" قالت الشافعية أولادكم" حقيقة في أولاد الصلب، أما ولد الابن وإنما يدخل فيه بطريق المجاز؛ فإذا حلف لا ولد له، وله ابن لم يحنث.

Forth, Shafaians (الشافعية) say that the phrase "يوصيكم الله في أولادكم" "Concerning your offspring, God bequeaths you" /yuṣīkumu-llāhu fī ʔawlādikum/ is actually for offspring, but the grandson is, metaphorically,

maintained within the immediate son. If a man swears at he has no son while he has a grandson, then he does not lie. (Al-Qurtuby: vol. 3, p. 56).

In his exegesis, Al-Razy says:

(القسم الثاني) ما إذا مات وخلف الإناث فقط، بين تعالى أنهن إن كن فوق اثنتين، فلهن الثلثان، وإن كانت واحدة فلها النصف، إلا أنه تعالى لم يبين حكم البننتين بالقول الصريح، واختلفوا فيه، فعن ابن عباس أنه قال: الثلثان فرض الثلاث من البنات فصاعداً، وأما فرض البنتين فهو النص، (فإن كن نساءً فوق اثنتين فلهن ثلثا ما ترك) وكلمة (إن) في اللغة: واحْتُجَّ عليه بأنه تعالى قال للاشترط، وذلك يدل على أن أخذ الثلثين مشروط بكونهن ثلاثاً فصاعداً، وذلك ينفي حصول الثلثين للبنتين. الفخر الرازي. الجزء التاسع، ص 212. دار الفكر للطباعة والنشر والتوزيع.

Second section, in case that the deceased person has left only females, God clarifies that if they were above two females, they will have *the two-thirds* of what he left, and if she was only one, she will have *the half* of what he left. Yet, God does not explicitly clarify the ordinance of the two daughters. The interpreters were confused about this. Iben Abbas said: *the two-thirds* is the ordinance of the three daughters and above, but *the half* is the ordinance of the two daughters. Iben Abbas has been protested by others, as The Lord said: “If they were women above two, they will have *the two-thirds* of what he left”. /fa?in kunna nisā?an fawqa-θnatayni falahunna θuluθā mā tarak/. (فإن كن نساءً فوق اثنتين فلهن ثلثا ما ترك). The subordinator *If* is a conditional one, that is to say, that having *the two-thirds* is provided by being *three women daughters* **and** upward (above), which, in turn, negates having *the two-thirds* for the two daughters **or** upward (above). (Al-Razy: vol, 9, p. 212).

The thesaurus of *The Congregation of the Arabic Language* 1990, *The Holy Qur'an Segments Thesaurus*, presents some definitions of the singular and the plural form of the segment *offspring* /walad/ (ولد) as follows:

وضعنهم بعد مدة وُلِدَ: صار له ولد، وأولاد: جمع ولد، وهو المولود ذكراً كان أو أنثى، وولدتهم: الحمل.

(The Holy Qur'an Segments Thesaurus (1990). vol. 2, p. 501).

It also presents some definitions of the singular and the plural form of the segment *male* /ðakar/ (ذكر) as follows:

ذَكَرَ: ضد أنثى، وذُكِرَ: جمع ذكر، والذُّكُور: جمع الذكر.

The Holy Qur'an Segments Thesaurus (1990). vol. 2, pp. 438-39.

The definitions assert that the segment *male* is antonymous to *female*. That is to say, there is a considerable difference between the two concepts: a) gender, and b) attribution.

2.6. Competence and Performance.

According to [Chomsky](#) (1965), Competence is the system of linguistic knowledge possessed by [native speakers](#) of a [language](#). It is distinguished from [linguistic performance](#), which is the way a language competence system is used in communication. He introduced this

concept in his elaboration of [generative grammar](#), where it has been widely adopted and competence is the only level of language that is studied. Competence is the ideal language system that enables speakers to produce and understand an infinite number of sentences in their language, and to distinguish grammatical sentences from ungrammatical sentences. This is unaffected by "grammatically irrelevant conditions" such as speech errors. Chomsky differentiates competence, which is an idealized capacity, from [performance](#) being the production of actual utterances.

According to him, competence is the ideal speaker-hearer's knowledge of his or her language and it is the 'mental reality', which is responsible for all those aspects of language use, which can be characterized as [linguistic](#).

Clarifying the real difference between competence and performance, Chomsky separates competence and performance; he describes competence as an idealized capacity that is located as a psychological or mental property or function, and *performance* as the production of actual utterances. In short, 'competence involves knowing' the language, and 'performance involves doing something' with the language. The difficulty with this construct is that it is very difficult to assess competence without assessing performance. In this respect, Chomsky (1965) distinguishes between competence and performance saying:

We thus make a fundamental distinction between competence (the speaker-hearer's knowledge of his language) and performance (the actual use of language in concrete situations). Observed use of language (...) may provide evidence as to the nature of this mental reality, but surely cannot constitute the actual subject matter of linguistics, if this is to be a serious discipline." (1965, p. 4)

Newby, D. (2012) asserts:

A record of natural speech will show numerous false starts, deviations from rules, changes of plan in mid-course, and so on. The problem for the linguist, as well as for the child learning the language, is to determine from the data of performance the underlying system of rules that has been mastered by the speaker-hearer and that he puts to use in actual performance. In this, the difference between both could be said as: 'Performance is the way to judge Competence'. (p .15)

Chomsky's point of view of competence and performance is perfectly applied to the verse:

أَنْتَيْنِ فَوْقَ نِسَاءٍ كُنَّ فَإِنَّ الْأُنثَيْنِ حَظٌّ مِثْلُ لِلذَّكَرِ ^ط أَوْلَادِكُمْ فِي اللَّهِ يُوصِيكُمُ
النِّصْفُ فَلَهَا وَاحِدَةٌ كَانَتْ وَإِنْ تَرَكَ مَا ثَلَاثًا فَلَهُنَّ ^ط

Ali and Haleem translate /ʔawlādikum/ as children and /nisāʔan/ as daughters, where no equivalence between ST and TT, and Monoglossia replaces Heteroglossia, which results a clear deviation in the form, function, and meaning.

This reflects lack of competence as an authentic translation from the part of two translators, and intensifies the performance as a cultural translation. According to Newmark (1984,p. 42, 1988, p. 48), he states that cultural translation (monoglossic) may be inferior to the original, since it involves loss of meaning (the force of message), whereas authentic translation (heteroglossic) may be better as it gains force and clarity what it loses in semantic content.

Table 5: Features of Cultural Translation and Authentic Translation

#	Cultural translation	Authentic Translation
1	Monoglossic.	Heteroglossic
2	Translator-based.	Text-language-based
3	Pursues translator's thought process.	Pursues translator's intention.
4	Related to thoughts.	Related to text.
5	Concerned with author as individual.	Adapts and makes thoughts and cultural content of original text accessible to reader.
6	Effect-oriented.	Semantic-and-syntactic-oriented.
7	Free translation.	Bound/Literal Translation.
8	Effective.	Informative.
9	Easy reading, more natural, simpler, clearer, more direct, superficial, conventional, conforming to particular register of language, but longer.	Usually more awkward, more detailed, difficulty credible, more complex, deeper, but briefer.
10	Social.	Textual.
11	Target-language based	Source-language based
12	Less powerful	More powerful
13	Translator has the right to correct and to improve the logic and style of the original, clarifies ambiguities, jargons, normalize	Translator has no right to adapt, to improve, or to correct.

	bizarre personal usage.	
14	May improve the original to gain force and clarity, despite loss in semantic content.	Always inferior to the original because of loss of meaning.
15	Ephemeral and temporal	Out of time and local places “eternal”.
16	Embroidering, a stylistic synonymy, provided the facts are straight and the reader is suitably impressed.	Inaccuracy is always wrong.
17	Fulfils one particular function.	Wide and universal.
18	Target: a “satisfactory” version, (i.e. a successful act).	Target: a “true” version, (i.e. an exact statement).
19	Sometimes a product of a translation team.	Usually a work of one individual translator.
20	Basically the work of translating is a craft.	Basically the work of translating is a science.
21	Gives message	Gives meaning.

2.7. Authorial (1st Person) vs. Non-Authorial (2nd & 3rd Person) Affect

Authorial (1st Person) and non-Authorial (2nd & 3rd Person) Affect, together as a technique, is an evaluative one whereby the reader can provide a canonical assessment to identify instances of authorial Affect and non-authorial Affect. Martin (1997) theorizes in a great detail, to what extent and how this technique could be employed analyzing the affectual choices. According to him, Martin illustrates:

The most obvious rhetorical function of such a use of Affect is to indicate an attitudinal position towards person or thing or situation which triggers the emotion. Phenomena which trigger positive emotions are to be viewed positively, and phenomena which trigger negative emotions are to be viewed negatively. But, the rhetorical functionality of such meanings is rather more complicated than this. Such emotional assessments reside entirely in the individual subjectivity of the speaker/writer. It is an entirely *personalised and individualised* mode of evaluation and various rhetorical consequences follow from this. Through such ‘authorial Affect’, the speaker/writer strongly foregrounds one’s subjective presence in the communicative process. Through this revelation of emotional response, one seeks to establish an interpersonal rapport with the reader in the sense that, for the evaluation to carry any rhetorical weight, the

reader must see this *personalised response* as in some way relevant, significant, valid, justified, or at least understandable. Thus, by the use of such Affect, the writer bids to establish an interpersonal bond with the reader to the extent that the reader agrees with, understands, or at least sympathizes with that emotional reaction. The writer is the source of the emotion by which the evaluation is conveyed and hence takes some responsibility for that evaluation. But we also need to consider instances where it is not the author's emotions which are described but those of other human individuals.

The sub-title, 1.8., involves the writer/speaker indicating how they have responded emotionally to person, thing, happening, or situation being evaluated. Obviously they thereby undertake responsibility for that attitudinal value assessment. The researcher sees that such technique has a considerable value in analyzing the phrase

الْأُنثَيَيْنِ حَظٌّ مِثْلُ لِلذَّكَرِ أَوْلَادِكُمْ فِي اللَّهِ يُوصِيكُمْ

/yūṣīkumu-llāhu fī ?awlādikum liḏḏakari miṭlu ḥaḏḏi-l?unṯayayni/, ‘God bequeaths you, concerning your offspring, for the male is like the fortune of the two females’. (The researcher’s translation). The phrase /yūṣīkumu-llāhu/, as for the 2nd and 3rd person, is an affectual value, as it, simultaneously, includes feelings of satisfaction for the males and dissatisfaction for the females, or at least it implies an inner conflict resulting the interrogation, ‘why so?’.

Rhetorically, the attributed evaluator (i.e. ‘God’) acts as if He is a surrogate, so to speak, for the non-authorial (i.e. ‘people’), but He offers them a bequest neither wrapped in an obligative performative action nor in an imperative form, with neither cue phrases nor signalling phrases, referring to that it is an inheritance case, but it, implicitly, asserts that it is a case of distributing one’s wealth while he is still alive. This is because the style of the phrase is a discursive one, and there is no any discursive style could be delivered to a deceased person.

Under the title Clause: *Types of Exchange, Speech Functions and Grammatical Mood* and the sub-title *Exchanges* writes N. Fairclough (2004, pp. 106-109): An ‘exchange’ is a sequence of two or more conversational ‘turns’ or ‘moves’ with alternating speakers, where the occurrence of move I leads to the expectation of move 2. Fairclough distinguishes two main categories of expectation of exchange, *activity exchange* (often oriented to non-textual action) and *knowledge exchange*, where the later is inserted within the former, and the former is delayed to the completion of the later. *Activity exchange* is doing things, or getting things done, rather than (just) saying thing.

Applied to the phrase /yūṣīkumu-llāhu fī ʔawlādikum liḏḏakari miḥlu ḥaḏḏi-lʔunḥayayni/, the phrase /yūṣīkumu-llāhu/, is a *knowledge exchange* by the Addressor/Authorial (i.e. 'God'), and the phrase /liḏḏakari miḥlu ḥaḏḏi-lʔunḥayayni/ is an *activity exchange* by the addressee/non-authorial (i.e. 'people who are aware of God's command'), in which it must be done/obeyed by them, and not by anyone else.

According to Stageberg, N. C. (1965, p. 184), the same phrase patronizes pattern # 6 of the English sentence as follows:(N1 + TrV + N2 + N3), which functionally, N1 indicates the subject, TrV indicates the transitive verb, N2 indicates IO/indirect object, and N3 indicates DO/the direct object. In this, the phrase is a mere Verbal Declarative Sentence (VDS).

According to Baker's (1992) *Thematic Structure Theory in Translation*, we could compare nominalization and verbal forms in the theme position. Like Brazilian Portuguese, and Spanish, is Arabic language, which Baker calls (verb-inflected languages). These languages often place the verb in the first or 'theme' position/slot. The mentioned phrase consists of five main constituents starting in: 1) TrV يوصي /yūṣī/. 2) N2/IO the 2nd person pronoun /kum/. 3) NI/subject /ʔallāhu/. 4) pp /fiʔawlādikum/ (the recipient in the semantic role), 5) N3/DO (noun clause/declarative sentence). A transposition has occurred, where rheme transposes theme. As a logical result, neither N1 nor N2 nor N3 are dead. As the non-authorial/2nd person is already the addressee, how come the non-authorial who is the deceased person, in this case, could be addressed as a one of the two interactants of the discourse, unless he is actually alive? The researcher asks!

2.8. Simile

1.8.1. Definition of Simile

'Figurative language is of great value. It adds clearness to our speech; it gives it more force; or it imparts to literature beauty.' (Webster, 1900, p. 258).

Beardsley (1950) introduces the distinction by distinguishing between 'closed' and 'open' simile. In a closed simile such as 'Your smile is precious as a jewel.', the scope is narrowed, as it is explicitly stated the respect in which the compared elements are similar or not. On the contrary, in an open simile like 'Your smile ia as a jewel.' One must resort to the context, world knowledge and cultural background to be able to guess the source of the comparison.

In their book, *The Routledge Dictionary of Literary Terms*, Peter Childs, and Roger Fowler (2006) define: Simile is a comparison,

discursive, tentative, in which the ‘like’ or ‘as . . . as’ suggests, from the viewpoint of reason, separateness of the compared items. Because simile is usually a pointedly rationalized perception, it has none of the revelatory suddenness of metaphor nor expresses and demands the same degree of mental commitment to the image. Instead, it presents itself as a provisional, even optional, aid whose function is explanatory or illustrative. Simile appeals to what we already know about things, metaphor invites the imagination to break new ground; for this reason, we can pass an evaluative judgement on simile, whereas we must either take or leave a metaphor. (pp. 218-219).

In Britannica, Simile is a figure of speech involving a comparison between two unlike entities. In [simile](#), unlike the metaphor, the resemblance is explicitly indicated by the words ‘like’ or ‘as’. The common heritage of [simile](#) in everyday speech usually reflects simple comparisons based on the natural world or familiar domestic objects, as in “He eats like a bird,” “He is as smart as a whip,” or “He is as slow as molasses.” In some cases the original aptness of the comparison is lost, as in the expression “dead as a doornail.” A simile in [literature](#) may be specific and direct or more lengthy and complex.

<https://www.britannica.com/art/simile>.

As well, Beardsley (1950) introduces the distinction by distinguishing between ‘closed’ and ‘open’ simile. In a closed simile such as ‘Your smile is precious as a jewel.’, the scope is narrowed, as it is explicitly stated the respect in which the compared elements are similar or not. On the contrary, in an open simile like ‘Your smile ia as a jewel.’ One must resort to the context, world knowledge and cultural background to be able to guess the source of the comparison.

1.8.2. The Male vs The Two Females

Rhetorically, according to Suzanne Mpouli (2016), the comparative sentence, such a simile, of course, has the canonical structure of the comparative construction. A simile and a literal comparison differ only in terms of semantics: a simile uses world knowledge to help deduce and picture specific features of an entity in relation to another entity which generally belongs to a different semantic domain while a comparison merely states whether two entities are equal or not. In addition, on the surface, a type of grammatical constructions, referred to as pseudo-comparisons, has exactly the same syntactic structure as literal comparisons and consequently, similes. In fact, in some cases, markers of comparison convey an estimation ‘approximation’, highlight a function ‘identification’, introduce a hyponym ‘exemplification’ or coordinate terms ‘coordination’.

As so, the obvious resemblance occurred between tenor/source (i.e. ‘the male’) and the vehicle/target (i.e. ‘the two females’) of the verse (4/11) in the declarative sentence /liḏḏakari miθlu ḥaḏḏi-l?unθayayni/ لِّلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ , does not perplex much the commentators, to the extent that they only pour their great interest out into the formula of (one = two) that clarifies, from their point of view, the priority of males to females. As the main elements of simile are four; tenor/source, comparing marker, vehicle/target, and respect (paraphrased, p. 90), these four elements have to be taken, rhetorically, into consideration, especially the most important one that conveys the qualities from tenor/source into vehicle/target, the comparing marker. In this respect, the researcher would like to set an example through a schedule, illustrating the point.

Table 6: Example of Simile.

parameters	tenor/source	comparing marker	vehicle/target	respect
Queen is like the rose	Queen is	like	the rose	Qualities of beauty, softness, odour, colouring, cheerfulness, and etc.
حَظِّ مِثْلُ لِّلذَّكَرِ الْأُنثَيَيْنِ	لِّلذَّكَرِ	مِثْلُ	حَظِّ الْأُنثَيَيْنِ	Like above, qualities of amount, portion, priority to choose their portion first, priority to leave what they do not want equal as twice as they choose, and etc.
/liḏḏakari miθlu ḥaḏḏi-l?unθayayni/	/liḏḏakar i/	/miθlu/	/ḥaḏḏi-l?unθayayni/	* * * * *

As the commentators almost skip the rhetorical main role of using the comparing marker /miθl/ (i.e. ‘like’), it appeals to the researcher to spot its vital semantic importance. The meaning resulted/inferred from such simile is that the respect, which implies the qualities, clearly emerges in the vehicle/target (i.e. ‘/ḥaḏḏi-l?unθayayni/’). That is to say, the base of distributing the begetter’s wealth comes from determining the fortune of the two females first, and then, comes the fortune of the male as a canonical portion compared to them. Besides, the fortune of the male is not as perfectly as the fortune of the two females, but it is like or similar to. Finally, the two fortunes are alike, not perfect.

1.9. Specimen of Distributing Inheritance (Suggested)

On the basis of what has been mentioned under the title 4.4, *Inheritance and its subtitles*, the researcher would like to present a suggested specimen of distributing one's wealth in life and death, as a parallel debatable point of view. This specimen is based on eleven inferred parameters directly from the ST. These parameters are: 1) general cases of distribution, 2) beneficiaries, 3) basis of distribution, 4) case study of the beneficial, 5) case study of the deceased person, 6) the term of amount, whether luck or portion, 7) conditions of distribution, whether related to father, husband, wife or beneficiaries, 8) key word, 9) to whom the rest of the portion goes?, 10) verse; wording, transcription, and translation, 11) classification of portion, whether real or designated. The three main determiner inheritance verses are (4/12), (4/12), and (4/176).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ (4/11)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمُ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمُ ۚ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورِثُ كَلِيلَةً أَوْ امْرَأَةً وَوَلَدٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ

وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ (4/12)

بَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلِيلَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَوَلَدٌ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضَلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦٦﴾ (4/176)

Just for studying purposes, once we divide these verses into definite syllables, then, we find sixteen distributing cases, as follows:

1- يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

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The highlighted constituents reflects the key words that refer to whether the case is inheritance one or a case of distributing one's wealth while still alive. Such division is illustrated in a schedule as an attempt to provide a parallel point of view of distributing one's wealth as follows:

Table 7: Suggested Specimen of Distributing One's Wealth in Life and Death.

#	General Cases		Beneficials	Base of Distribution	Case Study of the Beneficials	Case Study of the Deceased Person	Term of the Amount		Conditions of Distribution				Key Word	To Whom the Rest of Portion Goes?	Verse			Classification of Portion (نوع الحصة)	
	Bequest 'case of life'	Inheritance 'case of death'					Fortune	Portion	Of the Deceased Father	Of the Deceased Wife	Of the Deceased Husband	Of the Alive Beneficials (agreed on)			wording	Transcription	Translation	Real حصة عينية	Designated حصة حدوة دية

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1	Bequest	offspring	gender (male/female)	a male + 2 females '3 persons: an exclusive case'		two amounts for the male and one for the female or redouble						the attached 2 nd person plural pronoun "كم" in the word يوصيكم	if not a male and 2 females, all are shared in equal	يُوصِيكُمُ اللَّهُ أَوْلَادِكُمْ فِي الَّذِكْرِ مِثْلَ حِظِّ الْأُنثَيَيْنِ	/yūṣīkumu- llāhu fī ?awlādikum liḏḏakari miθlu ḥaḏḏi- l?unθayayni/	Concerning your offspring, God recommends you: for the male is like the luck of the two females	فَرِيضَةٌ مِّنْ أَللَّهِ
2	inheritance	daughters	attribution (women)	above two			2/3 of what he* left					what he* left تَرَكَ مَا	the rest of males and females are shared in the 1/3 equally	فَإِنْ كُنَّ نِسَاءً فَوْقَ أُثْتَيْنِ فَلَهُنَّ ثُلُثًا تَرَكَ مَا	/fa?in kunn anisā?an fawqa— θnatayni falahunna θuluθā mātaraka/	if they were women over two, they will have two-thirds of what he left	فَرِيضَةٌ مِّنْ أَللَّهِ
3	inheritance	daughter	gender and number	a female (only one)			1/2 of what					what he*	the	وَإِنْ	/wa?in kānat wāḥidatan		فَرِيضَةٌ

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							he left				left تَرَكَ مَا	rest of brothers are shared in the 1/2	كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ	falaha-nnişfu/	and if she was one, she will have the half	مِنْ أَلَلِّهِ
4	inheritance	parents	attribution (fatherhood)	father and mother (not the begetters)	has offspring	father and mother	1/6 of what he left for each 'father and mother'				what he* left مِمَّا تَرَكَ	4/6 for offspring equally	وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا أَلْسُدُسٌ مِّمَّا تَرَكَ كَانِ إِنْ لَهُ وَوَلَدٌ	/wali?abawai hi likuliwāhidin minhuma-ssudusu—mimmā taraka ?in kāna lahu waladun/	and for his parents is the one-sixth for each of what he left, if he has offspring	فَرِيضَةً مِّنْ أَلَلِّهِ
5	inheritance	parents	attribution (fatherhood)		has no offspring	father and mother	1/3 for his mother				parents are the heirs وَوَرَثَهُ	2/3 for the father	لَمَّا فَانَ لَهُ يَكُنْ وَوَلَدٌ وَوَرَثَهُ	/fa?in lam yakun lahu waladun wawriθahu ?abawāhu fali?ummihi-θθuluθu/	if he has no offspring and his parents inherit him, his mother has	فَرِيضَةً مِّنْ أَلَلِّهِ

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														أَبَوَاهُ فَلِأُمَّه الَّتَلَّتْ ^c		the one-third		
6	inheritance	parents	attribution (fatherhood)		Has sibling (brothers and sisters)		1/6 For his mother	after consuming a bequest or a debt				parents are the heirs وَوَرِثَهُ	1/6 for the father (applied to case #4), and 2/6 for brothers and sisters equally	فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّه الَّتَلَّتْ	/fa?in kāna lahu ?ixwatun fali?umm- ihi- ssudusu/	if he has siblings, the one-sixth is for his mother	فَرِيضَةٌ مِّنْ أَللَّهِ	
7	inheritance	husband	attribution (Wedlock)		has no offspring		1/2 of what they* left				from what they* left تَرَكَ مَا	1/2 for her brothers and sisters equally	وَأَلَيْكُمْ نِصْفُ تَرَكَ مَا أَزْوَاجِكُمْ لَعَلَّ إِنْ يَكُنَّ لَهُنَّ وَأَلَدٌ	/Walakum nişfu mātaraka ?azwājukum ?in lam yakun lahunna waladun/	and you inherit half of what your wives leave, if they have no offspring	— لِ تِ وَدُ مُ ح أَللَّهِ		
8	inheritance	husband	attribution		Has offspring		1/4 of	after consum-			from what	offspring	كَانَ فَإِنْ	/fa?in kāna			—	

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				(wed-lock)			what they* left		ing a bequest or a debt		they* left مِمَّا تَرَكَنَّ ^e	are shared in 3/4 equally	وَلَدٌ لَّهُنَّ فَلَکُمْ الرُّبْعُ مِمَّا تَرَكَنَّ ^e	lahunna waladun falakumu-rribuçu mimmā tarakna/	if they have offspring, you will have the one-fourth of what they left	لَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ ^e
9	inheritance	wife	attribution (wed-lock)		has no offspring		1/4 of what YOU* left				from what you* left مِمَّا تَرَكَتُمْ	3/4 for his brothers and sisters equally	وَلَهُنَّ الرُّبْعُ تَرَكَتُمْ مِمَّا لَمْ يَنْ يَكُنْ وَلَدٌ لَّكُمْ ^e	/walahunna-rribuçu mimmā taraktum ?in lam yakun lakum waladun/	and they will have the one-fourth of what you left, if you have offspring	لَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ
10	inheritance	wife	attribution (wed-lock)		Has offspring		1/8 of what YOU* Left		after consuming a bequest or a debt		what you* left مِمَّا تَرَكَتُمْ ^e	offspring are shared in 7/8 equally	كَانَ فَإِنْ وَلَدٌ لَّكُمْ الَّذِينَ فَهِنَّ مِمَّا تَرَكَتُمْ ^e	/fa?in kāna lakum waladun falahunna-θumunu mimmā taraktum/	if you have offspring, they will have the one-eighth of what you left	لَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ ^e

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1	1	inheritance	sibling (a brother or a sister)	attribution and gender (brotherhood; a male or a female)	a brother or a sister	/kalālah/* has sibling (a brother, a sister or both)	1/6 for each brother and sister (only two) or 1/6 for one if only one					he is inheritable يُورَثُ	4/6 for his/her wife/husband in case of two siblings, or 5/6 for his/her wife/husband in case of one sibling	كَانَ وَإِنْ رَجُلٌ يُورَثُ كَلَالَةً أَمْرَأَةً أَوْ أُخًّ وَوَلَةً أَوْ أُخْتًا أَوْ وَاحِدٍ فَلِكُلِّ مِّنْهُمَا السُّدُسُ	/wa?in kāna rajulun yūraθu kalālatan ?awimra-?atan Walahu ?axun ?aw ?uxtun Falikuli wāhidin minhumas-sudusu/	and if it is an inheritable kalālatun man/woman, (left neither ascendants nor descendants), but has left a brother or a sister, each one of them has the one-sixth	ل	ت	و	د	ح	اللّٰه
2	2	inheritance	siblings (brothers and sisters)	attribution and gender (brotherhood; more than one male and more than one female) indefinite number	brothers and sisters	/kalālah/* Has siblings (brothers and sisters)	all of them are shared in the 1/3				after consuming a bequest or a debt (with no loss)	he is inheritable يُورَثُ	2/3 for his wife	كَانُوا فِإِنْ أَكْتَرَ مِنْ ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ	/fa?inkānū ?akθara min ḏālika fahum ?urakā?u fi-θθuluθi/	if they are more than that, they share the one-third	ل	ت	و	د	ح	اللّٰه

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1 3	inheritance	sibling (sister)	Attribution, gender, and number (brotherhood; one female) (definite number)	a sister	/kalālah/** has no offspring and has a Sister	1/2 of what s/he left						/halaka / هَلَكَ, and what he* left تَرَكَ مَا	1/2 for the rest of brothers equally	يَسْتَفْتُونَكَ اللَّهُ قُلِي يُفْتِيكُمْ الْكَلَالَةَ فِي أَمْرٍ وَإِنْ هَلَكَ لَيْسَ وَلَدٌ لَهُ أُخْتُ لَهُ فَلَهَا نِصْفُ تَرَكَ مَا	/yastaftū-naka quli-llāhu yufūkum fi-lkalālati ?inimru?un halaka laysa lahu waladun walahu ?uxtun falhā nişfu mātaraka/	they inquire you a legal opinion, say: God gets you inquired about /?alkalālati/, if someone dies with no offspring and has a sister, she will have half of what he left	وَسَيِّدٍ يَبِينُ يُ اللَّهُ مُ ك ر أَنْ لَمَوْ نَض
1 4	inheritance	sibling 'brother'	attribution gender, and number (brotherhood;	a brother	has no offspring	1/1 of what she left						he inherits her يَرِثُهَا		يَرِثُهَا وَهُوَ إِنْ يَكُنْ لَمْ وَلَدٌ هَا	/wahuwa yariθuhā ?il—lam yakun lahā waladun/	and he inherits her, if she has no offspring	وَسَيِّدٍ يَبِينُ يُ اللَّهُ

				One man/male (definite number)														ك أ ن ل م أ ن ن ظ
1 5	inheritance	sibling 'sisters'	attribution, gender, and number (brotherhood; two females)	two sisters (definite number)			2/3 of what he left					of what he* left	1/3 for the rest of brothers equally	كَانَتَا فِإِنْ أَتْتَتَيْنِ فَلَهُمَا الَّتَيْنِ تَرَكَ مِمَّا	/fa?in kānata— θnatayini falahuma- θθuluθāni mimmā taraka/	if they were two females, they will have the two-third of what he left		م ي ب ي ن م ك ر أ ن ل م أ ن ن ظ
1 6	inheritance	sibling (brothers and sisters)	Attribution, and gender (brotherhood; men, males,	(indefinite number)			Two amounts for the male and one for the female					/halaka / هَلَاكَ, and of what he* left		وَإِنْ كَانُوا إِخْوَةً رِجَالًا	/wa?in kānū ?ixwatan rijālaw— wanisā?an faliθθakari miθlu ħaθθi- l?unθay- ayyini/	and if they were siblings (men and women), for the male is like the		ي ب ي ن م ك ر أ ن ل م أ ن ن ظ

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			women, or females)									تَرَكَ مِمَّا	وَوَسَاءٍ فَلْيَدَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ	luck of the two females		كَ رَ أَنَّ لَوْ نَضَّ
--	--	--	--------------------	--	--	--	--	--	--	--	--	---------------	---	-------------------------	--	------------------------------------

He*: The deceased person

They*: Wives

You*: Husbands

/kalālah/*: A person, whether a man or a woman, has neither ascendants nor descendants, but s/he is married (has current spouse).

/kalālah/**: A person, whether a man or a woman, has neither ascendants nor descendants nor spouse, as s/he is not married.

2.10. Conclusion

This paper includes the application of the theories to the verses of inheritance at study concerning the Qur'anic concepts and terms, clarifying the most important semantic role of them, such as, bequest and inheritance, bequest and recommendation, and portion and fortune. Syntagm and paradigm are also illustrated to clarify how one can infer the meaning, hence, how to render the ST. The paper offers a transcendental point of view of deducing the most appropriate meaning of ST, and attaining a new perspectives of the verses at study. It presents a number of comparisons between bequest and inheritance, portion and fortune in life and death. Besides, according to Newmark, it presents features of cultural and authentic translation. In detail, it surveys how Martin's appraisal model and others are applied to verses at study. It shows the rhetoric difference between the male and the two females through beardsley's concept of Simile. It presents a suggested specimen of distributing inheritance.

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- As for inheritance rules, the researcher proofs that bequest has priority to inheritance, because the former has been mentioned 12 times, and the later has been mentioned 3 times.
- 2- The structure /yūṣīkumu-llāhu fī ?awlādikum li—ḏakari miθlu ḥaḏḏi-l?unθayayni/

لِلذَّكَرِ أَوَّلِدِكُمْ فِي اللَّهِ is not an inheritance case, but it is a case

الْأُنثَى حِطَّ مِثْلُ

of distributing one's wealth while he is still alive. Yet, it is provided by one condition;

the number of female is as twice as the number of males.

- 3- Rhetorically, as number 2 is a case of distributing one's wealth while he is still

alive, the two females have to choose their fortune first as they are the basic of

distribution, and what they take is *like* what they leave for the male.

- 4- Bequest relates to people who have a biological relationship and to the close

- relatives, who are not apparent heirs, (offspring and begetters).
- 5- Inheritance relates to people who are responsible for guardianship and patronage, whether they have a biological relationship or not, (sons and parents).
- 6- Bequest, as an Arabic constituent, provides two main aspects; bequest and recommendation, where the former is *financial* and the later is *ethical*.
- 7- /ʔalḥaḏḏ/ الحظ (i.e. 'fortune') belongs to life, while /ʔa-nnaṣīb/ النصيب (i.e. 'portion') belongs to death. This is consistent throughout the whole Text.
- 8- Syntagm and paradigm assert that the male is not excluded out of the context of inheritance, when applying the verse
- ع النَّصْفُ فَلَهَا وَاحِدَةٌ كَانَتْ وَإِنْ تَرَكَ مَا تُلْثًا فَلَهُنَّ اثْنَتَيْنِ فَوْقَ نِسَاءٍ كُنَّ فَإِنْ
- /faʔin kunna nisāʔan fawqa-θnatayni falahunna θuluθā mā taraka waʔin kānat wāhidatan falaha—nniṣfu/, but he is included.
- 9- Paternal uncle and/or his offspring is perfectly excluded out of the process of inheritance, where inheritance is exclusive to the family blood line.
- 10- The grandson of the deceased father is an apparent heir, where he is not supposed to be favoured the so-called الوصية الواجبة /ʔal-waṣiyyah ʔal-wājibah/.
- 11- Equation is the main principle of distributing one's wealth when he is deceased, unless what is literally mentioned in the Qur'anic Text.

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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