Assessment of some Selected Translations of Ihtibak in Qur'an: A Pragmatic Approach

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Abstract

The main goal of the present paper is the assessment of three translations of ihtibak in some selected Qur'anic verses, through a pragmatic analysis using Speech Act Theory's illocutionary act by Austin. The study is conducted on three levels: pragmatic, ihtibak, and translation levels. Pragmatic level has considered elaborating the intended meaning of reciprocal ellipsis contextually, based on three exegetes; Ibn 'Adel, Al-Tabry, and Al-Qurtuby. Secondly, ihtibak level considers the clarification of ihtibak parts, the deep structure, and the type of ihtibak. Ihtibak is divided into five types; oppositional, similar, negative versus affirmative, analogical, and mixed. In brief, oppositional ihtibak relies on the concept of oppositeness, where antonyms are employed to clarify ihtibak, similar ihtibak is based on the sameness concept of meanings between the ihtibak components, negative versus affirmative ihtibak is the type in which the first part negates a word that is affirmed in the second; while the second part negates a word that is affirmed in the first, analogical ihtibak relies mainly on the presence of some common features between the two parts, but not a typical similarity like the one observed in similar ihtibak, and mixed ihtibak combines two types within one verse. Finally, translation level assesses the translations by Itani, Yuksel et al, and Abdel Haleem to confirm how good are these translations in rendering the intended meaning of the verses into English. However, Abdulrahman (2012) has provided some translations that are assessed as well.

مستخلص

الهدف الرئيسي من هذه الورقة هو تقييم ثلاث ترجمات لمفهوم "الاحتباك" في بعض الآيات القرآنية المختارة، من خلال تحليل تداولي باستخدام نظرية (Speech Act Theory) لجون أوستن، وخصوصًا (Illocutionary Act). تُجرى الدراسة على ثلاثة مستويات: المستوى التداولي، ومستوى الاحتباك، ومستوى الترجمة .

في المستوى الأول، تم توضيح المعنى المقصود من الحذف المتبادل (الاحتباك) سياقاً، بناءً على ثلاثة مفسرين: ابن عادل، والطبري، والقرطبي. ثانيًا، يعنى مستوى الاحتباك بتوضيح أجزاء الاحتباك، وبنائها العميق، ونوع الاحتباك. يتم تقسيم الاحتباك إلى خمسة أنواع: الاحتباك التضادي، الاحتباك التماثلي، الاحتباك المنفي المثبت، الاحتباك التناظري، والاحتباك المشترك. وأخيرًا، يقيم المستوى الخاص بالترجمة الترجمات التي قدمها Itani, Yuksel et al., and Abdel Haleem لتحديد مدى جودة هذه الترجمات في نقل المعنى المقصود للآيات إلى اللغة الإنجليزية. أيضاً، قدم عبد الرحمن (2012) بعض الترجمات التي تم تقييمها أيضًا.

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1. Introduction

The Glorious Qur'an is the primary source of regulations for Muslims, and a text rich in rhetorical phenomena. Thus, rendering its meanings into various languages including English, becomes imperative. Despite being extensively studied, the Qur'an remains a prolific text that is prolific in linguistic and rhetorical phenomena, characterized by its unique rhetorical style. Meaning of rhetorical phenomena, ihtibak is an example, may vary across languages and cultures, if translated literally. Therefore, attention must be paid to the rhetorical phenomena of Qur'an when translating it in an attempt to accurately render them into other languages and cultures.

Ihtibak is one of the rhetorical devices that is commonly used in the Glorious Qur'an. It is defined by Al-Biqaa'ii (1969, vol. 4, p. 263) to be a kind of ellipsis that includes two sentences in which a word or a phrase is deleted from each sentence and what indicates it is mentioned in the other. Additionally, Al-Siglimasy (1980, p. 195) provides a definition of ihtibak to be a compound statement in which there are four components, the relationship between the first to the third is the same as the second to the fourth. Here he refers to two mentioned and two omitted components. Al-Humouz (1984, p. 433) provides clarity on ihtibak, stating that it involves omitting "from the first part what is mentioned in the second, and omit from the second part what is mentioned in the first." In brief, Ramadan and As'ad (2006, p. 46) give a comprehensive definition to ihtibak: It is a text which includes two reciprocal speeches, where each of them is opposite, similar, analogical, negative versus affirmative. Ihtibak also can be mix of two types.

Pragmatics, being the branch of linguistics that examines language in context, is vital to understand the meaning of ihtibak in context. Thus, the study employs Austin's Speech Act Theory, particularly focusing on the illocutionary act. The illocutionary act is based on specific exegetes to understand the intended meaning of the selected verses. This helps to render the verses into English through the translation process. The process which is defined to be an academic field which is used to render the meaning of one language to another.

The recent study answers the following questions: (1) What are the different types of reciprocal elliptical structures found in the Qur'anic text? (2) How does the illocutionary act help translate the ihtibak intended

meaning? (3) What are the common problems that translators of the Qur'an face when translating reciprocal ellipsis structures?

Answers to these questions shall fulfil the following objectives: clarifying the different types of the ihtibak in the Qur'anic text, and illuminating the role of illocutionary act based on the explanations of the samples by different well-known exegetes. Furthermore, clarifying the common problems occurred during the translation of ihtibak verses.

The scope of the study is limited to pragmatic analysis, utilizing Austin's Speech Act theory (specifically illocutionary act) to analyze ihtibak in selected Qur'anic verses. This helps to clarify ihtibak, which is used to render the intended meaning of the verses. The study relies on the interpretations of Ibn 'Adel, Al-Tabry, and Al-Qurtuby. Also, Al-Biqaa'ii is mainly used to explain ihtibak parts. Furthermore, the translations used in this study are the ones by Itani, Yuksel et al., and Abdel Haleem, since they are from different backgrounds. The used verses are accurately selected to highlight the translation problems occurred during rendering ihtibak. However, a wider range of samples have been tackled in the main study. The samples are categorized into five types of ihtibak: oppositional, similar, negative versus affirmative, analogical, and mixed.

The remainder of this paper is organized as follows: Section II provides a review of related research on the Qur'an and pragmatic studies. Section III outlines the theoretical preliminaries of the current study. Section IV describes the methodology, including data collection and analysis procedures. Section V presents the data analysis. Section VI discusses the research findings. Lastly, Section VII concludes the study.

2. Literature Review

The Qur'an holds immense importance as a primary source of Islamic regulations. Additionally, it has considerable scholarly attention as an academic discipline, which is demonstrated by numerous studies dedicated to its exploration; the following are some examples.

The first study to be mentioned is the one by Kamal (2012), which considers an assessment of a rhetorical phenomenon. It aims at finding out the problems in translating metaphors in the Glorious Qur'an through the assessment of the ways a metaphor is rendered in four translations of the Glorious Qur'an. The data analyzed consists of forty examples; Four translations are used, namely, those done by Pickthal (1930), Yusuf Ali (1934), Al-Hilali and Khan (1985), and Ghali (1998). Interpretations used are the ones by Ibn Kathir, and Sayyid Abul Ala Maududi. This study reveals that translators of religious texts face problems on the lexical, pragmatic, syntactic and cultural levels in translating metaphors from

Arabic into English. The four translations are examined and contrasted, in order to distinguish the version that corresponds most accurately to the original. In conclusion, the translation done by Ghali is considered to be more accurate renderings of metaphors in the Qur'an as it combines both exactness in translation and readability.

Secondly, Ahmad (2012) investigates in his study the viability of Newmark's (1998) semantic and communicative translation approaches to the translation of Qur'anic metaphors. According to him, the translation of metaphor represents one of the remarkable practical translation problems and key areas reflecting this conflict of loyalties between the ST and TT. The study examines the adequacy of the two approaches in relation to the translations of different types of metaphors. The typology suggested by Dickins, Hervey and Higgins (2002) is adopted in the classification of the corpus which comprises one hundred metaphors. A central claim in the study is that metaphor is not merely an ornamental device, but it has aesthetic, pragmatic, discoursal and cognitive compliance in the text that should be kept in translation. The study asserts the need for a systematic approach in translating metaphors that benefit from the recent contributions concerning metaphor in semantics, psycholinguistics, pragmatics and discourse. It highlights the need for exploring the underlying semantic networks of metaphors which could help Qur'an translators produce consistent translations.

The previous examples are two examples, however, there is a wide range of research that deals with Qur'an translation.

3. Theoretical Preliminaries
a. Pragmatics

Many definitions have been set for the field of pragmatics as a part of linguistics that studies language contextually, which involves looking at how words are used in connection to other words and to all surroundings. The following are some definitions by linguists. Pragmatics can be simply defined as the study of language in use Baker (2011, p. 230). She further adds that it is the study of meaning "not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation." Furthermore, Senft (2014, p. 3) confirms that "[P]ragmatics studies language and its meaningful use from the perspective of language users embedded in their situational, behavioural, cultural, societal and political contexts, using a broad variety of methodologies and interdisciplinary approaches depending on specific research questions and interests." The following part sheds light on the pragmatic theory used in this paper.

Austin's Speech Act Theory

Austin's Speech Act Theory offers a profound understanding of the intricate nature of language and its use in human communication. The theory classifies speech acts into three fundamental divisions: locutionary acts, illocutionary forces, and perlocutionary effects, each playing a distinct role in shaping the intended meaning and impact of verbal expressions.

Austin (1962, p. 94) explains locutionary acts to be "the utterance of certain noises, the utterance of certain words in a certain construction, and the utterance of them with a certain …sense and with a certain reference." Illocutionary acts are the acts responsible for getting the meaning of a sentence (ibid. pp. 98-9). Attention now turns to perlocutionary acts, which consider the effects and influences of speech on the listeners. This act uncovers the power of language in shaping interactions and responses.

b. Ihtibak

It is one of the rhetorical devices that is commonly used in the Glorious Qur'an. Al-Biqaa'ii defines ihtibak as a kind of ellipsis in two sentences in which a word or a phrase is deleted from each sentence and what indicates it is mentioned in the other (Al-Biqaa'ii, 1969, vol. 4, p. 263). Additionally, he asserts that it is used by Arab linguists and rhetoricians to "stir up the reader's attention, strengthen the literariness and aesthetic value of their works, achieve brevity and create emotive effect" (Al-Biqaa'ii, 1969, vol.2, p. 30).

Moreover, ihtibak is clarified by As-Siuty (2008, p. 1623) to delete from the first part of a text what is indicated by the other and vice versa. Az-Zarkashi (2006, p. 128) refers to ihtibak as reciprocal ellipsis. He asserts that it has two parts, in each one a word, a phrase or a clause is omitted and explicitly indicated in the other part.

c. Translation

1- Translation Definitions

Translation is an academic field that encompasses the study and practice of rendering written or spoken content from one language to another while maintaining its meaning, style, and cultural context. The definition of translation, according to Encyclopedia Americana (1983, p. 12), is "the art of rendering the work of one language into another." (qtd. in Baachaoui, 2014, p. 148). Baachaoui (2014, p. 148) observes that this simple and straightforward definition highlights a fundamental characteristic of translation, "namely that it is an inter-lingual activity that involves at least two languages, technically called source language (SL) and target language (TL)." Moreover, House (1997, p. 31) defines

translation to be the "replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language", whereas, Khalaf (2013, p. 250) delineates that the most salient definition of translation is that "it is the process of transferring meaning from one language to another." He further mentions that the translator "has to look for other shades of meaning or read between the lines if he wants to be faithful to the original text" (ibid.).

2- Translation Approaches

As an academic discipline, translation studies explore various approaches that guide and inform the translation process. These approaches provide steps for translators to navigate the complexities of transferring content between languages. In the following section, several notable approaches are discussed in an attempt to gain a deeper understanding of the diverse approaches employed by translators and the impact they have on the final translated text.

i) Nida's Views

According to Nida (1964), no two languages are identical; therefore the translator is supposed to select the nearest appropriate meaning in translation. He lists two fundamentally different types of translation: formal equivalence translation, and dynamic equivalence translation (ibid. p. 159). El-Hadary (2008, p. 18) clarifies that formal equivalence translation "shifts attention away from TT to the ST itself, in both form and content. It is a ST-oriented translation, and is designed to reveal as much as possible of the ST form and content." Additionally, he asserts that dynamic equivalence aims mainly at the complete naturalness of expression. He adds "[I]n dynamic equivalence, change and adjustment of the ST are allowed to suit the TL linguistic system and culture as long as the translator does not deviate from the ST message."

ii) Catford's Views

Catford (1965) makes an important distinction between formal correspondence and textual equivalence. According to him, a formal correspondent is "any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the "same" place in the "economy" of the TL as the given SL category occupies in the SL" (p. 27). On the other hand, he defines a textual equivalent to be "any TL text or portion of text which is observed on a particular occasion…to be the equivalent of a given SL text or portion of text'" (ibid.).

iii) Larson's Views

Larson (1998, p. 17) subcategorizes translation into "literal" and "idiomatic". For him, literal translation is SL form-based translation. It attempts to follow the form of the SL. He (1998, p. 17) considers

idiomatic translation to be meaning-based translation. It makes every effort to convey the meaning of the ST in the natural forms of the TL.

iv) Newmark's Views

Newmark (1982) adopts the language function approach to translation, wherein he proposes two methods of translation namely, communicative translation and semantic translation. For him, communicative translation "attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original", while semantic translation "attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original." (p. 39)

3- Translation problems

Baker (2018, pp. 19-23) gives a brief of some common types of translation problems as follows; Culture-specific concepts, the source-language concept is not lexicalized in the target language, the source-language word is semantically complex, the source and target languages make different distinctions in meaning, the target language lacks a superordinate, the target language lacks a specific term (hyponym), differences in physical or interpersonal perspective, differences in expressive meaning, differences in form, differences in frequency and purpose of using specific forms, and the use of loan words in the source text.

Some other problems relevant to Qur'an translation are mentioned by Tawfik (2007a). He indicates some problems; They are "figures of speech, grammatical parallelism, prepositions, words that have no equivalents in English, word order, tenses, referential expressions, contextual meaning of words and abstract nouns." (p. 29).

4. Methodology

a. Data Collection

This study investigates a selected corpus of verses that represent the five types of ihtibak to be interpreted contextually. The verses are elaborated in the following table:

Table1: Data collection

Serial	Type	The verse
1	Oppositional Ihtibak	هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (يونس، 67)
2	Similar ihtibak	الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ (يس، 65)
3	Negative versus affirmative	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (73) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ(74) (ص، 73-74)
4	Analogical Ihtibak	مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ

		سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة، 261)
5	Mixed Ihtibak	إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ (الأنعام، 36) يُرْجَعُونَ

b. Data analysis

This part investigates the procedures followed in the analysis. It is divided into three levels of analysis; pragmatic, ihtibak, and translation levels. First of all, there are 5 verses discussed, which represent each ihtibak type. Each verse is followed by the translations by Itani, Yuksel et al., and Abdel Haleem. Additionally, Abdulrahman has suggested some translations that are used if any.

The procedures followed on the pragmatic level are highlighted in this section. The illocutionary act is clarified for each verse based on the explanations by Ibn 'Adel (1998), Al-Tabary (2001), and Al-Qurtuby (2006).

Various steps have been considered in ihtibak level for each verse. Firstly, ihtibak parts are elaborated relied mainly on Al-Biqaa'ii (1969). Secondly, the deep structure of ihtibak in each verse is clarified. Finally, the clarification of the ihtibak type is elaborated, in an attempt to clarify the relation between the components of each part of the ihtibak parts.

The translation level includes many steps. It sheds light on the assessment of the translations used on two levels; translation of ihtibak parts level, and other translation drawbacks level. On the first level, the translations are assessed to elaborate which translation is closer to the ihtibak deep structure and meaning. For any occurred drawbacks a comparison is made between the translations to get the most accurate translation, with less drawbacks, which is sometimes used for the suggested translation. During this phase, four dictionaries are used; Cambridge Advanced Learner's Dictionary, Merriam Webster Online Dictionary, Collins Online Dictionary, and Oxford Online Dictionary. Classifying the translations into many categories is also conducted based on the following models that led to a suggested classification by the researcher. Nida, Catford, Larson, and Newmark have provided dual models to shed light on the division of translation into two parts; source-language oriented, and target-language oriented, as clarified in the following table.

Table 2: Dual models of translation

Source language	Target language
Nida	
Formal equivalence	Dynamic equivalence
Catford	
Formal correspondence	Textual equivalence

Larson	
Literal	Idiomatic
Newmark	
Semantic	Communicative

Based on these models the researcher has suggested an innovated model that meets the study objectives and helps classify the translations used in this study. The model is divided into three divisions; non-exegetic translation, semi-exegetic translation, and exegetic translation. The classification of any translation relies on two divisions; ihtibak parts translation, and other drawbacks of the translations. The non-exegetic classification is used to describe translations that do not transfer the intended meaning. Regarding semi-exegetic classification, it is used to classify translations that have no vital drawbacks, however, they have not rendered ihtibak components, while it is important to render ihtibak into English. Concerning the third classification, exegetic classification is used with translations that have rendered ihtibak components (four components), in addition to rendering the deep meaning of the verse. Additionally, the categorization of translation problems is clarified based on Tawfik's and Baker's perspectives, if the verses have any. Finally, a translation is suggested to overcome any problems occurred in the translations used.

5. Data analysis
a. Oppositional Ihtibak (يونس، 67)

(يونس، هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ (67

- 67. It is He who made the night for your rest, and the daylight for visibility. Surely in that are signs for people who listen. (Itani, 2012, p. 106)
- 10:67 He is the One who made the night for you to reside in, and the day to see. In that are signs for a people who listen. (Yuksel et al., 2007, p. 166)
- 67 It is He who made the night so that you can rest in it and the daylight so that you can see– there truly are signs in this for those who hear. (Abdel Haleem, 2005, p. 133)

1- The Pragmatic Level

The illocutionary act is the main emphasis of this section's exploration of Austin's model, which helps to clarify the pragmatic meaning based on the explanations provided in this study by Ibn 'Adel, Al-Tabary, and Al-Qurtuby.

Ibn 'Adel (1998, vol. 10, pp. 372-3) indicates the reciprocal ellipsis components in this verse: In the first part (لتسكنوا) is mentioned to clarify the reason beyond night for human being, while the reason beyond daylight is not mentioned in the second part. Furthermore, the description of the day (مبصرا) is mentioned in the second part, whereas the description of night is not mentioned in the first part. For him, the deep meaning of the verse is:

هو الذي جعل لكم الليل مظلماً لتسكنوا فيه، والنهار مبصرا لتتحركوا فيه لمعاشكم

According to Al-Tabary (2001, vol. 12, pp. 272-3), God has created night as time for rest after the hard work of the day, providing a period of tranquility. For him, linguistically, the phrase (النهار مبصرا) does not merely describe the day but signifies visibility and the ability to see clearly. In addition, (إن في ذلك لآيات لقوم يسمعون) indicates that the alternation of day and night, along with human behaviours during these periods, are signs for those who sincerely worship Allah. Finally, (يسمعون) implies not just auditory perception but also comprehension and reflection, contrasting with those who listen but do not follow the right path.

Al-Qurtuby (2006, vol. 11, p. 20) provides another interpretation. He asserts that the term (لتسكنوا فيه) describes the time when people finish their work and spend time with their families. Additionally, (النهار مبصرا) refers to the daylight when people have visibility to pursue their occupation. Briefly, Allah has created the night dark so that His creatures get rest after the fatigue of the day. Besides, He has created the daytime bright so the creatures become able to do what they need. These issues should be considered by those who think and can grasp the greatness of the creation.

In brief, the previous exegeses clarify the deep meaning to include the deep structure of ihtibak mentioned by Ibn 'Adel, **while** others clarify the reason beyond the dark night and the bright daytime. The following part tackles the ihtibak level.

2- The Ihtibak Level

This level highlights a number of important ihtibak-related issues; the parts of ihtibak, the deep structure, and the type of ihtibak. Al-Biqaa'ii (1969, vol. 9, pp. 158-9) elucidates the ihtibak components in the verse; the description of night is deleted from the first part, while the daytime description is mentioned in the second part (النهار مبصراً). Moreover, the reason beyond the night's darkness is mentioned in the first part (لتسكنوا فيه) and the reason beyond bright daytime is deleted from the second part. Based on this explanation and Ibn 'Adel's explanation, the deep structure is:

هو الذي جعل لكم الليل 1-**مظلماً** 2-**لتسكنوا فيه**، 3-**والنهار مبصرا** 4- **لتتحركوا فيه** لمعاشكم...

Based on the previous deep structure, ihtibak parts are clarified in the following table:

Table 3: Ihtibak parts for (يونس، 67)

Ihtibak type	Omitted		Mentioned		
Oppositional	مظلما	1	لتسكنوا فيه	2	First part
	لتتحركوا فيه لمعاشكم	4	مبصراً	3	Second part

The ihtibak type in the verse reflects an oppositional relationship, rooted in the concept of antonyms. This is evident between (مبصرا) mentioned in the second part and its omitted antonym (مظلما) in the first part, as well as between (لتسكنوا فيه) mentioned in the first part, and its omitted opposite (لتتحركوا فيه لمعاشكم) in the second part.

3- The Translation Level

The ihtibak translation, and the assessment of other drawbacks within the translations of this verse have been elaborated in this section. The ihtibak translation level assesses the translations rendering the ihtibak parts, while the second evaluates additional parts of the verse. Abdulrahman (2012, p. 12) provides a translation, which is analyzed too. His translation is:

> He it is who has made for you the night dark to rest therein, and the day visible that you may pursue your occupation, verily in this are sings for those who listen to His message.

Moreover, translations are categorized as exegetic, semi-exegetic, or non-exegetic according to the classification suggested by the researcher. In addition, translation issues are classified based on the perspectives of Tawfik (2007a). Finally, an alternate translation is suggested to overcome problems occurred in the used translations.

i) The Ihtibak Translation Assessment

All the translators, except for Abdulrahman, have focused on the surface structure, neglecting rendering of the omitted components, which is important to provide the target readers with, in an attempt to shed light on the description of the night, being dark, and the reason beyond the bright day, to pursue occupation.

ii) Other Drawbacks Assessment

In addition to the general drawback of neglecting ihtibak parts, Itani has another drawback; using *visibility* to render (مبصرا), which is not accurate. Visibility is defined by Cambridge Advanced Learner's Dictionary (CALD) as "how clearly objects can be seen, or how far you can see clearly", by Merriam Webster Online Dictionary (MWOD) as

"the quality or state of being visible", by Collins Online Dictionary (COD) as "how far or how clearly you can see in particular weather conditions", and by Oxford Online Dictionary (OOD) as "how far or well you can see, especially as affected by the light or the weather". Thus, the translated word does not render the intended meaning, which is not only about seeing, but also about pursuing occupation. Additionally, he has translated (لقوم يسمعون) into *people who listen*. Taking the explanations into consideration, this is not the intended meaning; the intended meaning is not only about listening, but also about hearing and thinking.

Concerning Yuksel et al., they have rendered (لتسكنوا) into *reside*. According to CALD, reside means "to live, have your home, or stay in a place", whereas MWOD defines it as "to dwell permanently or continuously", COD defines it as to "live or stay somewhere", and OOD defines it as "to live in a particular place". Consequently, this translation is inaccurate, since the intended meaning is to relax. In regard to the translation of (النهار مبصرا), they have translated it inaccurately as *and the day to see*, while the exegetical explanation clarifies that *the day is bright so that people can pursue their occupation*. Finally, they have the same drawback of Itani, translating (قوم يسمعون) into *people who listen*. Thus, it should consider hearing and thinking not only **listening**.

Regarding Abdel Haleem, he has the same drawback of Yuksel et al. concerning the translation of (النهار مبصرا), that is rendered into *the daylight so that you can see*. However, The exegetical explanation is about having *the day bright so that people can pursue their occupation*. Similarly, he has translated (قوم يسمعون) inaccurately into *those who hear*, however, it should be *those who hear and think*.

Concerning Abdulrahman, he has many inaccuracies in his translation; *He it is who*, *visible*, *sings*, and *listen*. Firstly, *He it is who* is syntactically inaccurate, and it should be *it is He who*. Secondly, *visible* is inaccurate as discussed earlier, and *bright* is more accurate. Thirdly, he has used the word *sings* that might be a misspelling of *signs*. Finally, *listen* is not accurate as clarified in the following paragraph. However, he has rendered ihtibak parts.

The four translations present a significant contrast: Itani, Yuksel et al., and Abdulrahman render (يسمعون) as *listen*, while Abdel Haleem translates it as *hear*. According to CALD, *listen* means "to give attention to someone or something in order to hear," while *hear* denotes "to listen to someone or something with great attention." Additionally, MWOD defines *listen* as "to pay attention to sound," whereas *hear* signifies "to listen to with attention." According to COD, *listen* refers to "give your

attention to" someone who is talking or to a sound, while *hear* refers to someone who becomes aware of sound through his ears. Moreover, OOD defines *listen* as "to pay attention to somebody/something that you can hear," while *hear* denotes "to be aware of sounds with your ears." Consequently, *hear* implies a higher level of attention. Therefore, Abdel Haleem's translation is more accurate, aligning with the interpretations that more attention is involved.

The four translations have many drawbacks; ihtibak, (مبصرا), and (يسمعون) for Itani; ihtibak, (تسكنوا), (مبصرا), and (يسمعون) for Yuksel et al.; ihtibak, and (مبصرا) for Abdel Haleem, and *He it is who*, (مبصرا), *sings*, and (يسمعون) for Abdulrahman. These drawbacks are vital that make these translations non-exegetic for not rendering the exegetic meaning, especially for (مبصرا). Consequently, the researcher has suggested a translation that overcome these problems, based on Abdulrahman and Abdel Haleem; since the former has translated the ihtibak parts, and the later has the advantage of translating (يسمعون) into *hear*. The following table clarifies the assessment of the translations.

Table 4: Translation assessment for (يونس، 67)

SL Text	Translators	Ihtibak Translation	Importance of ihtibak translation	Drawbacks	Advantages	Exegetic	Semi-exegetic	Non-exegetic
يونس 67	Itani	No	Yes, needed to shed light on the description of the night, and the reason beyond the bright day	1- Ihtibak parts 2- For visibility 3- Listen	-	-	-	+
	Yuksel et al.	No		1- Ihtibak parts 2- Reside 3- To see 4- Listen	-	-	-	+
	Abdel Haleem	No		1- Ihtibak parts 2- You can see	1- Hear	_	_	+
	Abdulrahman	Yes		1- He it is who 2- Visible 3- Sings 4- Listen	1- Ihtibak parts	-	-	+

As mentioned by Tawfik (2007a, p. 29), the main translation problem in this verse is the figures of speech for all the translations, except for Abdulrahman.

iii) The Suggested Translation

The suggested translation, based on Abdel Haleem's and Abdulrahman's translations, includes ihtibak parts. In addition to adding the word *think* to the verb *hear* to give more attention to the criterion that hearing to the signs by Allah must be thought of carefully.

It is He who **has** made for you the night **dark** to rest therein, and the day **bright** so that you can pursue your occupation– there truly are signs in this for those who hear **and think.**

b. Similar Ihtibak (يس، 65)

(يس، 65) الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ

- 65. On this Day, We will seal their mouths, and their hands will speak to Us, and their feet will testify to everything they had done. (Itani, 2012, p. 230)
- 36:65 Today, We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to everything they had done. (Yuksel et al., 2007, p. 288)
- 65 On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done. (Abdel Haleem, 2005, p. 283)

1- The Pragmatic Level

This part tackles illocutionary act to provide the pragmatic analysis. It considers the deep meaning using the explanations used in this study.

According to Ibn 'Adel (1998, vol. 16, pp. 254-6), sinners or disbelievers, when questioned about their sins, will initially deny them. Consequently, their mouths will be sealed, allowing their body parts to testify to their past actions they did before the Judgment Day. He further mentions a hadith of the Prophet that the feet will be questioned first:

أول ما يسأل من أحدكم فخذه...

This aspect will be addressed later to elucidate the rhetoric of ihtibak in this verse.

Al-Tabary (2001, vol. 19, pp. 472-3) remarks that on Judgment Day, disbelievers will deny the sins they committed in their lives. As a consequence, Allah will seal their mouths, while their hands will speak and their feet will bear witness to the sins they committed. He (ibid. p. 474) confirms that the feet are the first to speak.

Al-Qurtuby (2006, vol. 17, pp. 475-6) provides another interpretation, suggesting that sealing has multiple perspectives. Firstly, sinners will deny their disbelief, so their body parts will testify their past actions. Secondly, the sealing implies allowing silent body parts to speak while mouths are sealed. Lastly, it serves as a warning to disbelievers that their

body parts will reveal the truth on Judgment Day. Al-Qurtuby also quotes a hadith by the Prophet indicating that the feet will speak first:

<div dir="rtl">أول عظم من الإنسان يتكلم يوم يختم على الأفواه فخذه...</div>

In conclusion, the interpretations provided offer a more comprehensive explanation of the verse regarding the sealing of mouths and the testimony of body parts on Judgment Day. These discussions highlight the consequences awaiting disbelievers who deny their sins and the undeniable testimony of their own body parts. In light of these discussions, the exploration of ihtibak becomes clearer as discussed in the coming division.

2- The Ihtibak Level

Several viewpoints related to ihtibak have been tackled in this section; ihtibak parts, the deep structure, and ihtibak type. The previous explanations shed light on the feet, being the first body organ to speak. This contributes to explanation of ihtibak parts. Al-Biqaa'ii (1969, vol. 16, p. 157) identifies ihtibak in this verse; attributing speaking to the hands in the first part (تكلمنا أيديهم) signifies the same action implied for the feet in the second part (تكلمنا أرجلهم). While the feet bearing witness is mentioned in the second part (تشهد أرجلهم), yet the same action is attributed to the hands in the first part (تشهد أيديهم). This explanation closely aligns with the hadiths mentioned by Ibn 'Adel, and Al-Qurtuby, which indicate that the feet will speak first on Judgment Day, attributing speaking to the feet. Consequently, it is implied that the hands will also bear witness.

Ramadan and As'ad (2006, p. 62) agree with Al-Biqaa'ii and propose the deep structure of ihtibak to be:

<div dir="rtl">وتكلمنا أيديهم فتشهد وتشهد أرجلهم فتتكلم</div>

Moreover, Abdulrahman (2012, pp. 14-5) confirms that this verse describes the Judgment Day when "the ungodly will be dumbfounded." And they will be unable to offer any defense because Allah will order all of their body organs to speak out and bear witness to all what they did in their life. He suggests a translation to the verse after rendering the deep structure to be:

> Today We set a seal on their Mouths and order their hands <u>and legs to speak to us and bear witness</u> to all that they used to earn. (ibid. p. 15)

After a comprehensive discussion on the various interpretations concerning ihtibak, the proposed deep structure emerges as follows:

<div dir="rtl">و3- <u>**تشهد أرجلهم**</u> 4- <u>**فتتكلم**</u> بما كانوا ــ اليوم نختم على أفواههم و1- <u>**تكلمنا أيديهم**</u> 2- <u>**فتشهد**</u> يكسبون</div>

This elucidation enables a clearer understanding of the ihtibak components, as summarized in the subsequent table.

Table 5: Ihtibak parts for (يس، 65)

Ihtibak type	Omitted		Mentioned		
Similar	فتشهد	2	تكلمنا أيديهم	1	**First part**
	فتتكلم	4	تشهد أرجلهم	3	**Second part**

As clarified from the exegeses, the ihtibak type is similar since the same verbs are repeated in the indicated and omitted components; (تكلمنا) in the first part signifies the omitted (تتكلم) in the second, while (تشهد) is mentioned in the second part and signifies the same verb in the first part.

3- The Translation Level

The translation in this verse is divided into the assessment of the ihtibak rendering and some other drawbacks to get the most accurate translation. Moreover, it is made clear whether translations are classified as exegetic; semi-exegetic; or non-exegetic. Furthermore, translation common problems are categorized according to Tawfik's viewpoints. Finally, a translation is suggested in an attempt to overcome the problems occurred during the assessment of the translations used in this study.

i) The Ihtibak Translation Assessment

Itani, Yuksel et al., and Abdel Haleem have not considered the ihtibak parts in their translations. Thus, the meaning might be inaccurate, since the translations attribute the speaking to the hands only, and the feet will only bear witness. However, the exegeses have elaborated that the hands and the feet will speak and bear witness on the Judgement Day. Consequently, the translation suggested by Abdulrahman is considered to be the most accurate in regard to the ihtibak deep structure, since his translation includes the ihtibak omitted components.

ii) Other Drawbacks Assessment

In addition to the ihtibak parts, there are some other drawbacks in the translations. Regarding Itani, he has translated (اليوم) into *on this day,* which is not clear enough, since the significance based on the exegeses refers to the Judgement Day. Furthermore, his translation includes the past perfect represented by *had done,* which is inaccurate. As mentioned by Morsy (2016, p. 52), who implies that the past perfect can be utilized in many ways; in reference to a situation that "happened before another situation in the past", to represent either the past of the simple past or the past of the present perfect, or to indicate that an action was completed at a certain point of the past time before another action. Thus, this action refers to a past action. However, the tense intended in this verse refers to an action that will be finished in the future, on the Judgement Day. Thus, the past perfect is inaccurate as it is related to the past.

Concerning Yuksel et al., they have used *today* that is inaccurate since it does not refer to the Judgement Day, being a literal one. They have the same drawback of past perfect tense usage, conducted by Itani.

For Abdel Haleem, he has translated (اليوم) into *On that day,* the translation that is considered to be inaccurate, since it does not signify the Judgement Day, clarified by the exegeses. Despite this drawback, he has an accurate rendering of the Arabic text. He has used the present perfect instead of the past perfect, which is used to refer to something related to the present. This might be closer since it refers to the present of the future on the Judgement Day, unlike the past perfect that refers to a past action, which happened before another one in the past.

Despite Abdulrahman's rendering of ihtibak components in his translation (2012, p. 16), it still has some inaccuracies. First, he translates (اليوم) into *Today,* which is a vital mistake. Second, *order their hands and legs* is inaccurate since it might clarify that they will be forced and this is the opposite of what is mentioned in the exegeses to signify allowing them to speak. Furthermore, he has used *us* with small u, but it should be with capital U, as it is a reference to Allah. Finally, he has translated (يكسبون) into *earn*, which is inaccurate, because this Arabic word is about doing and not gaining money.

In summary, the translations by Itani, Yuksel et al., and Abdel Haleem have neglected the ihtibak parts, potentially affecting accuracy. However, Abdulrahman has tackled ihtibak parts. Additionally, each translation has its drawbacks, as clarified earlier. The mentioned drawbacks lead to consider all the four translations to be non-exegetic, even for Abdulrahman who has rendered ihtibak components, due to the fail to signify the reference to the Judgement Day.

Nevertheless Abdel Haleem has problems of not rendering ihtibak parts and using *that day*, his translation has the fewest drawbacks. As a result, his translation is the one considered for adding ihtibak parts and other changes to get the most accurate translation. The following table clarifies the assessment parts.

Table 6: Translation assessment for (يس، 65)

SL Text	Translators	Ihtibak Translation	Importance of ihtibak	Drawbacks	Advantages	Exegetic	Semi-exegetic	Non-exegetic
يس 65	Itani	No	Yes, needed to clarify that the hands and the feet will speak and bear witness	1- Ihtibak parts 2- This day 3- Past perfect		-	-	+
	Yuksel et al.	No		1- Ihtibak parts 2- Today 3- Past		-	-	+

				perfect			
Abdel Haleem	No		1- Ihtibak parts 2- That day	1- Present prefect	–	-	+
Abdulrahman	Yes		1- Today 2- Order 3- us 4- Earn	1- Ihtibak parts	-	-	+

Tawfik (2007a, p. 29) confirms that tenses in translation form a main problem in Qur'an translation. This appears here as mentioned in the differences between the past perfect and the present perfect. In addition to not translating the figures of speech, ihtibak, by Itani, Yuksel et al., and Abdel Haleem. These are the problems occurred in these translations.

iii)   The Suggested Translation

As a result of the previous drawbacks done by the translators, the researcher suggests the following translation to overcome all the problems faced by the previous translators, using Abdel Haleem's translation. The translation includes ihtibak parts.

> On that Day **(Judgement Day)** We shall seal up their mouths, but their hands will speak **and bear witness to Us,** and their feet **will** bear witness **and speak to Us** about everything they have done.

c. Negative versus Affirmative Ihtibak (74-73 ،ص)

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (73) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ(74)   (ص، 73-74)

- 73. So the angels fell prostrate, all of them. 74. Except for Satan. He was too proud, and one of the faithless. (Itani, 2012, pp. 238-9)
- 38:73 The angels submitted, all of them, 38:74 Except Satan; he turned arrogant, and became one of the ingrates. (Yuksel et al., 2007, p. 295)
- 73 The angels all bowed down together, 74but not Iblis, who was too proud. He became a rebel. (Abdel Haleem, 2005, p. 293)

1- The Pragmatic Level

In order to shed light on the pragmatic analysis, this part examines Austin's model, which includes illocutionary act through the explanations provided by the exegetes presented. Ibn 'Adel provides the first exegesis (1998, vol. 16, p. 454). He elaborates on these verses in light of the previous two verses, in which Allah commanded the angels to bow down to Adam. He mentions that envy and arrogance prevented Iblis from bending down, and similar reasons prevent the disbelievers from following Prophet Muhammad.

Secondly, Al-Tabary (2001, vol. 20, pp. 144-5) states that all the angels bowed down to Adam when Allah created him, except for Iblis, who did not bow down out of arrogance. Ibn 'Abbas, cited by Al-Tabary, asserts that Iblis was known to be a disbeliever in the omniscient knowledge of Allah, which linguistically affects the translation considering him as a disbeliever.

Finally, Al-Qurtuby (2006, vol. 18, p. 238) makes a connection between these verses and the ones before them, in which angels bowed down to Adam in obedience to Allah's command, glorifying Allah's command. He continues that all bowed down except for Iblis, ignoring the fact that this prostration to Adam is obedience to orders of Allah. Refusing to worship Allah and disobedience he did is arrogance that leads to disbelieving, as a result he is considered a disbeliever.

In a nutshell, scholars agree that disobedience of Iblis, resulting from arrogance, led to his disbelief. His disobedience appeared in his rejection of Allah's command to bow down with all the angels to Adam. These explanations help to clarify ihtibak in the following section, shedding light on the arrogance of Iblis and the obedience of angels.

2- The Ihtibak Level

As previously indicated, the ihtibak level is made up of several points. The topics covered include elucidating the parts of ihtibak, understanding the deep structure, and identifying the type of ihtibak.

According to Al-Biqaa'ii (1969, vol. 16, pp. 420-1), all angels obeyed Allah's command to bow down to Adam, except for Iblis, who disobeyed out of arrogance. Al-Biqaa'ii emphasizes that the refusal of Iblis to bow down symbolizes his disbelief. Furthermore, Al-Biqaa'ii highlights the ihtibak parts in the second verse only: (استكبر) mentioned in the first part signifies (مستكبرين), while (الكافرين) mentioned in the second part signifies (كفر) in the first part. The deep structure for him is:

إلا إبليس 1- **استكبر** 2- **وكفر** وكان من 3- **المستكبرين** 4- **الكافرين**

Ihtibak components are clarified in the following table

Table 7: Ihtibak parts for (ص، 73-74) according to Al-Biqaa'ii

Ihtibak type	Omitted		Mentioned		
Similar	وكفر	2	استكبر	1	**First part**
	المستكبرين	3	**الكافرين**	4	**Second part**

Abdulrahman (2012, pp.16-7) gives another clarification of ihtibak, to be in both verses. According to him, in the first part the negative prepositional phrase (من غير استكبار) is omitted, but signified by its affirmative verb form (استكبر) stated in the second part. Additionally, (لم يسجد) is omitted from the second part, yet retrieved from its affirmative

verb form (سجد) through the relation of contradiction which implies negation. He gives the deep structure of the two verses to be:

1- فسجد الملائكة كلهم أجمعون 2- **من غير استكبار** إلا إبليس 3- **استكبر** 4- **ولم يسجد**

According to this perspective provided by Abdulrahman, the ihtibak parts have been elaborated in the following table:

Table 8: Ihtibak parts for (74-73 ،ص) according to Abdulrahman

Ihtibak type	Omitted		Mentioned		
Negative versus affirmative	من غير استكبار	2	سجد	1	**First part**
	لم يسجد	4	**استكبر**	3	**Second part**

For the explanation of Al-Biqaa'ii, ihtibak is similar, based on the similarity between (استكبر) and (المستكبرين) on one hand, and (الكافرين) and (كفر) on the other. Concerning Abdulrahman's explanation, he considers ihtibak in this verse to be negative versus affirmative. The ihtibak type is based on the relation between the affirmative verb (سجد) and its negated one (لم يسجد), and the affirmative verb (استكبر) and its negated form (من غير استكبار).

3- The Translation Level

This section has examined the ihtibak translations, as well as several drawbacks of these verses' translations. The first section examines how well translations have conveyed the parts of ihtibak, while the second section examines other drawbacks of the verses' translations. Abdulrahman (2012, p. 19) has offered a translation that is tackled in addition to the other three translations. In addition, classification of translations into exegetic, semi-exegetic, or non-exegetic is clarified. Furthermore, translation problems are categorized using the classifications proposed by Tawfik and Baker. For these verses, no translation suggested, as Abdulrahman's translation is sufficient.

i) The Ihtibak Translation Assessment

The assessment is on two levels; one level based on Al-Biqaa'ii's explanation, and the other one based on Abdulrahman's explanation. Regarding the explanation of Al-Biqaa'ii, all the translations used have not tackled ihtibak parts in the deep structure which results in loss in the deep meaning of the verse. It is of dire need to consider the ihtibak parts to clarify that the arrogance of Iblis (Satan) and refusing to follow the orders of Allah led to consider him as a disbeliever. Concerning the explanation of Abdulrahman, he has suggested a translation that includes ihtibak parts, whereas other translations have not considered ihtibak parts. Abdulrahman's translation is:

> So all the angels prostrated themselves humbly, except Iblis (Satan); he was haughty, refused to bow, and became of the unbelievers. (Abdulrahman, 2012, p. 19)

Abdulrahman's translation is important because of rendering the ihtibak parts, which highlights the humble nature of the angels, in opposition to the haughty Satan. Additionally, it sheds light on the disobedience of Satan in opposition to the angels' obedience.

ii) Other Drawbacks Assessment

Some other drawbacks have been clarified in the translations used. For the word (الكافرين), it has been rendered into English by Itani, Yuksel et al., and Abdel Haleem as faithless; ingrates; and rebel, respectively. However, the meaning intended here is being a disbeliever as mentioned by Al-Tabary, Al-Qurtuby, and Ibn 'Abbas. Thus, these translations are considered to be non-exegetic because of not rendering ihtibak parts, and not rendering (الكافرون) into *disbelievers*, which is a vital drawback in rendering the verse into English. Regarding the translation of Abdulrahman, it has tackled ihtibak parts, according to his own explanation, and rendered (الكافرين) into *unbelievers*. Thus, his translation is the most accurate one and it is considered to be exegetic. Additionally, Al-Biqaa'ii's perspective is rendered when Abdulrahman has used unbelievers, to signify his disbelief. The following table concludes the perspectives regarding translation.

Table 9: Translation assessment for (ص، 73-74)

SL Text	Translators	Ihtibak Translation	Importance of ihtibak	Drawbacks	Advantages	Exegetic	Semi-exegetic	Non-exegetic
ص -73 74	Itani	No	No need, since the translation of Abdulrahman is sufficient	1- Ihtibak parts 2- Faithless		-	-	+
	Yuksel et al.	No		1- Ihtibak parts 2- Ingrates		-	-	+
	Abdel Haleem	No		1- Ihtibak parts 2- Rebel		–	–	+
	Abdulrahman	Yes		-	1-Ihtibak parts 2- Unbelievers	+	-	-

Translating the figures of speech, according to Tawfik (2007a, p. 29), is the problem Itani, Yuksel et al., and Abdel Haleem have faced in rendering the verses into English. Conversely, Abdulrahman has overcome this problem in his translation. Besides, the adjective *haughty* used by Abdulrahman is the translation of the verb (استكبر), which is considered to be a problem according to Baker (2018, p. 20); the source-language is not lexicalized in the target language.

d. Analogical Ihtibak (البقرة، 261)

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة، 261)

- 261. The parable of those who spend their wealth in God's way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing. (Itani, 2012, p. 21)
- 2:261 The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whomever He chooses, and God is Encompassing, Knowledgeable. (Yuksel et al., 2007, p. 56)
- 261 Those who spend their wealth in God's cause are like grains of corn that produce seven ears, each bearing a hundred grains. God gives multiple increase to whoever He wishes: He is limitless and all knowing. (Abdel Haleem, 2005, p. 30)

1- The Pragmatic Level

This division introduces the pragmatic analysis of Austin's illocutionary act, which is elaborated to unveil the deep meaning informed by the explanations of Ibn 'Adel, Al-Tabary, and Al-Qurtuby.

The first exegesis is by Ibn 'Adel (1998, vol. 4, pp. 376-82), who confirms that this verse was revealed in reference to the companions 'Othman Ibn 'Affaan and 'Abdur Rahman Ibn 'Ouf for their reactions when the Prophet asked for charitable donation, for battle of Tabuk. Abdur Rahman gave the Prophet half of his wealth, while 'Othman stated that he would take charge of preparing anyone who was unprepared. Additionally, Ibn 'Adel sheds light on reciprocal ellipsis in this verse, although he does not explicitly label it is ihtibak. He gives the deep structure to be:

مثل الذين ينفقون ونفقتهم كمثل حبة وزارعها

He quotes Al-Qurtuby's explanation: The one who gives charity donation is like the farmer, and the charity donation is like seeds to be planted. Thus, each charity donation becomes up to 700 double, and might become more.

Al-Tabary (2001, vol. 4, p. 651) briefly explains that individuals who spend money on themselves for jihad will receive a reward of 700 times good deeds.

Another exegesis is by Al-Qurtuby (2006, vol. 4, pp. 318-22). He presents several key points regarding the interpretation of this verse. Firstly, he emphasizes the encouragement for jihad, war for God's cause, and spending money in its cause. Additionally, he gives two perspectives that include an ellipsis each. They are:

مثل نفقة الذين ينفقون أموالهم في سبيل الله كمثل حبة

And

مثل الذين ينفقون أموالهم كمثل زارع زرع في الأرض حبة

Combining these perspectives supports Ibn 'Adel's deep structure.

مثل الذين ينفقون ونفقتهم كمثل حبة وزارعها

Al-Qurtuby further elaborates that an individual who spends wealth in the path of Allah resembles a farmer who plants grain in the field. This grain yields seven sprouts, each contains 100 seeds. He draws a similarity between the spender and the farmer on one hand, and the money spent and the seeds planted, on the other hand. Consequently, in continuation of this similarity, the farmer who uses good grains or seeds for his work resembles the pious individual, with his wealth being Halal (legal according to regulations of Islam) that have multiplications of good deeds. Furthermore, he concurs with Ibn 'Adel regarding the notion that this verse was revealed in relation to the companions 'Othman Ibn 'Afaan and 'Abdur Rahman Ibn 'Ouf for their actions, as previously mentioned.

In conclusion, this section has explored insights from the three exegeses offering different perspectives on verse meanings. They have focused on the partial similarity between the individuals spend their money in jihad and the farmers on one side, and the spent money and the seeds planted by the farmer on the other. These interpretations deepen understanding of the verse's significance and the reciprocal ellipsis.

2- The Ihtibak Level

In this section, several aspects related to ihtibak have been covered. First, ihtibak parts are examined. Second, the deep structure is clarified. Third, ihtibak type is explained.

In his analysis, Al-Biqaa'ii (1969, vol. 4, p. 75) elucidates ihtibak parts; in the first part he clarifies the mentioned and omitted components (مثل الذين ينفقون) and (نفقتهم) respectively, whereas the mentioned and omitted components in the second part are (حبة) and (زارعها). He observes that the mention of those who spend their money in the first part corresponds to the omission of the planter in the second part, and similarly, the mention of grain in the second part corresponds to the omission of the spent money in the first part. Ibn 'Adel, and Al-Qurtuby concur with the explanation of ihtibak by Al-Biqaa'ii. Thus, the deep structure following this explanation is:

مثل 1- <u>الذين ينفقون</u> أموالهم في سبيل الله و2- <u>نفقتهم</u> كمثل 3- <u>حبة</u> و4- <u>زارعها</u>

Based on exegeses, ihtibak parts are clarified in the following table:

Table 10: Ihtibak parts for (البقرة، 261)

Ihtibak type	Omitted		Mentioned		
Analogical	ونفقتهم	2	الذين ينفقون	1	**First part**
	زارعها	4	حبة	3	**Second part**

The ihtibak observed in this verse is analogical. In this type, a partial similarity between the components of ihtibak exists; it is exemplified by the partial resemblance between the individual who spends money for the sake of Allah and the one who plants, as well as between the money spent and the seed planted.

3- The Translation Level

In this section, translations are evaluated on two levels: ihtibak parts and overall verse meaning. The former confirms which translation best fits the deep structure and meaning of ihtibak. The former considers any drawbacks in conveying the verse's deep meaning. Besides, classifying translations as exegetic, semi-exegetic, or non-exegetic is considered. Additionally, translation problems using Tawfik's perspectives are clarified. Lastly, an alternative translation is offered to render the intended meaning of the verse accurately.

i) The Ihtibak Translation Assessment

The three translators have not considered the ihtibak deep structure. As a result, the deep meaning has not been rendered correctly into English, as the similarity mentioned in translation is between the people who spend money for the sake of Allah and the grains, human being and plants. However, the intended deep meaning makes similarity between two human being (the one who spends money for the sake of Allah and the farmer) on one side, and spent money and seeds, on the other side. Thus, it is of great importance here to translate ihtibak deep structure.

ii) Other Drawbacks Assessment

In addition to assessment of ihtibak parts, some other drawbacks have been tackled in the following part in the translations of Itani and Yuksel et al. Starting with the first translation by Itani, it has the following points to be considered in translation. The first drawback is the word *Parable* which means "a short, simple story that teaches or explains an idea, especially a moral or religious idea" by CALD. Additionally, it means "a usually short fictitious story that illustrates a moral attitude or a religious principle" by MWOD. Furthermore, it means "a short story, which is told in order to make a moral or religious point" by COD. Moreover, it is defined to be "a short story that teaches a moral or spiritual lesson" by OOD. Although it signifies a moral or religious point, the verse itself does not tell a story, but it makes a similarity between those who spend money for God's sake and farmers. Additionally, the word *knowing*

should be replaced by all-knowing, since the first one might be used with human being; in reference to limited knowledge, whereas the second refers to the limitless knowledge of Allah.

Concerning Yuksel et al., they have used the sentence *[T]he example of*, which is inaccurate because the exegeses signify the similarity between those who spend money for God's sake and the farmer on one hand, and the money spent and the seeds on the other hand. Moreover, they have translated (واسع عليم) into *Encompassing, Knowledgeable*. Encompassing is derived from the verb encompass. It is defined by CALD to be "to include different types of things", while it is defined by MWOD as "include". Moreover, COD defines it to be "If something encompasses particular things, it includes them." Furthermore, OOD defines it to "include a large number or range of things". Thus, from these definitions, the word encompassing signifies a limited range of included things, which is not the intended meaning. However, Tawfik (2007b, p. 282) translates it into *The All-encompassing*, which gives the significance of limitless range. For the word knowledgeable, it has been defined by CALD as "knowing a lot", and "having or showing knowledge or intelligence" by MWOD. In addition, COD defines it as "[S]omeone who is knowledgeable has or shows a clear understanding of many different facts about the world or about a particular subject." Moreover, OOD defines it to be "knowing a lot". These dictionaries give examples of human being. Thus, this word signifies limited knowledge. However, Tawfik's (2007b, p. 281) terms offer the All-Knowing to be the translation that implies a limitless knowledge.

Regarding Abdel Haleem, he has no other drawbacks, ihtibak parts only. In addition, he has many advantages in his translation that make it closer to the exegetical translation. He has clarified the similarity between the spender in the way of Allah and the grain away from the usage of *parable*, and *the example* used by others. In addition, he has used *grains of corn* in his translation, which might be easier to understand as given by the exegeses, as a kind of plants that has many corn kernels, with similarity to the good deeds. Also, He translates(واسع عليم) to be *limitless* and *all knowing*, They give unlimited significance.

After all, the best translation to be considered, being the closest one to the exegeses, is the one rendered by Abdel Haleem, as he has no problems of rendering the deep meaning except for ihtibak. The researcher has used Abdel Haleem's translation to add the ihtibak parts. Due to the previous comments on the translations, the translations of Itani

and Yuksel et al. are non-exegetic, whereas the translation of Abdel Haleem is semi-exegetic. The following table sums the translation assessment process.

Table 11: Translation assessment for (البقرة، 261)

SL Text	Translators	Ihtibak Translation	Importance of ihtibak	Drawbacks	Advantages	Exegetic	Semi-exegetic	Non-exegetic
البقرة 261	Itani	No	Yes, needed to shed light on similarity between the spender and the farmer, and spent money and seeds	1- Ihtibak parts 2- Parable 3- Knowing		-	-	+
	Yuksel et al.	No		1- Ihtibak parts 2- The example of 3- Encompassing 4- Knowing		-	-	+
	Abdel Haleem	No		1-Ihtibak parts	1- Grains of corn 2- Limitless 3- All knowing	-	+	-

According to Tawfik (2007a, p. 29), the translators have not rendered figures of speech in the verse, i.e. ihtibak parts, which is considered the translation problem occurred in the translations of this verse.

iii)   The Suggested Translation

A proposed translation is recommended to address the identified shortcomings in the translation assessment process, as well as the analogical relationship between the mentioned and omitted parts.

Those who spend their wealth in God's cause **and their spent money** are like grains of corn that produce seven ears **and their farmers**, each bearing a hundred grains. God gives multiple increase to whoever He wishes: He is limitless and all knowing.

e. Mixed Ihtibak (36 ،الأنعام)

(الأنعام، 36) إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

- 36. Only those who listen will respond. As for the dead, God will resurrect them; then to Him they will be returned. (Itani, 2012, p. 64)

- 6:36 Only those who listen will respond. As for the dead, God will resurrect them, then to Him they will return. (Yuksel et al., 2007, p. 125)

- 36 Only those who can hear will respond; as for the dead, God will raise them up, and to Him they will all be returned. (Abdel Haleem, 2005, p. 82)

1- The Pragmatic Level

In this level, Austin's illocutionary act is examined to elucidate the pragmatic analysis. The illocutionary act, tackled in this section, demonstrates the deep meaning of the verse by depending on the interpretations that are used in this study to provide a thorough explanation that leads to understand ihtibak.

In his exegesis, Ibn 'Adel (1998, vol. 8, p. 120) distinguishes between (يستجيب) and (يجيب), elucidating that (يستجيب) entails accepting what is heard, while (يجيب) implies replying with the option to accept or refuse. Thus, the word (يستجيب) in this verse refers to those who accept what they hear, i.e. orders from Allah. Additionally, he clarifies that (والموتى يبعثهم الله) has many perspectives; the first tells about Allah's ability to resurrect people, consequently His ability to resurrect hearts of the disbelievers' hearts, urging believers not to feel sorry for the disbelievers. Although Ibn 'Adel considers this to be the best perspective, he tackles the other one, considering (الموتى) here in reference to disbelievers; the former considers the hearts of the disbelievers, while the later considers the disbelievers themselves. Finally, he confirms that believers hear and think of the messages sent from Allah, whereas disbelievers do the opposite. This is because of their dead hearts as supported by the first perspective.

Al-Tabary's exegesis (2001, vol. 9, pp. 229-31) asserts that Allah was addressing Prophet Muhammad regarding the disbelievers who do not listen to Prophet's calling to Allah. According to Al-Tabary, only believers respond, whereas disbelievers are similar to the spiritually dead, who do not listen. He cites various scholars perspectives whose explanations affirm that believers, who hear and reflect, benefit from what they hear, whereas the spiritually dead represent disbelievers. Then, all will be returned to Allah to be judged for their deeds.

Another exegesis is the one by Al-Qurtuby (2006, vol. 8, pp. 367-8). He comments that (إنما يستجيب الذين يسمعون) means to hear with understanding and will to the truth. As early signified by Ibn 'Adel, believers accept what they hear so they get benefit of it and act accordingly; they follow the orders and worship Allah. On the other hand, disbelievers represented by (الموتى يبعثهم الله) are like dead, because they do not accept and do not hear. Thus, Al-Qurtuby confirms that the believers hear, understand, and accept what they hear, whereas disbelievers listen but do not understand and do not accept, so they are like the dead

In summary, the explanations show how important it is to hear carefully and accept what God tells. They talk about believers who actively respond to God's orders, and disbelievers who don't care. These

explanations show that believers gain from thinking about God's messages, while those who ignore them face consequences. These explanations clarify ihtibak parts in the following part, by asserting the resemblance between spiritually alive hearing and following orders from Allah on one hand, and the spiritually dead who do not follow what they hear, on the other hand

2- The Ihtibak Level

As previously noted, the ihtibak level encompasses several significant facets. These include identifying the components of ihtibak, elucidating the deep structure, and specifying the type of ihtibak employed.

Al-Biqaa'ii (1969, vol. 7, p. 102) clarifies ihtibak parts by confirming that there are two mentioned components and two omitted ones. In the second part the component (الموتى) is mentioned to signify its opposite component (الأحياء) implied in the first part, while the component (يسمعون) is mentioned in the first part to signify its negated form component implied in the second part (لا يسمعون).

Furthermore, Ramadan and As'ad (2006, pp. 73-4) offer insights into this verse by pointing out a contradiction between the mentioned component (الموتى) in reference to *disbelievers* and the implied component term (الأحياء) for *believers*. They note that while the first part of the verse mentions a characteristic of living people (يسمعون), indicating believers, the negation of the same characteristic for disbelievers (لا يسمعون) is implied in the deep meaning in the second part. This observation highlights the contrast between believers and disbelievers, emphasizing the difference in their response to divine regulations. Additionally, they elaborate on ihtibak in this verse occurred from the oppositeness between the mentioned component (الموتى) and the omitted component (الأحياء) in reference to *disbelievers* and *believers*, respectively.

Moreover, they shed light on the rhetoric of ihtibak in this verse; the believers have not been mentioned but their hearing and thinking is mentioned as it is the fundamental means through which guidance is attained. Additionally, the dead is used to denote disbelievers, since they neither hear nor think; failing to benefit from the blessing of hearing. In addition to their clarification of ihtibak they have added the word (إيمان) in their deep structure to clarify that hearing and thinking is about faith. According to them, the deep structure of the verse is:

إنما يستجيب للإيمان **1**- **الأحياء** 2- **الذين يسمعون** 3- **والموتى** يبعثهم الله 4- **وهم لا يسمعون**...

Ihtibak parts are clarified in the following table:

Table 12: Ihtibak parts for (الأنعام، 36)

Ihtibak type	Omitted		Mentioned		
Mixed	الأحياء	1	يسمعون	2	First part
	لا يسمعون	4	والموتى	3	Second part
	Negative versus affirmative between second and fourth		Oppositional between first and third		Ihtibak type for each part

In this verse, there are two different types of ihtibak; an oppositional ihtibak between the omitted and mentioned components (الأحياء) and (الموتى), and a negative versus affirmative ihtibak between the mentioned and omitted components (يسمعون) and (لا يسمعون) using the negating particle (لا). As a result, the ihtibak here is considered to be mixed, including two different types of ihtibak.

3- The Translation Level

The ihtibak translation, and the assessment of other parts within translations of this verse have been elaborated in this section. The ihtibak translation level assesses the translations rendering for the ihtibak parts, while the second evaluates additional drawbacks of the verse's translations. Additionally, translations have also been categorized into exegetic, semi-exegetic, or non-exegetic. Moreover, Tawfik's categories of translation problems have been used to clarify translation problems. Lastly, an alternate translation is suggested to overcome problems that have arisen in the recent translations used in this study.

i) The Ihtibak Translation Assessment

For this verse, the translation of ihtibak is neglected by all the translators, yet it is very essential to clarify the meaning. The ihtibak parts are needed to clarify that those who hear and follow religious regulations are the lively-heart people, in reference to the believers, while deadly-heart people, in reference to disbelievers, do not want to hear and they are like the dead.

ii) Other Drawbacks Assessment

In addition to assessment of ihtibak parts, some other drawbacks have been tackled in the following part in each translation. There is an essential comparison between the three translations; Itani and Yuksel et al. have translated (يسمعون) into *listen*, while Abdel Haleem has translated it into *can hear*. *Listen* is defined by CALD to be "to give attention to someone or something in order to hear", while *hear* is defined to be "to listen to someone or something with great attention". According to MWOD, *listen* means "to pay attention to sound", whereas *hear* means "to listen to with attention". For COD, *listen* refers to "give your attention to" someone who is talking or to a sound, while *hear* refers to someone who

becomes <u>aware</u> of sound through his ears. Finally, OOD defines *listen* as "to pay attention to somebody/something that you can hear", whereas *hear* means "to be aware of sounds with your ears". As a result, *hear* involves more attention than *listen*. Thus, the translation of Abdel Haleem is closer, since the exegeses signify that attention is involved by believers. This is the only comment to be considered in this section, in addition to ihtibak parts. Consequently, Abdel Haleem's translation is the one used to add any changes regarding ihtibak for the suggested translation. However, the researcher suggests to add *hear and think*, in addition to some other points to give some clearer points based on the previous exegeses; clarify that *lively-heart believers* are the ones who hear and think, and clarify that the *deadly heart* are the *disbelievers*, in addition to ihtibak deep structure parts. Due to explanations, Abdel Haleem is considered semi-exegetic, because of not rendering ihtibak deep structure. However, other translations are considered non-exegetic, due to neglecting ihtibak, in addition to the usage of *listen* that is not as strong as *hear*. The translations assessment has been elaborated in the following table:

Table 13: Translation assessment for (الأنعام، 36)

SL Text	Translators	Ihtibak Translation	Importance of ihtibak	Drawbacks	Advantages	Exegetic	Semi-exegetic	Non-exegetic
الأنعام 36	Itani	No	Yes, needed to clarify that the alive people (lively-heart believers) hear and follow religious regulations, while deadly-heart people (disbelievers) do not want to hear, and they are like the dead.	1- Ihtibak parts 2- Listen		-	-	+
	Yuksel et al.	No		1- Ihtibak parts 2- Listen		-	-	+
	Abdel Haleem	No		1- Ihtibak parts	Hear	–	+	-

The problems occurred in the translations is the translation of figures of speech, as clarified by Tawfik (2007a, p. 29).

iii) The Suggested Translation

The suggested translation has included the translation of ihtibak components to render the deep meaning and structure. Additionally, *to*

faith is added, as discussed by Ramadan and As'ad. The suggested translation is:

> Only those [**lively-heart believers**] who can hear will respond **to faith**; as for the deadly-heart [**disbelievers**], **they neither hear nor think**, God will raise them up, and to Him they will all be returned.

6. Findings of the study

Based on the results of the samples previously reviewed, this study aims to show the importance of translating ihtibak in different Qur'anic verses. The following are the main findings of the study:

1- Generally speaking, during the process of Qur'an translation, there is a dire need to follow the pragmatic analysis that urges to consult the exegeses in an attempt to get the intended meaning. Additionally, using many trusted exegeses is highly recommended to find out the most agreed upon explanations.

2- The analysis of the selected verses confirms the great importance of considering ihtibak during the translation of Qur'an, as it has deep meaning and structure that have to be rendered into English to clarify the intended meaning of some verses.

3- The exegeses are of great important for rendering the accurate tense. For instance, (يس، 65).

4- The ihtibak translation involves linguistic and religious perspectives.

5- Exegetic translation is the main solution to get the most accurate translation.

Conclusion

This paper has tackled a pragmatic analysis of 5 samples of Qur'anic verses. The analysis has been conducted on three levels; pragmatic, ihtibak, and translation levels. The pragmatic level has used Austin's Speech Act Theory, focusing on illocutionary act only, The illocutionary act has clarified the pragmatic intended meaning, relying on three exegetes. It has been clear that the pragmatic analysis is of great importance, since it tackles the exegeses to clarify the intended meaning, as elaborated in the previous verses. Concerning ihtibak level, many relevant points have been tackled for each verse to clarify ihtibak components included in each part. Additionally, ihtibak parts have helped to elucidate the deep structure and the type of ihtibak for each verse, due to the explanations of ihtibak. All this has helped to assess the translations used in this paper in an attempt to give an accurate translation that render ihtibak deep meaning.

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