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**Translation of Hyperbole in Quran from Arabic into English
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T.B IRVING's Translation of Surat الأعراف**

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Dedication

This work is dedicated to my parents, especially my dear mother. To my lovely sister, Karima and my brothers Mahdi and Mourad. To all those who helped me to do this research.

FAZIA

I dedicate this work to my lovely parents to whom I wish a long lasting life. I would like to dedicate it also to my fiancée for his immense help, patience, and support. To the memory of my grandfather.

To my brothers Farhat, Yazid and Aziz who is carrying his studies abroad to whom I wish all success and happiness. To my sister Cylia to whom I wish success in her baccalaureate exam. To all my family as well as to all those persons who have contributed in the achievement of this work.

NAIMA

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Introduction

The translation of the Holy Quran has been a challenging task since its very early attempts. This confrontation originates mainly in those particular linguistic and stylistic characteristics of the Quranic language. Admittedly, the Quranic discourse is characterized by its unparalleled and bombastic style that personifies the peak of literary grandiloquence. This makes it crystal clear that the conveyance of the communicative effect and expressive style which the Glorious Quran intends to portray, poses a thorny problem to the translator.

Beyond question, the Holy Quran is considered as a rainbow of figures of speech, which should be rendered accurately into English, otherwise, this will lead to a misinterpretation of the original text. One of those figures is hyperbole, that is used extensively in the Glorious Quran so as to create stylistic effects. By and large, hyperbole is to exaggerate something beyond the bounds of its normal state, by adding to the real sense more than what it really means. Out of doubt, the hyperbolic Quranic verses reveal mainly concrete realities because of the unlimited power of Allah who is capable to make the unimaginable come true. Unlike the Quranic hyperbolic expressions, those used in day-to-day discussions are considered to a certain degree as an act of lying that one should not take earnestly.

On this basis, issues related to hyperbole in the Quran will be explored in this current study entitled:

Translation of Hyperbole in the Holy Quran from Arabic into English

Analytical and Critical Study of T.B IRVING's Translation of Surat الأعراف.

To go a little bit deeper, hyperbole is an exaggeration that is used to create a special effect and it is not intended to be taken literally. Evidently, such expressions should not be translated superficially, especially when they are used in a Divine book like Quran. To make it short, the unreasonable grasp of the fundamental meaning of the hyperbolic expressions used in the Quran may lead to deviation from the intended meaning of the sacred text.

Throughout our research, we have found several works dealing with figures of speech such as euphemism, personification, homonymy and rhythm. Nevertheless, there is a lack of works dealing with hyperbole in the Holy Quran despite its high frequency of use. The scarceness of works addressing hyperbole has motivated us to work on this subject. As far as the choice of the corpus is concerned, we tend to work on Surat 'l'ã rãf, since it is loaded with hyperbolic forms. We have selected the translation of IRVING among many others, because it is considered as the first American translation of the Quran. In addition to that, we cannot deny the fact that IRVING is an American converted to Islam. Therefore, it is obvious that Arabic is not his mother tongue, which makes his task even harder.

We aim through this research paper to cast light on the translation of the Holy Quran in general and hyperbole in particular. Additionally, we tend to make hyperbole in the Holy Quran perfectly clear by investigating it and showing whether the translator was able to render it appropriately into English. It is relevant to assume that the value of this research lies in providing the reader with deep insights into preserving the hyperbolic senses as a basic part of conveying the message of the sacred text.

Hence, we come to set up our problematics:

- What are the main strategies adopted by the translator to overcome the difficulties of Quranic translation?
- How can the translator build a target text that is capable of striking a balance between the universal dimension of the Arabic Quranic message, and the special linguistic environment of the English language?
- Does the translator need to preserve the eloquence of the Quranic text in the target language?
- To what extent can the hyperbolic forms cause a hindrance to the translator?
- In case of opting for literal translation, how accurate is this in rendering the meaning into English?

At the heart of the aforementioned questions lies a set of hypotheses:

- First and foremost, the translator has to be conversant with all the linguistic features both in Arabic and English, so as to translate the content of the Quranic message. Indeed, he must have keen knowledge of exegesis by which he could convince the reader through explanatory footnotes, either to justify his translation or to explain the intended meaning.
- A change in word order of the Quranic message might disfigure the meaning it intends to portray. Owing to the great difference between Arabic and English, one might not turn a blind eye on necessary modifications that provide a word order accordant with the target language.
- Actually, it would be a heavy duty upon the translator to preserve the purity of Quran's style and the literary beauty that is expressed by the use of rhetorical devices, mainly hyperbole.
- To a great degree, the translator might encounter difficulties mainly at the morphological and semantic levels while translating hyperbole.
- Hyperbole is an overstatement that is not meant to be taken literally, but in case of opting for a literal translation; it should be accompanied with informative exegetical footnotes.

It is of greater importance to mention that, in order to achieve the purpose of this study we are going to rely on Eugene NIDA's theory (1964; NIDA & Charles TABER, 1969) as it hinges on the translation of religious texts. Indeed, he provides principles related to formal correspondence and dynamic equivalence; this will be then applicable to the translation of Quran that is the talking point of the present study.

As for the partition of the current study, it consists of three substantive chapters. While the first chapter aims to provide a short overview of the essential theoretical issues concerning the Holy Quran and its translation into English, the second chapter is complemented by definitions and numerous illustrative examples related to the concept of hyperbole both in Arabic and in English. However, in the third chapter, research is being carried out through the empirical analysis of the subject in question. First of all, this section seeks both to highlight the suitability of IRVING's rendition of some hyperbolic expressions and to trace the points of ambiguity that we have noticed while analyzing his translation. In the same section, close meanings of hyperbolic expressions are given depending on exegeses, in order to provide the reader with substitutes of those misapprehended expressions.

To enlighten the concept of hyperbole, we have referred to the most illustrious works effectuated by Arab rhetoricians among them we can mention Imil BADI' YA' KUB who wrote معجم الأوزان الصرفية (1993).

Prior research dealing with hyperbole can scarcely be found; of course, this does not mean that there is no preexisting research that covers the subject of hyperbole. It would be interesting then to point to some works such as: *A Translation Analysis of Hyperbolic Expressions in the Novel Supernatural: Nevermore by Arya Wardhana*, English Department University of Sebelas Maret in 2013.

All along the realization of our research paper, we have encountered many difficulties such as the lack of works addressing hyperbole both in Arabic and in English, as well as the unavailability of the original version of IRVING's translation. Hence, we have relied on an e-text version.

Chapter One

Quranic Translation

From the beginning of life on earth, God has sent His messengers for the sake of guiding and preserving humanity from deception and falsification. This is the common end of the pre-Quranic scriptures and the Quran as well. Even so, all the teachings containing the former scriptures are included in Quran that is considered as the last scripture whose basic message is just like that of the previous revelation and books. At first glance, one may notice that the Holy Quran has some particularities that makes it different from the other scriptures. One of them is the rhetorical inimitability of the word of Allah, which is considered as one of the divers facets of the Holy Quran. In fact, the centre of the matter is the transfer of these rhetorical patterns from Arabic into English. Despite the fact that the eloquence and the effectiveness of the Holy Quran's style arises significant challenges during translation, the need to its translation into other languages mainly English remains indispensable. Thus, this chapter looks at five important points that are as follows: Holy books and Holy Quran (1.1), the specificities of the Holy Quran (1.2), as well as the rhetorical devices (1.3). Then we will discuss the need for Quranic translation (1.4) and present a brief overview of some English translations of Quran (1.5).

1.1 Holy Books and Holy Quran

Divine books are books revealed by Allah the Almighty to His prophets for the guidance of human beings. In fact, there are four prominent books mentioned in the Holy Quran, the Scrolls (Suhuf) revealed to Ibrahim, the Psalms (Zaboor) revealed to Dawood, the Torah revealed to Moses and the Gospel (Injeel) revealed to Essa. Unfortunately, the original versions of these books have been corrupted through the course of time. Thus, wrong ideas and immoral thoughts have been replaced in these scriptures. However, Allah revealed the Holy Quran to the prophet Mohammed (Peace be upon him) in Arabic, over a period of 23 years. It is then the most distinguished of all Divine books, because it is the last, unaltered scripture (BUKAY, 1978). Obviously, Quran is the final word of Allah sent down to all nations, regardless of their races or languages. Therefore, the Quran contains a universal message for the whole humanity without any limitation of time or space. In short, one may say that the Holy Quran is the only divine scripture in which the text remained completely unchanged since it was revealed so many centuries ago.

1.2 Specificities of the Holy Quran

The Glorious Quran is a unique miracle. It has in fact a number of peculiarities, which makes it distinctive from the previous scriptures, either at the esthetic level or at the spiritual one.

1.2.1 Divine Identity

The Holy Quran is a book that is revealed by Allah Almighty. It makes clear that the Prophet Mohammad is not its author, but rather a messenger who received revelation from Allah through the mediation of the Angel Gabriel. Thus, anyone who claims that the Holy Quran is the Prophet Mohammed's work is in fact denying him as a messenger and practically describing him as God (SAGIR' ALI, 1999). Allah states:

"وما كنت تتلوا من قبله من كتاب ولا تخطه بيمينك إذا لآرتاب المبطلون" (العنكبوت: 48) translated as follows "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then (i.e. otherwise) did the falsifiers would have had (cause for) doubt" (Saheeh International, 1997: 391). Clearly, the Almighty God, in this verse, confirms that the Holy Quran is His own divine book and it is not the work of the prophet as the disbelievers claim.

1.2.2 The Quality of its content

The message of the Holy Quran is characterized by unlimited wisdom as well as an extreme deepness of meaning. Indeed, it deals with an entire system of life covering a variety of topics. It contains an impeccable legal system, which is a source of inspiration for many intellectuals. Additionally, it treats theological matters in detail. Likewise, it gives information about a lot of hidden knowledge. Some of them have been discovered recently while others still undiscovered. The Almighty Allah challenges, in the Holy Quran, all humanity and jins to produce a book like it or even a verse but the challenge remains unmet until now (SAGIR' ALI, 1999). In this respect, Allah says

"لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً" (الإسراء: 88)

Translated by "*If mankind and the jins gathered in order to produce the like of it, even if they were to each other assistance*" (Saheeh International, 1997: 272).

1.2.3 Wording of the Holy Quran

The style of the Holy Quran is unique and different from that of poetry and prose. It is characterized by a kind of harmony and rhythm found neither in prose nor in poetry works. In other words, the Glorious Quran deals with a variety of topics and shows a shift between

subjects. Furthermore, these topics are discussed in different ways in a rhythmic form in order to facilitate memorization and learn a moral lesson as well. Accordingly, the way words are arranged in Quran is unrivalled. Nobody can add or subtract a word to or from the Quran without the corruption becoming noticeable (SAGIR' ALI, 1999). In this regard,

Allah says:

"انظر كيف نصرّف الآيات لعلهم يفقهون" (الأنعام:65)

"[...] look how we diversify the signs that they might understand" (Saheeh International, 1997: 121).

1.3 Rhetorical devices

The figurative language in the Holy Quran does not carry only an essence of beauty and style, it provides an effective means of saying as well. Here are some examples of figures of speech that we can find in the Holy Quran

1.3.1 Allegory

Allegory is "*a figurative narrative or description, conveying a veiled moral meaning*" (DRABBLE, 1985: 18). It is closely related to a fable or a parable, which has double meaning primary and secondary. In other words, allegory is a story in which characters and

events are symbols used to reveal a hidden moral meaning. Its Arabic equivalence is "حكاية" "رمزية", The Holy Quran has very frequently used this figure of speech to make people benefit from others' experience, as well as teach them a moral lesson. One of those allegorical narrations mentioned in the Holy Quran is the story of Adam.

1.3.2 Apostrophe

Apostrophe "*[is] a rhetorical figure in which the speaker addresses a dead or absent person, or an abstraction or inanimate object*" (BLADIK, 2001: 17). That is to say, in this kind of figure, the writer or the speaker talks to an absent person or personified things rhetorically. Its Arabic equivalent is "الإلتفات". There are in fact many examples in Quran:

"وقيل يا أرض ابلعي ماءك ويا سماء أقلعي وغيض الماء" (هود: 44)

"*O earth! Swallow up your water, and O sky withholds (your rain)*" (Saheeh international, 1997: 206).

Allah addresses in the above-mentioned verse earth and sky as if they are sane humans. To show that all His creatures obey His orders and are humbled in front of His power.

1.3.3 Pun

Pun *“is a play on words, depending on similarity of sound and difference in meaning”*

(DRABBLE, 1985: 797). This figure of speech is used in the Holy Quran mainly to emphasize the meaning, as well as to confirm the truth. In Arabic, this figure of speech is called "التورية". Indeed, there are several examples of pun in the Quran. Consider the following

verse (الأعراف:82) "الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْمُهْتَدُونَ"

“They who believe and have not tarnished their belief with wrong, for them is peace”

(Saheeh international, 1997 : 101).

Obviously, Allah uses this figure of wordplay in which one word is used in different senses to make the meaning of the Quranic verse stronger. At first glance, one may be confused, but after reading it carefully, it will be clear that one may believe in God heart and soul.

1.3.4 Hyperbole

Hyperbole *“is the use of exaggerated terms not in order to deceive but to emphasize the importance or extent of something”* (DRABBLE, 1985: 489). Therefore, hyperbole is an overstatement used usually for the purpose of emphasis and to express strong feelings and

impressions .In Arabic, it has many equivalents as المبالغة or الغلو or الإغراق or الإطناب (ĽBA‘LABKI, 2008: 561) but "المبالغة" is the closest equivalent to hyperbole because it is the most frequently used by Arabic theoreticians. The Holy Quran uses hyperbole mainly to make its message more effective. It is worth noting that hyperbole will be discussed in detail in the second chapter (2.3).

1.4 The need for Quranic translation

Translation of Quran has always been a sensitive and controversial issue among Muslim Theologians. One of the reasons is actually rooted in the fact that some of them believe that the Holy Quran should not be translated into other languages, because it is the word of God revealed in a specific Arabic form. In this respect, ABDUL RAOF (2001:162) states: *“The Quran is untranslatable since it is a linguistic miracle with transcendental meanings that cannot be captured fully by human faculty”*.

Nevertheless, Quran was revealed universally to all nations around the globe as the Almighty states in the Holy Quran:

"وما أرسلناك إلا كافة للناس بشيرا ونذيرا ولكن أكثر الناس لا يعلمون" (سبأ: 28)

“And we have not sent you except comprehensively to mankind as bringer of good tidings and a warner. But most of people do not know” (Saheeh International, 1997:421).

It follows from this verse that the Quran is the last word of Allah sent down to all humans. Therefore, its translation into foreign languages is indispensable since more than eighty percent of Muslims are non-Arabic speakers.

1.5 A Brief Overview of Some English Translations of the Quran

The Holy Quran has been translated into many languages particularly English, in order to meet the needs of non-Arabic speaking Muslim communities, which keep growing up day and night. Thus, many translators have tried their best to carry out such a hard task.

To start with, the first translation of the Quran into English was embarked upon in Latin and French. Moreover, they were not done by Muslims, but by Christians who sought to convert Muslims to Christianity, and that was from the 16th Century onwards. Indeed, Alexander ROSS (1688) carried out the first English translation that was entitled *“The Alcoran of Mohamet”*. His work was described as having many errors from the linguistic point of view (NASIMI, 2008).

Later on, in 1734 George SALE presented his translation of Quran into English, which was taken from Latin. His work was entitled “*The Quran: Alcoran of mohammed*”. In fact, his translation was a direct rendering from the original Arabic, but he was largely influenced by a Latin version done by MARRACI. Nevertheless, his translation was considered as a reference for English readers until the end of the 19th Century.

However, it was until the 20th Century that Muslims embarked on the translation of the Holy Quran into English. Indeed, a number of versions appeared so far. In 1905 CE, Indian Muslims made the first attempts, as MUHAMMAD ALI in 1917, his work “the Quran”, which was supplemented with explanatory footnotes, was considered as a reference for many later translations.

Another significant translation is that of Mohammad Marmaduke William PICKTHALL that appeared in 1930 CE, under the title “*Meaning of the Glorious Quran*”. He was an English Christian man who embraced Islam. He believed that the Quran cannot be translated; his work was just an attempt to present the meaning of the Glorious Quran into English. Arthur ARBERRY (1955) was also of the opinion that the Quran should not be translated; this is why he presented his translation entitled “*the Quran Interpreted*”. Therefore, he prefers to give his work the name “interpretation” rather than “translation”.

Although, he was a non-Arab and a non-Muslim, he had moderate knowledge about Islam and the Holy Quran (NASIMI, 2008).

In 1985, under the authorization of Al Azhar, M.M. KHATIB, an Egyptian Muslim who has a good command of both Arabic and English, has produced a translation of the Quran entitled “*The Bounteous Koran: a translation of meaning and commentary*”(1985). Finally, we reach T.B. IRVING, who presented his work in 1985, which is entitled: “*The Quran: the first American Version*”. His translation will be the focus of our study.

The translation of the Glorious Quran is not an easy task but rather a very complex one, its linguistic, aesthetic and rhetorical specificities pose a serious challenge to any translator and makes his task often arduous if not unattainable. As a matter of fact, the diction and style of the Quran are magnificent and appropriate to its Divine quality thus, the translator struggles when trying to translate it accurately. In short, one may say that the impossibility of rendering the Quranic verses lies in the fact that using the usual words cannot reproduce the same effect of the divine text revealed by Allah. Therefore, the only way for the translator to overcome this dilemma is to transfer the meaning since there is a lack of equivalence between the figures of speech in Arabic and their English rendition.

Chapter Two

Hyperbole in Arabic and English

It goes without saying that the Holy Quran is the cornerstone of the Islamic religion and the supreme authority in it. This is natural for the Holy Quran since it addresses all levels and contains knowledge of everything. It deals in fact with spiritual, moral and intellectual subjects, the objective of which is to distinguish between right and wrong. At the same time, the content of its message is teeming with symbolic and rhetorical devices that make it more effective. Indeed, Quran is considered as a sea of rhetoric, since it includes most of the figures of speech that exist practically in all languages of the world. Among those figures, we can find hyperbole that will be discussed in detail in this chapter. Therefore, a definition of hyperbole will be taken up briefly (2.1). This will be followed by a more detailed discussion of two substantive elements. The first one throws light principally on hyperbole in Arabic rhetorical studies that will be supplemented with numerous illustrative examples (2.2). To deepen research in this subject, we have counted on discussing hyperbolic constructions in Arabic (2.3). However, the second element will be consecrated to the discussion of hyperbolic statements in English, highlighting examples from Claudia CLARIDGE (2011) (2.4).

2.1 The definition of hyperbole

Generally speaking, there is no exact equivalent of the word hyperbole in Arabic, but rather different expressions scattered here and there, such as overstatement "غلو",

intensiveness "إغراق" verbosity "إطناب" and exaggeration "المبالغة" (YUNIS, 2008: 57). This issue has been solved by Arab rhetoricians when pointing at the degrees of hyperbole .i.e. the different counterparts of the lexeme hyperbole stand for its degrees. Overall, the word hyperbole is frequently used to denote overemphasis, exaggeration or inflation, overstatement and magnification.

The same can be said about hyperbole in English that has also different synonyms such as overstatement, exaggeration and magnification (Ibid), but the word hyperbole is the most frequently used in formal speech, stylistics and literature. The term hyperbole is the one found in rhetorical dictionaries, while its other synonyms are everyday terms. Thus, it is defined according to BLADICK Chris (1990:119), in his *Concise Dictionary of Literary Terms* as “*an exaggeration for the sake of emphasis [and is] not meant literally*”. It follows from this quotation that the allure of hyperbole can be captured through understanding the intended meaning of hyperbolic statements. However, if we consider the literal meaning of those expressions, this will lead to deceive the listener and misunderstand the speakers’ intention.

2.2 Hyperbole in Arabic rhetorical studies

There are in fact few works addressing hyperbole in Arabic rhetorical studies. Thus, there is no study as far as we are informed which deals with this trope in detail, whereas tropes such as metonymy and mainly metaphor have received the greatest attention. It is also worth to mention that Arab rhetorician's studies concerning hyperbole are related mainly to poetry.

After examining deliberately Arab rhetoricians' efforts touching the domain of hyperbole, one may deduce that it is a rhetorical trope used to embellish and affect the receiver as well. Despite its high frequency of use, Arab works dealing with hyperbole are barely found. However, by studying thoroughly our theme, we have found crucial works addressing hyperbole.

It has been reported that IBN 'LMU 'T AZ (2012), is the first Arab rhetorician who has mentioned this figure of speech in his book entitled **البديع**. He refers to the concept of hyperbole as "الإفراط في الصفات" which means "extravagance in attributes". More importantly, he distinguishes between the use of hyperbole for real and unreal ends. That is to say,

exaggeration in attributes should add splendor and magnification to meaning rather than deceiving the reader.

Additionally, IBN ĞA' FAR (1970), in his book نقد النثر (Poetry Criticism) divided hyperbolic expressions into two main types: hyperbole at the word level and hyperbole at the meaning level that can be deduced from the whole components of the sentence. Then, he turns to classify hyperbole as one of the rhetorical devices that Arabs used generally to both praise and disparage.

2.3 Hyperbole constructions in Arabic

Broadly speaking, there are two distinctive ways in forming hyperbole in Arabic: lexical and structural (Ibid). In actual facts, there are many types and subtypes of hyperbole in Arabic, but we will only focus our attention on the most useful categories owing to the limited scope of this study.

2.3.1 Lexical hyperbole "المبالغة على مستوى الكلمة"

This kind of hyperbole occurs at the level of words, and it usually refers to the Arabic meters used mainly to strengthen the meaning. There are in fact different types of lexical hyperbole in Arabic, among which we can mention the most salient ones:

2.3.1.1 Arabic meters of exaggeration "أبنية المبالغة"

The so-called morpho-rhetoric hyperbole consists of the different meters from which the hyperbolic expressions can be derived. These meters are used to exaggerate the action of the agent "اسم الفاعل" in order to express a strong feeling and produce a strong impression. As a matter of fact, the Holy Quran is abundant with rhetorical tropes in general and hyperbolic forms in particular, mostly to describe Allah's divine names.

Accordingly, Imil YA' KUB (1993) in *معجم الأوزان الصرفية* (Glossary of Morphological Meters) has mentioned diverse forms of exaggeration, which are built on certain meters. He has actually divided Arabic meters into two main types called "أوزان سماعية" which are meters adopted by hearing, and "أوزان قياسية" that are standard meters.

Fa' il: the Arabic grammatical form that is based on the meter "فعيل" is recurrently mentioned in the Holy Quran to denominate the Devine Names as in the glorious verse:

"ولستم بأخذيه إلا أن تغمضوا فيه واعلموا أن الله غني حميد" (البقرة: 267)

"While you would not take it [yourself] except with closed eyes. And know that Allah is free of need and praiseworthy" (Saheeh International, 1997: 40).

It is quite notable that the Devine Name "حميد" stands for a natural and perpetual quality of Allah, contrary to the adjective "محمود" that indicates an impermanent and a changeable quality of somebody (NI'MA, MUDAWAR, 'AĞIL et all, 2001: 323). In point of fact, the hyperbolic meter "حميد" is more effective in meaning than "محمود" since it depicts how praiseworthy Allah is.

Fa' il as in: (الزخرف:58) "وقالوا آلهتنا خير أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون"

"They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact, they are a people prone to dispute]" (Saheeh International, 1997: 491).

When permeating the deep meaning of Allah's words in the aforementioned verse, one may reason out that the intention of faraoun's folk i.e. when they say "آلهتنا خير أم هو" is not a mere request to distinguish between truth and falseness, but it is rather a wrangle; as Allah describes them by using the hyperbolic meter "فعل" i.e. "خصمون" "the plural of" خصم "that refers to extreme antagonism (Ibid: 392).

Fa' lān is another hyperbolic meter on which the Devine Name (الرحمن) is built.

Fa' alūt as when when Allah says: (الزمر:17) "والذين اجتنبوا الطاغوت"

"But those who have avoided taghut" (Saheeh International, 1997: 457).

Based on the above Quranic verse, we may catch sight of the effective use of the hyperbolic meter "طاغوت" which is the exaggerated form of "طاغي" that denotes the heightening tyranny and total ruthlessness of the nonbelievers (NI'MA, MUDAWAR, 'AĞIL et all, 2001: 896).

2.3.1.2 Hyperbole by addition of particles "المبالغة بإضافة الزوائد"

Hyperbole by addition of particles is constructed by adding particles to a word (verb, noun, etc.) that do not exist in their original root employed to overstress meaning.

2.3.1.2.1 Addition of the feminine "ة" "المبالغة بإضافة تاء التانيث"

SAMARA' I (2007) believes that the particle "ة" is added to some adjectives in the purpose of expressing hyperbole as in الراوية (well-known narrator) and العارفة (well-acknowledged); their original form is الراوي and العارف, they are both subject noun "أسماء" .الفاعلين". One may put a finger on the fact that the word to which the feminine "ة" is added changes from an adjective to a noun. Thus, we say هو راوية instead of هو راوي, which means that his narratives have become well-known.

2.3.1.2.2 Addition in the constructions of words "المبالغة بالزيادة في البناء"

Some letters are added to verbs in order to stress their meaning (SAMARA' I, 2007).

As for instance, when we add the letters "إست" to the word "يأس" we get the word "إستياس" which is obviously stronger than the first one. The Almighty uses the verb "إستياس" in the following verse:

"حتى إذا استيأس الرّسل وظنّوا أنّهم قد كذّبوا جاءهم نصرنا فنّجى من نشاء و لا يردّ بأسنا عن القوم المجرمين"

(يوسف:110)

"To them our victory and whoever we willed was saved. And our punishment cannot be repelled from the people who are criminals" (Saheeh International, 1997: 215).

Apparently, the verb "استيأس" is more emphatic than "يأس", as a result of the supplementary letters that generate hyperbolic overtones and create a strong effect. In a point of fact, the verb "استيأس" refers to total desperation of the prophets when they find themselves distorted.

2.3.1.3 Hyperbole in verbs "المبالغة في الأفعال"

Hyperbole in verbs is made by doubling the middle sound of the verbs (SAMARA' I, 2007), which is called in Arabic "التضعيف" or what is termed as reduplication in English.

There are indeed many examples of verbs that denote hyperbole in the Holy Quran; the

following verse is one of them:

"وما يذكُر إلا أولي الألباب" (البقرة: 269)

"And none will remember except those understanding" (Saheeh International, 1997: 41).

It would seem that the reduplicated sound in the hyperbolic verb "يذكُر" emphasizes the meaning of the ordinary word "يتذكُر", referring then to the intensive thoughtfulness of believers who always take heed to understand Allah's words. As it is stated in the previously mentioned verse, only endowed people will understand the meaning of the sacred message that is about prompting humankind towards righteous and propitious deeds.

2.3.2 Structural hyperbole "مبالغة بنيوية"

In turn, the type mentioned above is divided into tropological and non-tropological hyperbole.

2.3.2.1 Tropological structural hyperbole "مبالغة بنيوية مجازية"

This kind of hyperbole is deduced from grasping the meaning of the whole sentence. It is usually implicit in other tropes, as LYAMANI (circa, 1970) in his book entitled كتاب الطراز states:

"أن يستعمل اللفظ في غير ما وُضع له في الأصل إما على جهة الاستعارة, أو الكناية, أو التمثيل [...] إنما استعمل فيها على تلك الأوجه من أجل المبالغة" (اليماني، دبت: 156)

"To use a word tropologically in order to express either a metaphor, a metonymy or a simile which denotes in this case hyperbolic senses" (Our translation).

The above-mentioned statement indicates that hyperbole is a very complex trope covering implicitly numerous rhetorical tropes such as simile, metonymy and metaphor that are brought to bear a more effective meaning. It follows from this one may consider hyperbole as the carrefour that puts together diverse rhetorical tropes to convey meaning and heighten its effect. It is of greater importance to mention that all these subtypes will be examined in the empirical part of our work thoroughly.

2.3.2.2 Non-tropological structural hyperbole "مبالغة بنيوية غير مجازية"

The above named title covers hyperbole in expressions void of any rhetorical trope in which the hyperbolic meaning can rather be deduced from every single component of the structure in question. It is then extended to include the different degrees of hyperbole i.e. notification "التبليغ", over-exaggeration "الإغراق", and extreme-exaggeration "الغلو"

(LKAZWINI, circa, 1930) added to other stylistic devices such as repetition and definite adverbial (المصدر) that are used in many instances to hyperbolize meaning.

2.3.2.2.1 Degrees of hyperbole "درجات المبالغة"

According to LKAZWINI (circa, 1930), there are three main degrees of hyperbole that are notification "التبليغ", over exaggeration "الإغراق" and extreme exaggeration "الغلو". The first type can be considered as possible both logically and conventionally. The second may be possible logically, but not conventionally, while the third type stands for impossibility, i.e. not possible neither logically nor conventionally. Yet, what we are interested in is the last type.

The Quran contains indeed multitudinous instances of extreme exaggeration as in:

"يكاد زيتها يضيء ولو لم تمسه نار" (النور: 35)

"Whose oil would almost glow even if untouched by fire" (Saheeh International, 1997:341).

The extreme exaggeration in the above Quranic verse is improbable to occur both logically and practically. The hyperbolic image lies in the possibility of producing light by means of oil without being touched by fire. It is commonly known that it is impossible to make oil glow without any direct contact with fuel. In fact, the intended meaning of the Quranic message above is to show the miraculous strength of Allah and His ability to make impossible actions come true.

2.3.2.2.2 Repetition "التكرار"

According to YUNIS (2008), this type of hyperbole is used when a word or a sentence is repeated more than once. It has many purposes such as repetition for the symmetry of statement "زيادة الترغيب في الشيء", "تناسق الكلام", increasing the arousing of interest in something, or overemphasizing something, "التأكيد".

Moreover, we thought it is essential to deal with one more type that is about the use of the definite adverbial "المصدر" for emphasis (Ibid). Quran is exuberant with such types; a case in point is the under mentioned Quranic expression:

"وَكَلَّمَ" الله موسى تكليماً (النساء: 164)

"And Allah spoke to Moses with [direct] speech" (Saheeh International, 1997:93)

Allah ennoble Moses when He speaks to him and asserts the act "كَلَّمَ" "by the definite adverbial "تَكْلِيمِ". The latter then overstates the act of speech delivered from Allah to his prophet.

2.4 Hyperbole in Western scholar's studies

The meaning of hyperbole is defined differently in western scholar's studies. MACCARTHER and CARTY (2004: 152) have defined hyperbole as: " *is a kind of structuring of reality where there are competing realities; it can enable sharp focus on one account of reality and downplay rival accounts*"

As it has just been said, hyperbole is a prevalent feature of both every day talk and other formal genres of language usage. This is why, it was and still is the centre of interest for many researchers as Claudia CLARIDGE in her book *Hyperbole in English: A Corpus Based Study* (2011). The latter, takes a first step toward the development of the concept of hyperbole, since it provides the reader with broad information about the hyperbolic senses, mainly its classifications in English, which are discussed in a considerable depth.

To begin with, CLARIDGE (2011:21) provides the reader with a brief definition of hyperbole that she considers as:

Hyperbole is represented by an utterance exceeding the facts by piling up too many semantic features of the same kind which is recognizable via contextual or general word knowledge and which transports emotional meaning.

It means that to capture the meaning of a hyperbolic statement aright, depends on how much you are familiar with

It will be of particular value to say that this present study will be centered on CLARIDGE's classification that lists different forms of hyperbolic constructions. Indeed, she classifies hyperbole in English in three main types, which are single word hyperbole, clausal and phrasal hyperbole.

In an attempt to stretch points concerning the issue of hyperbole, we have traced that concept from both Arabic and English perspectives. It will be quite notable that points related to Arabic hyperbole are considerably enriched compared to the hyperbolic features in English; this is in fact because of the nature of our corpus. To be clearer, we may say that the illustrative Quranic examples accompanying each single type of hyperbole are purposely included to pave the way to a comprehensible analysis of the hyperbolic types extracted from the corpus in question. Truthfully, our chief concern through the course of this chapter is mainly to explore the role played by Quranic hyperbole in delivering meaning and describing situations that refer to real existence.

Chapter Three

Analytical and Critical Study of the Translation of Hyperbole in Surat 'L 'ārāf

The rhetorical creativity of the Quran is preternatural, since it is loaded mainly with hyperbolic statements that are employed as a persuasive means for both believers and disbelievers. Naturally, they are used concurrently to persuade disbelievers to have faith in Allah and fortify the faith of the believers. Yet, what interests us is the difficulty that hyperbole poses to the translator when conveying the intended meaning of the Quranic verses. In fact, hyperbole has usually been misread, which led to miscount the original meaning, and very often it has been totally overlooked. This is why, we will straightforwardly focus on the analysis of hyperbole in an aim to understand its power and explore its influence in delivering meaning.

To accomplish this, we have chosen Surat 'l'ārāf as the framework we are going to rely on. This will be achieved by selecting the hyperbolic expressions from the mentioned Surah and then analyze them. In doing so, we have counted on NIDA's couple of books on translation (1964-1969) which we thought to be appropriate to the translation of religious texts. Hence, the third chapter will be opened with the presentation of our corpus (3.1). Thereafter, this will be followed by introducing the translator (3.2) as well as section (3.3) will be devoted to a brief description of the translation. Latterly, the methodology of corpus analysis will be taken up briefly (3.4). In addition to this; our last chapter does not lose sight of

summarizing the basic principles of the reliable theory (3.5). However, the block analysis will constitute the core of the present paper, which is centered on the analysis of some samples of the hyperbolic expressions extracted from Surat 'l'ārāf (3.6).

3.1 Presentation of the corpus

As far as we are informed, no study has already dealt with Surat 'l'ārāf, this is why we thought it convenient to analyze the hyperbolic patterns mentioned therein. The above-mentioned Surah is classified as the third greatest Surah in the Quran, since it consist of 206 verses. Moreover, Surat 'l'ārāf is a Meccian Surah whose title is generally translated as the *Heights* since it depicts vividly Heaven and Hell and the beginning of life on earth with Adam until the last mission charged to Muhammad (P.B.U.H). Concerning the meaning of the title given to the Surah, it is commonly known that 'l'ārāf or the *Heights* stands for a lofty bridge that lies between Heaven and Hell. In this respect, Allah says: **بينهما حجاب وعلى الأعراف رجال يعرفون كلا بسيماهم ونادوا أصحاب الجنة أن سلام عليكم لم يدخلوها وهم يطمعون**" (الأعراف:46)

Undoubtedly, this means that there are just two kinds of people; the kinsmen of Heaven and the kinsmen of Hell who used to know each other until they have been separated definitively. To be clearer, the people of 'l'ārāf (*Heights*), as indicated in the Surah, are called

so because their good deeds equal their committable sins. So, the whole matter centers on their indecision of being either with the kinsmen of Heaven or the kinsmen of Hell. Unquestionably, their position and deeds are not clearly marked out, for this, Allah penalizes them by confining them in a high place called 'l'ārāf (*Heights*) set up between Heaven and Hell. Over and above, Surat 'l'ārāf includes stories of prophets such as Adam who starts struggling with Satan since the beginning of earth, Moses, Noah and so. In truth, the purpose of Surat 'l'ārāf is to catch Muslim's attention to the necessity of determining one's position in life; whether to join charitable believers or felonious disbelievers, that is quite apparent in the above-mentioned stories (' AMRU, 2000).

Principally, Surat 'l'ārāf portrays the daunting of the Doomsday when people will be judged for their deeds either good or evil. Basically, nothing else but their deeds will intercede the Day of Judgment i.e. the believers will be gratified for their godly feats and the disbelievers will be punished for their wicked acts. Intentionally, the hyperbolic images extend to cover the Quran in general and Surat 'l'ārāf in particular, oftentimes to picture the fear that will pervade the disbelievers on the Judgment Day and the happiness that will overwhelm those who have strong faith in God.

3.2 Description of the translation

The translation of our corpus is done by T.B IRVING who has published in 1985, a translation of the Glorious Quran in American English entitled “*the Qur’an: the first American version*”. Clearly, the subtitle is a little misleading, since it does not refer to the Quran but rather to the Bible. Indeed, his book has been a subject of various revisions since its first date of publication until his death in 2002. He started his book by an introduction in which he gives an overview of the Quranic translation and his main aim from his work as well as the main difficulties he encountered while embarking on his work. IRVING confirms that there is a necessity for an American modern English version, since the new generation of American Muslims do not know Arabic, even though their fathers and grandfathers were Arabs. He also believes that the message of the Quran should be clearer to convince even a little child (IRVING, 2002).

It is noticeable that his work is bereaved of any explanatory footnotes. It is perhaps the most debated point about IRVING’s translation is the way his translation is framed. To be more explicit, IRVING did not preserve the same enumeration and division of the verses as it

is put in order in the Holy Quran, instead he overwhelmingly condensed at least two to three verses in one paragraph without even numbering the verses.

3.3 Introducing the translator

Thomas Ballantine IRVING is an American converted to Islam in 1930, who changed his name to Talim Ali. He was in fact, a prolific writer and a translator of the Quran born in Cambridge Ontario (Canada) in 1914. He received his education in Montreal and Princeton University where he obtained his PhD in Near Eastern Studies in 1940 (ZAFUZUL, 2002).

Eminently, he exercised sundry professions that made his career a distinguishing one among which we may mention the most remarkable; he served as a Director of Colegio Nueva Granda in Colombia and a professor of Spanish and Arabic at the University of Minnesota. Incessantly, he worked to uplift Islam in the west. At a point in time, he was a trustee of the American Islamic college in Chicago and founded the Arabic and Islamic Studies Department at the Universities of Minnesota, Texas and Tennessee.

As for his noticeable works, most of them handle the Islamic religion and includes “*Growing up in Islam*”, “*the Quran: Basic Teaching*”, “*Tide of Islam*”, “*Had You Been Born*

a Muslim”, “*Islam in its essence and Islam Resurgent*” and “*the Quran: the first American version*” (ZAFAZUL, 2002).

3.4 Methodology of corpus analysis

To begin with, the analysis study is launched into selecting some verses from Surat ʾlārāf that will be exposed later on to a semantic analysis. Then, we are going to analyze IRVING’s translation of those selected verses. Having thus collected the verses in both the source and target languages, this will pave the way to the next element that is the analysis of these verses, supported by the reliable theory.

It is usually hard to discern the meaning of the Holy Quran without referring to exegeses, this is why our analysis will be overlapped with both IBN KATIR (2002) and ʾZAMAHŠARI (2009) exegeses, in order to facilitate our comprehension of those verses. Moreover, relying on exegeses help us to think through the similarities and divergences of the verses of the Holy Quran and their translation.

3.5 An Overview of NIDA's theory

A. Eugene NIDA's theory has a great resonance in the translation of religious texts not only the Bible. He goes further to stretch a point regarding the formal correspondence and dynamic equivalence. Truthfully, the former concept revolves around the issue of reproducing the meaning rather than merely the form. As it may be clearly noted in his book entitled "*Toward a Science of Translation*" (1964), NIDA states that while translating texts in general and religious ones in particular, important elements should be taken in consideration. At the first place, the grammatical units that are considered as means of maintaining the unity of the source text should be retained in the translated text, this will be achieved by following the words and textual patterns closely, that is to say, translate a noun by noun, a verb by verb, and so on, so as to recreate the same form as the original structure.

Besides, NIDA incites the translator to preserve the sentences of the source text as they are. To be clearer, the translator is not allowed to separate or modify the sentences, instead he has to keep the formal indicators such as the marks of punctuation, and paragraph breaks and so on. It is worth to say that the above-mentioned points are commonly used in the translation of texts and particularly the sacred ones.

For NIDA and TABER, it is not too important to reproduce the formal correspondence as to recreate in the receptor the same response that the source text does, as naturally as possible. Indeed they say in this regard: “ *Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message , first in terms of meaning and secondly in terms of style*” (NIDA &TABER, 1969: 12). We can notice from this quotation that NIDA emphasizes the notion of meaning by pointing out to the relative equivalence, i.e. trying to recreate the function that the word may have in the original state. According to him, meaning is divided into linguistic meaning, referential meaning and emotive meaning. Besides, he refers to the main features of Chomsky’s model in his work, as he believes that it provides the translator with a technique for decoding the source text and encoding the target text. This is why we attempt to analyze the surface structure and the deep structure of hyperbole. All in all, translation process can be summarized in three main stages, which are analysis, transfer and reconstructing.

3.5.1 Analysis

First of all, the surface structure of the text source is analyzed by ascertaining the grammatical relation between the constituents of a given structure and then analyzing the

meaning of these words in relation to their linguistic context. Basically, the surface structure is divided into kernels to determine the meaningful relation. By carrying out the semantic analysis at the level of the linguistic units, it will be possible for the translator to deduce the meaning of the words in their linguistic context.

Having thus examined the linguistic units, i.e. words, the translator moves on to determine the referential meaning of the combined words especially when it is related to idiomatic expressions. Moreover, NIDA's theory does not lose sight of the connotative meaning by which he means the emotional charge that words carry.

3.5.2 Transfer

One may say that transfer is a transitional stage between analyzing and recasting the message. In fact, the transfer of the analyzed material takes place in the translator's brain. Thereafter, the translator has to carry out some lexical, structural and grammatical modifications that match the sui genius of the target language. Therefore, it is usually hard to reproduce meaning in the target language without considering its sui genius of its especially when dealing with the figurative meaning.

3.5.3 Restructuring

As a third step, the translator is going to recast the transferred expressions into nouns, verbs, adjectives and so on taking in account the specificities of the target language as style and the culture of the receptor. Eventually, the translator should not underrate the importance of reviewing his translation by comparing the source and the target texts. This will allow the translator to discern the receptor reactions to his translation.

3.6 Analysis of samples of hyperbole extracted from Surat 'I'ārāf

Before delving into a detailed discussion, it is worth to mention that we are going to analyze the hyperbolic expressions in Surat 'I'ārāf by tracing the same classification of hyperbole that we have presented in the second chapter. Accordingly, we will educe the lexical hyperbole first and then the structural one.

3.6.1 Lexical hyperbole

Example 01 (الأعراف:18) "قال أخرج منها مذءوما مدحورا لمن تبعك منهم لأملأن جهنم منكم أجمعين"

"He said: Get out of here, despised, rejected! I'll fill Hell with all of those who follow you".

(IRVING, 2002:111)

When getting back to the exegesis of IBN KATIR (2002) who stresses the point that "مذعوم" is derived from "الذم" which is more effective than the lexeme "مذموم". According to his point of view the word "مذعوم" in its meaning refers to the extreme limits of disgrace.

Positively, IRVING managed to render the formal equivalence of the hyperbolic expression that he translated by its equivalent. However, when pondering the deep structure of the expression, we deduce that, by using the adjective "despised", the translator renders a partial meaning of the word. To confirm that, Merriam Webster online English Dictionary is quite helpful so that to grasp the exact meaning; accordingly "despise" means, "*to dislike (something or someone) very much and have no respect for somebody or something*" (www. Merriam-webster.com/dictionary/despise visited on June 6th 2016) .So, the adjective despised does not render the full meaning that the source expression conveys. In an attempt to capture the suitable meaning of "مذعوم", we propose the adjective "abject" which means according to Webster Dictionary; "*very humble: feeling or showing shame*" (www. Merriam-webster.com/dictionary/abject visited on June 29th 2016) that is in our opinion the closest natural equivalent of "مذعوم" meaning the uttermost of disgrace or shame. We reformulate then the Quranic verse: "*He said: Get out of here abject, rejected [...]*".

We aim through the analysis of IRVING's translation to reveal the main body of problem that encountered the translator. It was found out that, attaining lexical adequacy and semantic equivalence of the hyperbolic meters mainly hamper the translator. Perhaps this is why he provided us with a superficial meaning of the hyperbolic meters, which is quite evident in the next example.

Example 02 "ولما رجع موسى إلى قومه غضباناً أسفاً" (الأعراف: 150)

"When Moses returned angry and sorrowful to his folk" (IRVING, 2002: 120).

In Arabic rhetoric the adjective "غضبان" is built on the hyperbolic meter *fālān* and "أسف" is derived from *fāil*. Regarding the meaning of the adjective "أسف", ZAMAḤṢARI (2009) asserts that "الأسف" means "الشديد الغضب" or "very angry" and not "grieve" as a considerable amount of readers think. Once again, IRVING managed to preserve the form of these hyperbolic meters by translating the adjective by an adjective.

As for, the deep structure, the translator does not capture the exact meaning of the adjective "أسف" and miscarried the emotive overtones of these hyperbolic meters. Beyond doubt, the translator was able to opt for a more effective rendition of the adjective "غضبان" that the Almighty Allah chooses instead of "غاضب". It is quite evident that the adjective "غضبان"

which means very angry is stronger in meaning than "غاضب". Therefore, the translator has to take into account these nuances during the process of meaning rendering. This hyperbolic meter is juxtaposed with another meter "أسف" that fulfills the same meaning. Certainly, this is done for hyperbolic purposes, i.e. to join two synonyms together to strengthen the intended meaning to be conveyed. To reformulate the above-indicated Quranic expression, we have resorted to Collins online dictionary to orient us towards, furious for the adjective "غضبان" and indignant for "أسف". The former means “*extremely angry or annoyed; raging*” (www. Collinsdictionary.com/dictionary/English/furious visited on June 30th 2016) while the latter refers to someone who feels or show anger because of something that is unfair or wrong (www. Merriam-webster.com/ dictionary/indignant visited on June 30th 2016). Resultantly, we suggest what follows:

“*When Moses returned furious and indignant to his folk*”.

Example 03

"وأخذنا الذين ظلموا بعذاب بئيس بما كانوا يفسقون" (الأعراف: 165)

“*We seized those who were doing wrong with dreadful torment because they had been acting so immorally*” (IRVING, 2002: 121)

Over again, IRVING missed the point while transferring the meaning of the hyperbolic meter

"بئیس" derived from the meter fail.

Definitely, he provided an inaccurate meaning of the adjective "بئیس" that he translated by the adjective "dreadful". Depending on the exegesis of ZAMAHŠARI (2009) the meaning of the Quranic hyperbolic expression "بئیس" is "شديد" that is to say, Allah threatens the disbelievers by promising them to have a grievous punishment. The translator probably chooses to show the horror that will pervade the disbelievers' heart in the Day of Judgment, and to depict the ugliness of their fate. Therefore, we thought it appropriate to translate the hyperbolic meter "بئیس" simply by the adjective "severe". Briefly, one may say that Irving managed to retain the same grammatical category of the source language, but he does not render properly the deep meaning of those hyperbolic meters.

Example 04

"وخر موسى صعقا" (الأعراف: 143)

"*And Moses fell down stunned*" (IRVING, 2002: 119)

It has been explained by ZAMAHŠARI (2009), that when Moses requested to see Allah, he has been ordered to look at the mountain, if he sees it at its place, he will then see Allah. Surprisingly, the mountain becomes flattened, and Moses felt down senseless. So, if we

analyze this Quranic expression, i.e. "صعق" in terms of its deep structure, we came to deduce that the lexical item (stunned) surely serves the meaning. At first glance, the idea that calls to someone's mind is that "صعقا" makes allusion of someone who is struck dead by a thunderbolt. But, when checking Oxford English-English Dictionary, it becomes clear that it rather refers to the fact of making somebody unconscious, which means that it was not a mere shock or surprise instead, it surpasses that to the extent of losing conscious (www. Merriam-webster.com/dictionary/stun/ visited on July 2nd 2016).

Example 05 "قل يا أيها الناس إني رسول الله إليكم جميعا الذي له ملك السموات والأرض" (الأعراف: 158)

Translated by "Say: Mankind, for all of you I' am but a messenger from God [Alone] who has the sovereignty of Heaven and Earth" (IRVING, 2002:120)

And the verse number (185):

"أولم ينظروا في ملكوت السموات والأرض"

"Have they not observed in the sovereignty over Heaven and approaching?" (Ibid: 122).

The above-mentioned verses raised the point concerning the translation of Allah's Divine Name "ملكوت" that we have selected since it is built on the hyperbolic meter "فعلوت" to denote "الملك التام" or total sovereignty and magnificence in sovereignty; the exaggerated

meaning of "الملك" that is sovereignty or dominion. However, before going deeply into the analysis of that expression, we have to clarify our intention by referring to exaggeration in Allah's name indeed, we mean by this the emotive overtones that these meters carry compared to ordinary words.

Therefore, the hyperbole "ملكوت" has more effective meaning than the word "ملك", which led naturally to the necessity of translating these two lexical items differently. In point of fact, Irving has translated the hyperbole "ملكوت" and the noun "ملك" alike. Simply, he was able to add an adjective to the noun "ملكوت" to create roughly the same impact as the original expression did. This is why we suggest the addition of an adjective like "magnificent" or "great" to bring to light the magnificence and omnipotence of Allah. Ultimately, we came to reformulate the verse as follows:

"Have they not observed in the magnificent sovereignty over Heaven and Earth".

Example 06

"يا قوم ليس بي ظلاله" (الأعراف: 71)

"My folk, no trace of error lies in me" (IRVING, 2002: 114).

As 'ZAMAHŠARI (2009), explained that "ظلاله" is more specific than "ظلال". Indeed, the more we tend to specify an idea, the more it becomes more effective. Anyhow, the core problem centers on the way IRVING transferred the meaning of "ظلاله" into English. While reflecting on his rendition of hyperbole, we deduce that he opted for the same translation to "ظلاله" and "ظلال" translated both by "error". Leaning on the exegesis of 'ZAMAHŠARI (2009), the noun "ظلاله" refers to the state of being away from what is right surely, this does not lose sense of being in error. However, given the hyperbolic sense that the noun "ظلاله" carries the translator ought not to translate "ظلال" and "ظلاله" identically. This is why we taught it convenient to translate the noun "ظلاله" by the adverb "astray" which is said, "*of someone who is off the right path and away from what is proper*" (www.collinsdictionary.com/dictionary/English/astay visited on July 2nd 2016). As NIDA asserts it, each language has its own sui genius, for this we are going to accord the verb "go" to the adverb "astray" so that the meaning will be fulfilled. Thus, we propose the expression "*I am not going astray*" instead of "*there is no trace of error lies in me*".

Example 07 "والذين كذبوا بآياتنا واستكبروا عنها أولئك أصحاب النار" (الأعراف: 35)

"Those who reject My signs and act too haughty toward them will become inmates of the Fire" (IRVING, 2002).

The verb "استكبر" in which the letters "است" are added for hyperbolic purposes to show to what extent the disbelievers do exaggerate in their blasphemy. We have noticed in IRVING's translation that he has translated the verb "استكبر" sometimes by "*act too haughty*" and other times by "*feel too proud*" or "*acted proudly*". Through analyzing his translation of the verb "استكبر", we reason out that it is not rendered as a single word but rather as a multi word unit. To a certain degree, he was right when he included the adverb (too) to retransmit the hyperbolic effect that the original verb produces. It may be clearly noted that, the verb "استكبر" which is the hyperbolic form of "تكبر" is translated by IRVING alike.

In this respect, one may say that to illuminate the semantic ambiguity of the diverse renditions of the same verb i.e. "استكبر" that may confuse the reader, one has to unify the terminology from the beginning to the end of the translation. As regards the deep meaning of the translation of the hyperbolic Quranic expression "استكبر", one may say that it fits the context especially when adding the adverb (too) to denote excess. Even so, NIDA & TABER (1969) insist that it is preferable to find the closest natural equivalent of the source message. For this, we propose the adjective "arrogant" instead of "haughty" and "proud" since arrogant means "*exaggerating or disposed to exaggerate one's own worth or importance often by an*

overbearing manner” (www.Meriam-webster.com/dictionary/arrogant consulted on July 5th 2016).

Example 08 (الأعراف:94) "وما أرسلنا في قرية من نبي إلا أخذنا أهلها بالبأساء والضراء لعلهم يَضْرَعُونَ"

“We have never sent a prophet into any town unless We [first] seized its people with sufferings and hardship, so that they might be humbled”. (IRVING, 2002:116)

According to IBN KATIR (2002), the hyperbolic verb "يَضْرَعُونَ" originated from "يَضْرَعُونَ", denotes that exaggeration in invoking and praying Allah incessantly, both in times of trouble or joy. Based on NIDA’s theory (1969), we propose the verb “supplicate” which means according to Collins dictionary; *“to make an humble entreaty especially: to pray to God”* (cited in www.collinsdictionary.com/dictionary/supplicate consulted on July 7th 2016)

.It is true that the verb “humble” may render a partial meaning of the verb "يَضْرَع", since it expresses the meaning of being not proud or haughty. It follows from this explanation that the verb “humble” does not really correspond to the verb "يَضْرَع". There is in fact a subtle difference in meaning between the verb “humble” and the verb that we have proposed i.e. “supplicate”; the latter refers to an earnest and humble manner when beseeching Allah, while the verb “humble” refers to the quality of being unpretentious. It is quite evident that the verb “supplicate” does make the meaning more effective and solid. In this respect, we may say

then that a simple analysis of the deep meaning of the verb humble will lead us to figure out that it is not well suited to the context of this Quranic verse, which can be reformulated as follows:

“We [first] seized its people with suffering and hardship, so that they might supplicate Allah”

6.3.2 Structural hyperbole

While lexical hyperbole occurs at the word level, structural hyperbole can be deduced from the overall interconnection of the constituents that made up the sentence. We have already drawn a distinction between tropological and non-tropological structural hyperbole in the second chapter (2.3.2). In this respect, we may refer to the metonymical hyperbole in the following Quranic verse:

Example 01 *“يا بني آدم قد أنزلنا عليكم لباسا يواري سوءاتكم وريشا ولباس التقوى ذلك خير” (الأعراف:26)*

“Children of Adam, We have sent down clothing with which to conceal your private parts and to dress up in. Yet the clothing of heedfulness is best!” (IRVING, 2002:111)

IBN KATIR (2002) says in few words that “لباس التقوى” is the clothing that safeguards believers from evil by which he means the clothing of piety and apprehension of Allah. Likewise, ZAMAHŠARI (2009), in his exegesis, states that this kind of cloths is not like the

ordinary ones that humans wear but is rather a devout and fear from the Almighty. The latter protects believers from going wrong as their cloths protect them from hot and cold.

It is obvious that the metonymy "لباس التقوى" is based upon the hyperbolic image, which reflects the fact that piety should constantly accompanied the believers just like their cloths.

IRVING has maintained the formal correspondence of the metonymical hyperbole by translating it as "clothing of heedfulness". Unseeingly, he singled out the noun "heedfulness" which means according to Oxford English Dictionary "*the trait of staying aware of (paying close attention to) your responsibilities*"(www.Oxfordlearners.com/definition/English/heedfulness?q=heedfulness consulted on July 7th 2016).

According to the definition given above, one may deduce that IRVING's translation unfits the context of the Quranic verse. Therefore, we propose the noun "piety" which refers to a devout strong religious belief or devotion to God. Thus, we propose "piety" as a near synonym of the word "التقوى". Therefore, we get the following translation:

"Yet clothing of piety is best"

Example 02

"ولما سكت عن موسى الغضب" (الأعراف: 154)

“When his anger had subsided” (IRVING, 2002: 120)

The basic lexical element in the above Quranic verse is the verb "سكت" that has been interpreted by, ZAMAHŠARI (2009) as calmness and over passing the state of anger. Factually, the over-exaggeration is concisely implied in the use of the lexical item "سكت" to depict the state of Moses that was quite calm to the extent of reticence.

Succinctly, as it is explained by, ZAMAHŠARI (2009) the verb "سكت" reveals a hyperbolic sense that should not be translated literally. As we come to analyze the surface structure of IRVING’s translation, we notice that he has opted for a modified literal translation. That is to say, he takes a word order befitting the English language grammar by advancing the object (his anger).

Clearly, his choice of a modified literal translation is convenient for the meaning and makes the verse more effective. However, the verb “subside” provides just a superficial meaning of the Arabic verb "سكت" which, according to the explanation of the exegesis, does not mean to be silent. This word has a strong semantic charge rather than its English rendition. Thus, we propose the verb “mollify” which is proper to the context, since its exact meaning, according to Oxford English Dictionary *“is to make somebody to feel less angry or*

upset”.(www.oxfordlearnersdictionaries.com/definition/English/molify?q=molify consulted

on July 7th 2016).

Example 03

”مثله كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث ذلك مثل القوم الذين كذبوا بآياتنا” (الأعراف: 176)

“He might be compared to a dog: no matter how you drive him off, he just pants away. Or if

you leave him alone, he still pants on. That is what folk who reject Our signs are like”

(IRVING, 2002: 122).

The exegete IBN KATIR (2002: 511-512) interprets the hyperbolic simile as follows, God the Almighty compared the disbelievers who reject and deny His signs to a dog. This animal lolls his tongue out and makes an annoying sound called gasping which is a lasting habit. The Almighty compared those people to this animal because they are not going to believe in God, whatever their messengers say to convince them. In short, the hyperbolic simile lies in the fact that a dog will never stop gasping, so do disbelievers who will never believe in God’s evidence.

As we come to analyze IRVING’s translation, we easily notice that he has opted basically for a modified literal translation. He adds punctuation that does not exist in the

source language as well as some touches of the English language, as for instance, the auxiliary verb might. Apparently, he does not keep the same surface structure as the original verse. The meaning of the verse is preserved, but in case of adding footnotes, because, a literal translation of this hyperbolic simile will create an ambiguity to the English reader. One may understand that Islamic religion does not have this quality of treating animals kindly. As it is known, western people like animals more than humans, especially dogs. Evidently, this translation may lead to misunderstand the intended meaning of the Quranic verse. This translation should be accompanied with an explanation as the one given in the exegesis. The latter will clarify more the meaning.

Non-tropological hyperbole can be implied in repetition or in one of its degrees like extreme exaggeration or "الغلو" as in the following Quranic verse:

Example 04

" إن الذين كذبوا بآياتنا واستكبروا عنها لا تفتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط "

(الأعراف: 40)

“Heaven’s gates will not swing open for those who reject our signs and feel too proud for them, nor will they enter the Garden until a camel goes through the eye of a needle”.

(IRVING, 2002: 113)

It is formerly mentioned that extreme exaggeration is a type of non-tropological hyperbole, which generates aesthetic images and expresses more solid meaning. One may capture then the meaning of this hyperbole by analyzing the semantic framework of its components. At first glance, one may notice in this translation that IRVING opted for a modified literal translation .As for the surface structure, he did not respect the same word order, since he started with the second part of the verse. This method of rendering the meaning especially that of the sacred text is completely rejected by NIDA (1964) when he incites translators to avoid readjusting the order of sentences. It is crystal clear that the above lined hyperbole stands for the impossibility of opening Heavens’ gates to those disbelievers who has not faith in Allah.

To avoid any inscrutable grasping of the meaning of that Quranic verse, one may provide the reader with an explanatory footnotes based on the interpretation of renowned exegeses. Therein, we may point to the fact that disbelievers will never enter heaven, because they rejected Allah’s messages and turn away from them with arrogance. The hyperbolic

meaning included in the expression “until a camel goes through “the eye of a needle” intensifies meaning, since this is not possible to happen in real existence, only with Allah’s volition.

Example 05

“هل ينظرون إلى تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق” (الأعراف: 53)

“Are they only waiting for it to be interpreted? The day its interpretation comes along, those who have already forgotten it will say: “Our lord’s messengers did bring the truth!”(IRVING, 2002: 114)

Both ZAMAHŠARI (2009) and IBN KATIR (2002) in their exegeses states that the sentence "هل ينظرون إلى تأويله" means the Day of Judgment when disbelievers find what Allah promised them in hell from torment and torture.

He has opted for a literal translation with an addition of some personal touches, which do not exist in the original verse as the commas, the colon and full stops. Evidently, IRVING has not preserved the surface structure in his rendition of the Quranic verse. As far as the deep structure is concerned, we come to see that he missed the translation of the hyperbolic sense that lies in the repetition and has created ambiguity because of his choice of literal translation.

IRVING has translated the repeated word تَأْوِيلُهُ by the noun interpretation, which does not serve the meaning of the Quranic verse. Thus, we propose an explanative translation of the verse: *“Are they only waiting for the final completion of the event? On the day of judgment the event is finally fulfilled”*

The following footnote explains more the meaning of the Quranic verse: “In the Day of Judgment Allah will unveil to the disbelievers the dreadful torment that He promised them”.

Example 06

“وأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ” (الأعراف:84)

“We sent a rain down on them: look how the outcome was for such criminals!” (IRVING, 2002: 116)

According to IBN KATIR (2002), this rain is not normal but rather a very mysterious one. Likewise, ZAMAHŠARI (2009) interprets the rain in this verse as a very odd and strange one. It is actually stones that fall from sky and not rain. God wants to punish Lot’s people for their sins by raining upon them stones.

As we know, rain is like mercy from Allah, without which life will not exist on earth. Therefore, IRVING’s choice of a literal translation is not appropriate especially in this case. Obviously, he does not keep the same word order, but he missed the intended meaning of the

Quranic verse. The English reader of this verse will never understand that it rains stones.

Therefore, we suggest the following translation

“We rained upon them stones” the meaning is clear, with an addition of footnote it will be more effective and convincing to the foreign reader.

Based on the findings of this research, we may conclude our analysis by saying that IRVING has opted mainly for a literal translation in most cases. He missed the translation of the meaning of some hyperbolic expressions and provided superficial meaning for others. As it is known, a single word in Arabic may have a different meaning in the same context. Thus, he should refer to some renowned exegeses to grasp the meaning of those hyperbolic senses. Additionally, footnotes are needed in Quranic translation, since it is God’s word. So, it is quite obvious that an explanation in case of opting for a literal translation is necessary.

Conclusion

The translation of the Glorious Quran is not an easy task but rather a very daunting one.

The Quran in fact is neither a literary work, which needs a creative translator to transfer its beauty with some freedom, nor a mere scientific text that needs to be transferred in an ordinary understandable style. Furthermore, Quran discusses several subjects at the same time in a specific style that is not found in any other piece of writing.

It is quite obvious that the empirical study helped us to confirm some of our hypothesis.

Therefore, we suggest that its translation should not be an individual effort, but rather a teamwork of linguists who have a good background of Islamic teachings and Arabic, as well as a team of Muslim scholars who master English. If these two teams work together, most of the difficulties faced while translating the Quran will be solved. Additionally, the translator ought to bear in mind that he is transferring Allah's word to newly converted Muslims or to people who want to understand the Islamic religion by reading Quran. Thereupon, he should lean on the exegeses of some renowned Islamic authorities in order to grasp the connotative meaning of some hyperbolic expressions used in Quran. It is in fact incontestable that a change in word order of Quranic message will deform the meaning it intends to portray, this is why the translator should focus on rendering meaning rather than form. It is then a hard task for the translator to preserve the eloquence of Quranic verses. Thus, it becomes a thorny problem and

a great challenge for him to translate the Quran in general and hyperbole in particular.

Obviously, providing an equivalent for those morphological patterns i.e. hyperbole causes a strenuous problem to the translator. In short, the translation of the Holy Quran can never replace the original text since it is Allah's word, for this reason it is unavoidable to translate it without providing the target reader with explanatory footnotes. At last, we come to provide the translator with some useful recommendations

- We recommend to the translator of Quran to widen specific cultural, historical and linguistic knowledge in both the source and target language, especially when it comes to the translation of its rhetorical features.
- It is important to refer to some renowned Islamic exegetes while dealing especially with figurative language of Quran, this will help the translator to grasp better the connotative meaning of those figures.
- It will be very practical if the translated exegesis is included within the translated Quran.

At last, we hope that this work will be beneficial for researchers who may wish to deepen research on this field of Quranic translation, as for instance to deal with allegory or personification in Quran.

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English-Arabic-English Glossary

English Arabic Glossary

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Addition of the feminine "ة"	إضافة تاء التأنيث
Addition of particle	إضافة الزائدة
Verbosity	إطناب
Restructuring	إعادة الصياغة
Intensiveness /over exaggeration	إغراق
Extravagance in attributes	إفراط في الصفات
Apostrophe	إلتفات
Harmony	انسجام
Meters	أوزان
Meters adopted by hearing	أوزان سماعية
Standard meters	أوزان قياسية
Rhythm	إيقاع
ب	
Surface structure	بنية سطحية
Deep structure	بنية عميقة
ت	

Notification	تبليغ
Personification	تجسيد
Analysis	تحليل
Quranic translation	ترجمة القرآن
Overemphasis	تركيز المفرط
Simile	تشبيه
Reduplication	تضعيف
Inflation	تضخيم
Idiomatic expressions	تعابير اصطلاحية
Magnification	تفخيم
Exegesis	تفسير
Dynamic equivalence	تكافؤ الدينامي
Formal correspondence	تكافؤ الشكلي
Wording	تلاعب بالألفاظ
Symmetry of statement	تناسق الكلام
Pun	تورية
ج	
Homonymy	جناس
ح	
Allegorry	حكاية رمزية
د	
Degrees of hyperbole	درجات المبالغة
ذ	
Disparage	ذم

ش	
Emotive overtone	شحنة عاطفية
ص	
Morphological	صرفي
ط	
Grandiloquence	طنانية في الكلام
ع	
Euphemism	عبارات التلطيف
Sui genius	عبقرية اللغة
غ	
Overstatement/ extreme exaggeration	غلو
Non-tropological	غير مجازي
ف	
Eloquence	فصاحة الكلام
ق	
Omnipotence	قدرة كاملة
م	
Hyperbole	مبالغة
Structural hyperbole	مبالغة بنيوية
Figures of speech Lexical hyperbole	مبالغة على مستوى الكلمة
Figures of speech	مجاز
Corpus	مدونة
Definite adverbial	مصدر
Connotative meaning	معنى ايحائي

Annex: Arabica system symbols

- | | |
|------------------|------------------------------|
| - الهمزة : (ʾ) | - ع : (ʿ) |
| - ب : (b) | - غ : (ğ) |
| - ت : (t) | - ف : (f) |
| - ث : (t) | - ق : (q) |
| - ج : (ğ) | - ك : (k) |
| - ح : (h) | - ل : (l) |
| - خ : (h) | - م : (m) |
| - د : (d) | - ن : (n) |
| - ذ : (d) | - هـ : (h) |
| - ر : (r) | - و : (w) |
| - ز : (z) | - ي : (y) |
| - س : (s) | الضمة - ُ - (u) |
| - ش : (š) | الفتحة - َ - (a) |
| - ص : (s) | الكسرة - ِ - (i) |
| - ض : (d) | الضمة الممدودة - ُو - (ũ) |
| - ط : (t) | الفتحة الممدودة - آ - (ā) |
| - ظ : (z) | الكسرة الممدودة - ِي - (ĩ) |

The Corpus
Surat ' L 'ārāf and its
Translation

سورة الأعراف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ المص ١ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ
 لَتُنذِرَ بِهِ ۖ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ٢ اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ
 مِن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ
 ٣ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ
 قَائِلُونَ ٤ فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا
 إِنَّا كُنَّا ظَالِمِينَ ٥ فَلَنَسْئَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْئَلَنَّ
 الْمُرْسَلِينَ ٦ فَلَنَقْصِفَنَّهُمْ فِي جَهَنَّمَ ۗ وَمَا كُنَّا غَائِبِينَ ٧
 وَالْوِزْنَ يَوْمَ يذُوقُونَ الْعِقَابَ ۗ وَمَنْ يَمُوتْ مَوزِنًا يَمُوتْ مَوزِنًا ۗ وَمَنْ يَمُوتْ
 مَوزِنًا يَمُوتْ مَوزِنًا ۗ وَمَنْ يَمُوتْ مَوزِنًا يَمُوتْ مَوزِنًا ۗ وَمَنْ يَمُوتْ
 مَوزِنًا يَمُوتْ مَوزِنًا ۗ وَمَنْ يَمُوتْ مَوزِنًا يَمُوتْ مَوزِنًا ۗ
 ١٠ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ
 اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ١١

قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ
 وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ
 فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
 ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ
 صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا تَجِدُنِي إِلَّا يَوْمَ يَكْفُرُونَ
 وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ
 أَخْرَجَ مِنْهَا مَذْذُومًا وَمَا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ
 أَجْمَعِينَ ﴿١٨﴾ وَيَكَادُمْ أَسْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
 شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ
 لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ
 مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةَ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ
 أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَا سَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾
 فَدَلَّهُمَا بَغْرُورًا فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا
 يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ
 تِلْكَمَا الشَّجَرَةَ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
 مِنَ الْخَاسِرِينَ ﴿٢٢﴾ قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا لَكُمْ
 فِي الْأَرْضِ مُسْتَقَرًّا وَمَتَعًا إِلَىٰ حِينٍ ﴿٢٣﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
 تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٤﴾ يَبْنِيءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ
 لِبَاسًا يُورِي سَوَاءَ تِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ
 ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ ﴿٢٥﴾ يَبْنِيءَ آدَمَ لَا يَفْتِنَنَّكُمْ
 الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا
 لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تِهِمَا إِنَّهُ يَرِي تَكُمْ هُوَ وَقَبِيلُهُ مِنْ
 حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ
 ﴿٢٦﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا
 بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْمَلُونَ
 ﴿٢٧﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
 وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٨﴾
 فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا
 الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهم مُّهْتَدُونَ ﴿٢٩﴾



* يَبْنِيءَ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا
 وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٢١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ
 الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا
 فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَّلُ الْآيَاتِ
 لِقَوْمٍ يَعْلَمُونَ ﴿٢٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
 بَطَّنَ وَالْإِثْمَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
 بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٣﴾ وَلِكُلِّ أُمَّةٍ
 أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ
 ﴿٢٤﴾ يَبْنِيءَ آدَمَ إِمَّا يَا تَبْنِيءَ رُسُلُكُمْ يَقْضُونَ عَلَيْكُمْ آيَاتِي فَمَنْ
 اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾ وَالَّذِينَ كَذَّبُوا
 بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
 بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ
 رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ
 قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٢٧﴾

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ
 فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا
 فِيهَا جَمِيعًا قَالَتْ أَخْرِثُهُمْ لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَاهُمُ
 عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ
 ﴿٢٨﴾ وَقَالَتْ أُولَهُمْ لِأَخْرَيْتَهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
 فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٢٩﴾ إِنَّ الَّذِينَ
 كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ
 وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يُلَاجِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ
 نَجْزِي الْمُجْرِمِينَ ﴿٣٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
 وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
 فِيهَا خَالِدُونَ ﴿٣٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي
 مِنْ تَحْتِهِمْ أَنْهَرُوا قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا
 لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
 وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي ارْتَمَوْهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا
 رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ
 مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنِ
 سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا
 حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا
 أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾
 * وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا
 مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا لَا يَعْرِفُونَهُمْ
 بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾
 أَهْلَؤَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ
 لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ
 الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا
 إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا
 وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا قَالِیَوْمَ نَسَسْتُهُمْ كَمَا نَسُوا
 لِقَاءَ یَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عَلَيْهِمْ هُدًى وَرَحْمَةً
 لِّقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ
 يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
 فَهَلْ لَنَا مِنْ شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي
 كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
 يَفْتَرُونَ ﴿٥٢﴾ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ
 يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
 بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٣﴾
 ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٤﴾
 وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
 إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ الَّذِي يُرْسِلُ
 الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا نِّقَالًا
 سَقَنَاهُ لِبَلَدٍ مَّيِّتٍ فَانزَلْنَا فِيهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
 الثَّمَرَاتِ ۗ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

وَالْبَلَدَ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ
 إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾
 لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
 مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
 قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ
 لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾
 أَبْلِغْكُمْ رَسُولَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ
 مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ
 عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ
 ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ
 كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ * وَإِلَىٰ
 عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
 غَيْرُهُ وَأَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
 إِنَّا لَنَرِيكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾
 قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾



أَبْلَغَكُمْ رَسُولِي رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوْ عَجِبْتُمْ أَنْ
 جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ
 وَأَذَكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
 فِي الْخَلْقِ بَصْطَةً ۖ فَأَذَكُرُوا ۗ وَالْآيَةُ لِلَّهِ لَعَلَّكُمْ تَقْلِحُونَ
 ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ يَعْبُدُ
 آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾
 قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۗ
 أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
 مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
 الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا
 وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بَيِّنَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ
 ﴿٧٢﴾ وَإِلَى شَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ وَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
 هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
 اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
 فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْجِتُونَ
 الْجِبَالَ بِبُيُوتٍ فَأَذْكُرُوا لِلَّهِ الْآءَاءَ اللَّهُ لَا تَعْتَوْنَ فِي
 الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
 قَوْمِهِ لِلَّذِينَ اسْتَضَعُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ
 أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ
 مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
 ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ
 أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحُ اتِّبَاعًا بِمَا تَعَدْنَا إِنْ كُنْتَ
 مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
 جِثْمِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
 رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ
 ﴿٧٩﴾ وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
 بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ
 شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ
 قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ
 وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ وَكَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا
 عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
 ﴿٨٤﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
 فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
 أَشْيَاءَهُمْ وَلَا تَتَّبِعُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا
 تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ
 سَبِيلِ اللَّهِ مِنْ أَمْنٍ بِهِهٖ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا
 إِذْ كُنْتُمْ قَلِيلًا فَكُتِرْكُمْ وَأَنْظَرُوا كَيْفَ كَانَ
 عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ
 ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِهٖ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا
 حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

* قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ
 وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ
 كُنَّا كَرِهِينَ ﴿٨٨﴾ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ
 إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
 اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ
 بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾ وَقَالَ الْمَلَأُ
 الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ
 ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩١﴾ الَّذِينَ
 كَذَبُوا شُعَيْبًا كَانُوا لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا
 هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
 رِسَالَتِي رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ
 كَافِرِينَ ﴿٩٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
 بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا
 مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا
 وَالضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
 مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
 يَكْسِبُونَ ﴿١٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا
 بَيْتًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوَأْمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم
 بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ
 فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾ أَوَلَمْ يَهْدِ
 لِلَّذِينَ يَرْتُوتِ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْ شَاءَ
 أَصْبَنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلٰى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ
 ﴿٢٠﴾ تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ أَنبِيَآئِهَا وَلَقَدْ جَاءَتْهُمْ
 رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ
 قَبْلُ كَذٰلِكَ يَطْبَعُ اللَّهُ عَلٰى قُلُوبِ الْكٰفِرِينَ ﴿٢١﴾ وَمَا وَجَدْنَا
 لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفٰسِقِينَ ﴿٢٢﴾
 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَآئِمِهِ
 فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٢٣﴾
 وَقَالَ مُوسَىٰ يَلْفِرْعَوْنَ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٢٤﴾

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ
 مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ
 جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَى
 عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
 لِلنَّظِيرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ
 عَلَيْكُمْ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ
 ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا تُوَكَّ
 بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ
 لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ
 لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمْوَسِيٰ أَمَا أَنْ تُلْقَىٰ وَإَمَا أَنْ
 نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا
 أَعْيُنَ النَّاسِ وَأَسْرَثَهُمْ وَجَاءُوكَ بِسِحْرِ عَظِيمٍ ﴿١١٦﴾
 * وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
 ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فغلبوا
 هُنَالِكَ وَانْقَلَبُوا صَاحِرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿١٢٠﴾

قَالُوا أَمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٦١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٦٢﴾ قَالَ
 فِرْعَوْنُ ءَأَمِنْتُمْ بِهِ ءَقَبَلْ أَنْ ءَاذَنَ لَكُمْ ءِإِنَّ هَذَا لَمَكْرٌ
 مَكْرَتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا ءَأَهْلَهَا فَنَسُوفَ تَعْمَلُونَ
 ﴿١٦٣﴾ لَا قِطْعَنَ ءَيْدِيكُمْ ءَأَرْجُلَكُمْ مِّنْ خِلْفٍ ثُمَّ لَا أَصِلْبَنَّاكُمْ
 أَجْمَعِينَ ﴿١٦٤﴾ قَالُوا ءِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٦٥﴾ وَمَا نَتَّقِمُ مِّنَا
 ءِإِلَّا أَنْ ءَأَمْنَابِ ءَيْتِ رَبِّنَا لَمَّا جَاءَ تَنَارُ رَبِّنَا أَفْرَغَ عَلَيْنَا صَبْرًا
 وَتَوَفَّنَا مُسْلِمِينَ ﴿١٦٦﴾ وَقَالَ ءَلْمَلَءُ مِنْ قَوْمِ فِرْعَوْنَ ءَأَنذَرْتُمْوَسَى
 وَقَوْمَهُ ءَلِيُفْسِدُوا فِي ءَلْأَرْضِ وَيَذُرْكُ ءِوَءَ ءَلِهَتِكَ ءَقَالَ سَنُقْتِلُ
 ءَأَبْنَآءَهُمْ وَنَسْتَحْيِي ءَنِسَآءَهُمْ ءِوَءِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٦٧﴾
 قَالَ مُوسَى لِقَوْمِهِ ءَأَسْتَعِينُوا بِاللَّهِ ءِوَءَصَبِرُوا ءِإِنَّ ءَلْأَرْضَ
 لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِّنْ عِبَادِهِ ءِوَءَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٦٨﴾
 قَالُوا ءَأُذِينَا مِّنْ قَبْلِ أَنْ تَأْتِينَا ءِوَءَمِنْ بَعْدِ مَا جِئْتَنَا ءَقَالَ
 عَسَى رَبُّكُمْ أَنْ يُهْلِكَ ءَعَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي ءَلْأَرْضِ
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٦٩﴾ وَلَقَدْ أَخَذْنَا ءَالَ فِرْعَوْنَ
 بِالسِّنِينَ وَنَقَّصِمْنَ الشَّمْرَةَ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٧٠﴾

فَإِذَا جَاءَ تَهُمُ الْحَسَنَةُ قَالُوا لِنَاهَذَا هَٰذَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ
يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ وَالْآيَاتُ لِنَاهِهِمْ عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ
مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٢٢﴾ فَأَرْسَلْنَا
عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ
آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ
﴿١٢٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِنْدَكَ لِيُنزِلَ عَلَيْنَا مَاءً كَالْمَاءِ الَّذِي أَنْزَلْتَ لِلْغُلَامِ
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٢٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ
الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٢٥﴾ فَأَنْتَقَمْنَا
مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٢٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَاتُ
رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا
مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٢٧﴾

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ
 عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا آلِهًا كَمَا
 لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٢٨﴾ إِنَّ هَؤُلَاءِ مَتَّبِعُوا
 مَا هُمْ فِيهِ وَبَطِلُ مَا كَانُوا يَعْمَلُونَ ﴿١٢٩﴾ قَالَ أَغَيْرَ اللَّهِ
 أَبْغِيكُمْ آلِهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٣٠﴾ وَإِذْ أَنْجَيْنَاكُمْ
 مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ السُّوءِ أَلْغَا بِكُمْ يَمَانُومًا
 بَيْنَهُمْ وَمَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكَُمْ بَلَاءٌ
 مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٣١﴾ * وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً
 وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ
 مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
 سَبِيلَ الْمُفْسِدِينَ ﴿١٣٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
 رَبُّهُ قَالَ رَبِّ أَرِنِي قَالَ أَنْظِرْ لِيكَ قَالَ لَنْ تَرَنِي وَلَكِنْ
 أَنْظِرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ وَفَسَّخْنَا رَبِّي فَلَئِمَّا
 تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا
 أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٣٣﴾



قَالَ يَمْوَسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي
 فَخُذْ مَاءً أَتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا
 لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ
 شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ
 دَارَ الْفَاسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا
 وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ
 الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
 وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
 يَعْمَلُونَ ﴿١٤٧﴾ وَأَخَذَ قَوْمٌ مُّوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ
 عِجْلًا جَسَدًا لَّهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَآيِكَلْمُهُمْ
 وَلَا يَهْدِيهِمْ سَبِيلًا أَخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾
 وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن
 لَّمْ يَرِحْ مَنَارُ بَنِي إِسْرَائِيلَ لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَٰنَ أَيْسَآءَ قَالَ بِسْمَا خَلَفْتُمُونِي
 مِنْ بَعْدِي أَتَّخَلَّفْتُمُ أَمْرَ رَبِّي كُفْرًا وَالْقَى الْأُلُوَاحَ وَأَخَذَ بِرَأْسِ
 أَخِيهِ بِجُرْءٍ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا
 يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ
 وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ
 غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَٰلِكَ نَجْزِي
 الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن
 بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ رَّحِيمٌ ﴿١٥٣﴾
 وَلَمَّا سَكَتَ عَن مُّوسَىٰ الْغَضَبُ أَخَذَ الْأُلُوَاحَ وَفِي سَخِّهَا
 هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخْتَارَ مُوسَىٰ
 قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ
 رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتَّهَلِكُنَا بِمَا فَعَلَ
 السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي
 مَن تَشَاءُ أَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾



* وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
 إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي
 وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
 الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ
 الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
 فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُولَئِكَ إِنَّكُمْ أَنْتُمْ مَعْرُوفُونَ وَيَنْهَاهُمْ
 عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
 الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
 عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
 النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾
 قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
 فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
 وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنَ
 قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

وَقَطَعْنَهُمْ اثْنَيْ عَشَرَ نَبِطًا وَأَوْحَيْنَا إِلَى
 مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ، أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ
 فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
 مَشْرِبَهُمْ وَظَلَلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمْ
 الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
 ظَلَمُونَا وَلَا كُنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٦﴾
 وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا
 حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
 نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ
 ﴿١٦٧﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
 لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
 يَظْلِمُونَ ﴿١٦٨﴾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
 حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
 حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ
 كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٩﴾

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
 عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِيَّايَ رَبِّكُمْ وَعَلَّاهُمْ يَتَّقُونَ ﴿١٦٤﴾
 فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ
 وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾
 فَلَمَّا عَتَوْا عَنْ مَنَاهُوعِنَّا قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾
 وَإِذْ تَأَذَّنَ رَبُّكَ لِيَسْعَىٰ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ يُسُومُهُمْ
 سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾
 وَقَطَعْنَا هَمُّهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ
 دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ
 يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
 يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ
 يَأْتِيهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ
 أَنْ لَا يَقُولُوا عَلَىٰ اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ
 خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ
 بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

* وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ
 خُذُوا مَاءَ آتِنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
 وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
 عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ
 الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ
 آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا
 بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِعَلَّهُمْ
 يَرْجِعُونَ ﴿١٧٤﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ
 مِنهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا
 لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ
 كَمَثَلِ الْكَلْبِ إِن تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكَهُ
 يَلْهَثَ ذَٰلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ
 الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ
 كَذَّبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ اللَّهُ
 فَهُوَ الْمُهْتَدِيٌّ وَمَن يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ
 بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا
 أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿٧٦﴾ وَاللَّهُ
 الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يُدْحِدُونَ فِي أَسْمَائِهِ
 سَيُجْرُونَ مَا كَانُوا يَعْمَلُونَ ﴿٧٧﴾ وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ
 وَبِهِ يَعْدِلُونَ ﴿٧٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم
 مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٧٩﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٨٠﴾ أَوَلَمْ
 يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٨١﴾
 أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ
 مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ
 بَعْدَهُ يُؤْمِنُونَ ﴿٨٢﴾ مَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ وَيَذَرُهُمْ
 فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٨٣﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
 قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي
 السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسُوءُكَ كَأَنَّكَ حَفِيٌّ عَنْهَا
 قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِن أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٨٤﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
 أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ
 إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ * هُوَ الَّذِي خَلَقَكُمْ
 مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
 تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا
 اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾
 فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى
 اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ
 ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاكُمْ عَلَيْهِمْ أَدْعَاؤُهُمْ
 أَمْ أَنْتُمْ صَالِمُونَ ﴿١٩٣﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
 أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿١٩٤﴾ أَلَمْ أَرَأِ جُلَّ مِمَّشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبِطْشُونَ
 بِهَا أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ
 بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ ﴿١٩٥﴾



إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ
 ﴿١١٦﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ
 وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١١٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
 وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١١٨﴾ خُذِ الْعَفْوَ
 وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١١٩﴾ وَإِنَّمَا يَنْزَغَنَّكَ
 مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٠﴾ إِنَّ
 الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
 فَإِذَا هُمْ مُبْصِرُونَ ﴿١٢١﴾ وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ
 لَا يُقْصِرُونَ ﴿١٢٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا
 قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ
 وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٢٣﴾ وَإِذَا قُرِئَ الْقُرْآنُ
 فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٢٤﴾ وَأَذْكُرْ رَبَّكَ
 فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
 وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿١٢٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ
 لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿١٢٦﴾



The Heights

The Devil tempts Adam before the tree of Good and Evil. The Heights which give the chapter its title are mentioned, and they present a vivid picture of Heaven and Hell which furnishes so of the imagery for the Divine Comedy by the Italian poet Dante Alighieri. Some consider them to be a lofty bridge or the site of Purgatory that lies between Heaven and Hell.

In the name of God, the Mercy-giving, the Merciful!

A. L. M. S.

A Book has been sent down to you, so do not let your breast feel it is under any constraint because of it, so you may warn by means of it; [it is] a Reminder for believers.

Follow whatever has been sent down to you by your Lord and do not follow any sponsors besides Him; yet how seldom do you remember!

How many towns have We wiped out? Our might has come upon them at dead of night or while they were napping. Once Our might came to them, their appeal was merely to say: "We have been such wrongdoers!"

Let Us ask those to whom it was sent and let Us (also) ask the emissaries; let Us relate what We know about them since We have not been absent.

The weighing-in that day will be correct: those whose scales are heavy will be prosperous; while those whose scales are light are the ones who have lost their souls because they had been damaging Our signs. We have established you on earth and granted you means by which to live on it. Yet seldom are you grateful!

We created you (all); then We shaped you. Then We told the angels: "Bow down before Adam". They bowed down on their knees except for Diabolis; he was no one to bow down on his knees!

He said: "What prevents you from bowing down when I have commanded you to [do so]?" He said: "I am better than he is; You created me from fire, while You created him from clay." He said: "Clear out of here; you have no reason to act so proud about it. Get out; you are such a petty person!"

He said: "Let me wait until the day when they are raised up again." He said: "You are one who will be allowed to wait." He said: "Since you have let me wander off, I'll waylay them along Your Straight Road; then I'll come at them from in front of them and from behind them, on their right and on their left. You will not find that most of them are grateful." He said: "Get out of here, despised, rejected! I'll fill Hell with all of those who follow you.

"And Adam, settle down in the garden, you and your wife. Eat wherever you wish; yet do not approach this tree lest either of you should become wrongdoers."

So Satan whispered to them to show them both their private parts which had gone unnoticed by either of them. He said: "Your Lord only forbids you this tree so that you will not become two angels, or lest you both become immortal." He swore to them: "I am a sincere counsellor with both of you!" He led them on by deceiving [them].

Once they had tasted the tree[^s fruit], their private parts became apparent to both of them, and they started to patch together leaves from the Garden for themselves.

Their Lord called out to them: "Did I not forbid you that tree and tell you both that Satan is an open enemy of yours?" They said: "Our Lord, we have harmed ourselves! If You do not forgive us and grant us mercy, we'll be losers." He said: "Clear out! You will become one another's enemies. Yet you may have a residence on earth and enjoyment for a while." He [further] said: "You will live on it and you will die on it, and from it will you be brought forth [again]."

"Children of Adam, We have sent you down clothing with which to conceal your private parts and to dress up in. Yet the clothing of heedfulness is best!"

That is one of God's signs, so that they may bear it in mind.

Children of Adam, do not let Satan tempt you just as he turned your two ancestors out of the Garden, stripping them of their clothing in order to show them their private parts. He and his tribe watch you from where you do not see them! We have placed devils as patrons for those who do not believe. Whenever they perform any obscene act they say: "We found out our forefathers were performing it, and God has ordered us to do so." SAY: "God does not order any sexual misconduct. Do you say something you do not know about God?"

SAY: "My Lord has ordered me to play fair. Keep your faces set towards every place of prayer and appeal to Him sincerely; religion belongs to Him. Even as He started you off, so will you return. One party has

He guided while another party ought to be allowed to go astray: they have adopted the devils as patrons instead of God, and reckon they are guided!

Children of Adam, wear your best clothes to every place of worship! Eat and drink, yet do not overdo things; He does not love the extravagant.

SAY: "Who has forbidden God's amenities which He has produced for His servants, and the wholesome things from [His] provisions SAY: 'On Resurrection Day they will be [reserved] exclusively for those who have believed during worldly life.'" Thus do We set forth signs for folk who know.

SAY: "My Lord has only forbidden shocking deeds whether they are flagrant or kept hidden; and vice and sedition without any right to do so; and that you should associate anything with God for which He has not sent down any authority; and that you should say something you do not know concerning God.

Every nation has its term;

so whenever their deadline comes,

they will not postpone it for an hour,

nor will they advance it.

Children of Adam, whenever any messengers from among yourselves come to relate My signs to you, then anyone who does his duty and reforms will have no fear nor need they feel saddened; while those who reject My signs and act too haughty towards them will become inmates of the Fire; they will remain there for ever.

Who is more in the wrong than someone who invents a lie about God or rejects His signs? Those will have their portion from the Book presented to them so that when Our messengers come to carry them off, they will say: 'Where are whatever you used to appeal to instead of to God?' They will say: "They have left us in the lurch," and so they shall testify against themselves as to how they have been disbelievers. He will say: "Enter the Fire along with the nations of sprites and humankind who have passed away before you."

Every time some nation enters it, it will curse its sister[-nation] until, when they have all caught up with one another, the last of them will say to the first: "Our Lord, these [people] have misled us, so give them double torment from the Fire!" He will say: "Each shall have double, even though you do not realize it." The first of them will tell the last: "What advantage have you over us? Taste torment because of what you have earned!"

Heaven's gates will not swing open for those who reject Our signs and feel too proud for them, nor will they enter the Garden until a camel can be led through the eye of a needle. Thus We reward criminals: they will have a couch in Hell while over them there will hang awnings. Thus We reward wrongdoers!

Those who believe and perform honorable deeds [will find] We never assign any soul more than it can cope with. Those will become inhabitants of the Garden; they will live in it for ever. We will strip away any rancor [that lingers] in their breasts. Rivers will flow beneath them and they will say: "Praise be to God Who led us to this! We would never have been guided if God had not led us on. Our Lord's messengers have brought the Truth." They will hear someone call out: "Here is the Garden you have inherited because of what you have done!"

The inhabitants of the Garden will call out to the inmates of the Fire: 'We have found out that what our Lord promised us is true. Have you found what your Lord promised you to be true?' They will say: "Yes!" So an announcer among them will call out: "God's curse rests on wrongdoers who obstruct God's path and try to make it crooked, and are disbelievers in the Hereafter."

Between them both there will hang a curtain, while on the Heights above there will be men who recognize everyone by their features. They will call out to the inhabitants of the Garden: "Peace be upon you!" They have not yet entered it even though they long to. When their sight is shifted towards the inmates of the Fire, they will say: "Our Lord, do not place us alongside such wrongdoing folk!"

The Companions on the Heights will call out to some men whom they will recognize by their features; they will say: "How did all your storing things up and how proud you acted benefit you? Are you those who swore that God would not confer any mercy on them? Enter the Garden; there is no [need] for you to fear nor should you feel saddened."

The inmates of the Fire will call out to the inhabitants of the Garden: "Pour some water over us, or anything God has provided you with!" They will say: "God has forbidden either of them to disbelievers who have taken their religion as a pastime and for amusement; worldly life has lured them on."

Today We shall forget them just as they forgot about meeting on this day of theirs. Did they not repudiate Our signs? We have given them the Book; We have spelled it out knowingly as a guideline and mercy for folk who believe. Are they only waiting for it to be interpreted? The day its interpretation comes along, those who have already forgotten it will say: "Our Lord's messengers did bring the Truth! Have we any intercessors to intercede for us? Or should we be sent back, then we would act so differently from the way we have been acting." They have lost their souls and what they have been inventing has left them in the lurch.

Your Lord is God, Who created Heaven and Earth in six days; then He mounted on the Throne. He wraps night up with daytime, seeking it automatically. The sun, moon and stars are regulated by His command. Surely creation and authority belong to Him. Blessed be God, Lord of the Universe!

Appeal to your Lord beseeching and in private; He does not love those who are aggressive. Do not spoil things on earth once they have been improved. Appeal to Him out of fear and expectation; God's mercy lies close to those who act kindly. He is the One Who sends winds to announce His mercy directly, so that whenever they lift up heavy clouds, We drive them along to a dead countryside and send down water from them; and thus We bring forth every kind of fruit. Thus We bring forth the dead too so you may bear this in mind. A good land brings forth its plants with its Lord's permission, while whatever is sterile will produce only grudgingly. Thus We spell out signs for folk who act grateful.

We sent Noah to his people, and he said: "My folk, serve Go [Alone]; you have no other deity than Him. I fear the torment of an awful day for you!" The elders of his people said: "We see you are in obvious error." He said: "My folk, no trace of error lies in me, but I am a messenger from the Lord of the Universe, I transmit my Lord's messages to you, and counsel you sincerely. I know something you do not know about God. Are you surprised that a Reminder should come to you from your Lord through one of your own men, so He may warn you and you will do your duty, and in order that you may receive mercy.?"

Yet they said he was lying, so We saved him and those who were along with him in the Ark. We let those who rejected Our signs drown; they were such blind folk!

To Ad [there was sent] their brother Hud: "O my people, serve God [Alone]. You have no other deity than Him. Will you not do your duty?" The elders who disbelieved among his folk said: "We see you are [full] of nonsense, and think you are a liar!"

He said: "My people, there is no nonsense in me, but I am a messenger from the Lord of the Universe! I transmit my Lord's messages to you; I am a trustworthy counsellor for you. Are you surprised that a Reminder from your Lord should come to you through one of your own men, so that He may warn you? Remember when He set you up as overlords following Noah's folk, and made you grow so very tall. Remember God's benefits so that you may prosper.

They said: "Have you come to us so we will worship God Alone and forsake whatever our forefathers have been serving? Bring us whatever you threaten us with if you are so truthful." He said: "A blight plus wrath from your Lord have already fallen on you. Are you arguing with me about some names that you and your forefathers have made up? God has not sent down any authority for them. Just wait: I am waiting alongside you."

So We saved him and those who stood with him through mercy from Ourselves, and We cut off the last remnant of those who rejected Our signs and were not believers.

To Thamud [there was sent] their brother Salih. He said: "My folk, worship God! You have no other deity than Him. A proof has come to you from your Lord: this camel belonging to God is a sign for you, so leave her grazing on God's earth and do not let any harm touch her lest some painful torment should overtake you. Remember when He set you up as overlords

after Ad, and settled you down on the earth. You occupy palaces on its plains and carve houses out of the mountains. Remember God's benefits and do not cause havoc on earth like mischief makers."

The elders among his people who acted proudly told the ones they considered helpless even though they still believed: "Do you know whether Salih is an emissary from his Lord?" They said: "We are believers in whatever he has been sent with." Those who acted proudly said: "We are disbelievers in what you believe in." So they hamstrung the camel, objected to their Lord's command, and said: "Salih, bring us what you promise us with if you are an emissary!"

A tremor caught them; so one morning they lay cowering in their home. He turned away from them and said: "My people, I have delivered my Lord's message to you and counselled you sincerely, but you do not like sincere advisors."

And there was Lot when he told his people: "Do you indulge in a sexual practice such as no one in the Universe has ever indulged in previously? You approach men lustfully instead of women! Rather are dissipated folk."

His people's answer was merely to say: "Run them out of your town: they are persons who are trying to keep pure." We saved him and his family except for his wife; she was one of those who lagged behind. We sent a rain down on them: look how the outcome was for such criminals!

To Midian [We sent] their brother Shuayb. He said: 'My people, worship God [Alone]! You have no other deity besides Him. A token has come to you from your Lord, so offer full measure and weight, and do not undersell people in their dealings nor spoil things on earth once it has been set right; that will be best for you if you are believers. Do not lurk along every road, threatening and blocking anyone off from God's way who believes in Him, and seeking to make it crooked. Remember how few you were and He increased you. See what the outcome was for those who act depraved. If there is a faction of you who believe in what I have been sent with, and another faction which does not so believe, still be patient until God judges between us. He is the best of Judges.'

The elders among his people who had acted proudly said: "We'll run you out of our town, Shuayb, as well as those who believe along with you; or else you will return to our sect!" He said: "Even though we detest it? We'd invent a lie about God if we returned to your sect now after God has saved us from it. There is no means for us to return to it unless God our Lord should wish us to; our Lord comprises everything in knowledge. On God have we relied. Our Lord, really deliver us from our own people; You are the best Deliverer."

The elders among his people who disbelieved said: 'If you follow Shuayb, you will then be losers.' So the Tremor caught them, and one morning they lay cowering in their homes: those who rejected Shuayb [ended up] as if they had never been so wealthy in them; those who rejected Shuayb were the losers! So he turned away from them and said: 'My people, I have delivered my Lord's messages to you and counselled you sincerely. Why should I grieve over a disbelieving folk?'

We have never sent a prophet into any town unless We [first] seized its people with suffering and hardship, so that they might be humbled Then We turned evil into good so that they were thriving, and said: 'Both hardship and happiness befell our ancestors.' So We seized them suddenly while they did not even notice it.

If the townsfolk had (only) believed and done their duty, We would have showered blessings from Heaven and Earth on them, but they rejected townsfolk feel secure from Our might's striking them at dead of night while they are asleep? Or do the people of the towns feel safe from Our night's striking them in broad daylight while they are playing around? Do they feel safe from God's design? No one should feel safe from God's design except for folk who will lose out.

Were those who will inherit the earth after its (present] people never shown how We would strike them down for their offences and seal off their hearts if We so wished, so they would not hear? We have related news concerning those towns to you: their messengers came to them with explanations, yet they were not in any mood to believe in something they had already rejected. Thus God seals off disbelievers' hearts. We did not find any agreement was ever kept by most of them, although we did find most of them were quite immoral!

Then after them, we dispatched Moses with Our signs to Pharaoh and his courtiers, and they mistreated them. See how the outcome was for mischiefmakers! Moses said: "Pharaoh, I am a messenger from the Lord of the Universe. It is (only) right for me to say nothing except the Truth about God. I have brought you an explanation from your Lord, so send the Children of Israel away with me." He said: 'If you have brought some sign, well produce it then if you are so truthful!' He tossed his staff down and imagine, it obviously became a snake! He pulled out his hand (from his shirtfront), and imagine, it was white to the onlookers!

The notables among Pharaoh's people said: 'This is some clever magician! He wants to drive you out of your land; so what do you command?' They said: 'Put him and his brother off, and send recruiters out through the cities who will bring you in every clever magician.'

The magicians came to Pharaoh. They said: 'Will we have some payment if we are the winners?' He said: "Yes, and you will become courtiers."

They said: 'Moses, will you throw something down or shall we be the ones to throw [first]?' He said: "You throw [first]!" So when they threw, they charmed the people's eyes and overawed them. They produced a splendid trick!

We inspired Moses with: "Throw your staff," and imagine, it swallowed up whatever they had trumped up! Truth prevailed and what they had been doing collapsed; those men were defeated and were turned back belittled. The magicians dropped down on their knees; they said: "We believe in the Lord of the Universe, the Lord of Moses and Aaron."

Pharaoh said: "You have believed in Him before I permit you to! This is some scheme which you have hatched in the city in order to drive its people out. You will soon find out! I'll cut off your hands and feet on opposite sides; then I'll crucify you all." They said: "We will be sent home to our Lord. You are persecuting us only because we have believed in our Lord's signs once they were brought us. Our Lord, pour patience over us, and gather us up [at death] as Muslims!"

The notables among Pharaoh's people said: "Are you letting Moses and his people ruin the earth, and forsake you and your gods?" He said: "We shall slaughter their sons and let their women live; we stand irresistible over them."

Moses told his people: "Seek help from God and act patient; the earth belongs to God. Anyone He wishes from among His servants will inherit it, and the outcome belongs to the heedful." They said: "We were oppressed before you came to us, and [will be again] after you have come to us." He said: "Perhaps your Lord will wipe out your enemy and leave you as overlords on earth, so He may observe how you act."

We gripped Pharaoh's household with years [of trial] and a shortage of fruit so they might bear it in mind. Whenever something fine came to them, they said: "This is ours;" while if something evil afflicted them, they took it as an omen connected with Moses and whoever was with him. Did not their omen only lie with God? Yet most of them do not realize it. They said: "No matter what sign you may bring us to charm us with, we will never believe in you."

We sent the flood and grasshoppers, lice, frogs and blood on them as distinguishing signs, yet they (still) acted proudly and were criminal folk. Whenever some plague fell upon them, they said: "Moses, appeal to your Lord for us, because of what He has pledged for you; if you will lift the plague from us, we will believe in you and send the Children of Israel away with you."

Yet whenever We lifted the plague from them for a period which they were to observe, why, they failed to keep it! We avenged Ourselves on them and drowned them in the deep, because they had rejected Our signs and been so heedless of them. We let a folk whom they considered to be inferior inherit the Eastern and Western parts of the land which We had blessed. Your Lord's finest word was accomplished for the Children of Israel because they had been so patient. We destroyed everything Pharaoh and his people had been producing and whatever they had been building.

We led the Children of Israel across the sea. They came upon a people who were dedicated to some idols they had. They said: "Moses, make a god for us like the gods they have." He said: "You are a folk who act ignorantly. Anything those people are busy at is doomed and whatever they have been doing is absurd." He said: 'Should I seek something instead of God as a deity for you, while He has preferred you ahead of [everyone in] the Universe?

When We saved you from Pharaoh's household, they were imposing the worst torment on you: they slaughtered your sons and spared your women. That meant a serious trial from your Lord."

We appointed thirty nights for Moses and completed them with ten; the appointment with his Lord was complete in forty nights. Moses told his brother Aaron: "Rule my people in my stead and set a good example; do not pursue the mischiefmakers' course."

When Moses came for Our appointment and his Lord spoke to him, he said: "My Lord, show [yourself] to me so I may look at You." He said: "You will never see Me, but look at the mountain [instead]. If it remains in its place, then you shall see Me." When his Lord displayed his glory to the mountain, He left it flattened off, and Moses fell down stunned.

When he came back to his senses, he said: "Glory be to You! I have turned to You and am the first believer!" He said: "Moses, I have selected you ahead of [all] mankind for My messages and My word; so accept whatever I may give you and act grateful [for it]." We wrote down a bit of everything for him on Tablets for instruction and as an analysis of everything: "Hold to it firmly and command your folk to hold on to whatever is best in it. I shall show you (all) the home for immoral people. I shall divert those from My signs who have strutted around the earth so proudly without having any right to do so."

Even if they saw every sign, they still would not believe in them. If they saw the way to normal behavior they would not accept it as any way [to behave], while if they saw any way to err, they would accept it as a course [of action]. That is because they have rejected Our signs and been heedless of them.

Those who reject Our signs and [the idea of] a meeting in the Hereafter will [see] their works collapse. Will they not be rewarded for just what they have been doing?

After he had gone, Moses' folk designed a calf [made] out of their jewelry, a (mere) body that mooed. Did they not see that it neither spoke to them nor guided them along any way? They adopted it and (thereby) became wrongdoers.

When the matter was dropped in their hands and they saw that they were lost, they said: "If our Lord does not show us mercy and forgive us, we will be losers."

When Moses returned angry, sorrowful to his folk, he said: 'What an awful thing you have committed behind my back! Have you tried to hurry up your Lord's command?' He dropped the Tablets and seized his brother by the head, pulling him towards himself. He said: "Son of my mother, the people felt I was weak and they almost killed me! Dont let any enemies gloat over me nor place me with such wrongdoing folk!" He said: 'My Lord, forgive me and my brother, and let us enter Your mercy! You are the most Merciful of those who show mercy!"

Anger and disgrace from their Lord will be awarded those who accepted the calf during worldly life. Thus We reward those who invent [such things]; as for those who perform evil deeds, then repent later on and believe, your Lord will later on be Forgiving, Merciful.

When his anger had subsided, Moses picked up the Tablets whose text contained guidance and mercy for those who revere their Lord.

Moses chose his people, seventy men, for an appointment with Us. When the Tremor seized them, he said: "My Lord, even though You may have wished to wipe them out and myself (as well) earlier, are You wiping us out just because of what some fools among us have done? It is only Your manner of testing: You let anyone You wish to, go astray by means of it, and let anyone You wish, to be guided. You are our Patron, so pardon us and show us mercy; You are the best Pardoner. Prescribe a fine thing for us in this world and in the Hereafter; let us be guided towards You!"

He said: "I afflict anyone I wish with My torment while My mercy embraces everything; I shall prescribe it for those who do their duty, pay the welfare tax, and who believe in Our signs, those who follow the Messenger, the Unlettered Prophet whom they will find written down for them in the Torah and the Gospel. He commands them to be decent and forbids them dishonor. He permits them wholesome things and prohibits them evil things, and relieves them of their obligation and the shackles which have lain upon them. Those who believe in him, revere him and support him, and follow the Light which was sent down with him; those will be successful."

SAY: "Mankind, for all of you I am but a messenger from God [Alone], Who holds control over Heaven and Earth. There is no deity except Him; He gives life and brings death. Believe in God and His messenger, the Unlettered Prophet who himself believes in God [Alone] and His words: follow him so you may be guided."

Out of Moses' folk [there grew] a nation who guided by means of the Truth and dealt justly by means of it. We split them up into twelve tribes, communities, and inspired Moses when his people asked for water: 'Strike the rock with your staff.'" Twelve springs gushed forth from it. Each set of people knew its own drinking-place.

We shaded them with clouds and sent down manna and quail for them: 'Eat some of the wholesome things which We have supplied you with.' Yet they did not harm Us, but they themselves were the persons whom they harmed. When they were told: "Settle down in this town and eat wherever you wish in it, and say: 'Relieve [us]!' Enter the gate [walking] on your knees. We will forgive you your mistakes; We will give even more to those who act kindly," those among them who did wrong changed the statement into something else than what had been told them; so We sent a plague from Heaven upon them because of how wrong they had been acting.

Ask them about the town which lay facing the sea, when they broke the Sabbath. Their fish came to them swimming on the surface on their Sabbath Day, while any day they did not cease work, it did not come to them. Thus We tested them since they had been acting so immorally.

Whenever a community among them said: "Why do you lecture a folk whom God will destroy anyhow, or [at least] punish them severely?" they said: "To gain absolution from your Lord, and so they may do their duty." When they forgot what they had been reminded of, We rescued those who had forbidden evil while We seized those who were doing wrong with dreadful torment because they had been acting so immorally. When they became insolent about what had been forbidden them, we told them: "Become apes who will be chased away." So your Lord announced that He would send someone against them who would impose the worst torment on them until Resurrection Day. Your Lord is Prompt with punishment, while He is (also) Forgiving, Merciful,

We split them up into nations (that exist) on earth. Some of them are honorable while some of them are otherwise. We have tested them with fine things and evil things so they might repent. Successors replaced them afterward who inherited the Book, taking on the show of this lowly place and saying: 'It will be forgiven us.' If a show like it were give them (again), they would accept it. Was not an agreement concerning the Book accepted by them: that they would tell nothing but the Truth about God? They studied what was in it.

A home in the Hereafter is better for those who do their duty - do they not use their reason? As for those who hold onto the Book and keep up prayer-We shall never forfeit reformers' wages. Thus We suspended the Mountain over them as if it were an awning, and they thought it was going to fall down on them: "Hold on firmly to anything We have given you and remember what is in it, so that you may do your duty!"

When your Lord took their offspring from the Children of Adam's loins, and made them bear witness about themselves: 'Am I not your Lord?'; they said: 'Of course, we testify to it!' lest you (all) might say on Resurrection Day: "We were unaware of this;" or lest you say: "It was only our forefathers who associated [others with God] previously; offspring following them. Will You wipe us out because of what futile men have done?" Thus We spell out signs so that they may repent.

Recite news to them about someone to whom We gave Our signs. He slipped away from them, so Satan followed him and he became misguided. If We had so wished, We might have raised him up by means of them, but he clung to the earth and followed his own whim. He might be compared to a dog: no matter how you drive him off, he just pants away. Or if you leave him alone, he still pants on. That is what folk who reject Our signs are like; tell such stories so they may think things over. How evil is the comparison of folk who reject Our signs; it is their own souls they hurt!

Anyone whom God guides

has been (really) guided;

while those He lets go astray

will be the losers. We have bred

many sprites and humans for Hell:

they have hearts they do not understand with,

and eyes they do not see with,

and ears they do not hear with.

Those persons are like livestock:

in fact, they are even further off track,

They are heedless!

God has the Finest Names, so appeal to Him by name and leave those who blaspheme against His names alone; they will be rewarded for whatever they have been doing.

Some of those whom We have created form a nation which guides [men] by means of the Truth, and because of it they act justly.

We shall gradually bring those who reject Our signs from a place they do not recognize. I shall let them go on, for My scheme is sure. Have they not thought things over? There is no madness in their companion; he is merely a plain warner. Have they not observed in the sovereignty over Heaven and Earth and whatever God has created of any sort, that perhaps their deadline may be approaching? In what report will they believe later on? Anyone whom God lets go astray will have no guide; He leaves them groping along in their arrogance.

They may ask you about the Hour: "When will it arrive?" SAY "Knowledge about it rests only with my Lord; He Alone will disclose it time. Things will seem heavy in Heaven and Earth; it will simply come upon you all of a sudden!"

They will even ask you as if you yourself were anxious about it. SAY 'Knowledge about it rests only with God, though most people do not realize it.' SAY: "I control no advantage nor any disadvantage by myself except whatever God may wish. If I had known the Unseen, I would have tried to increase (my share) of good, while no evil would ever touch me. am merely a warner and newsbearer for people who believe."

He is the One Who has created you (all) from a single soul, and made its mate from it, so he may settle down with her. Once he has covered her, she conceives a light burden and walks around [unnoticed with it; then when she begins to feel heavy, they both appeal to God, their Lord: "if You will grant us a healthy [child], we will be grateful."

Once He gives them a healthy child, they both set up associates for Him despite what He has given them. Exalted is God over anything they may associate [with Him]! Do they associate something [with God] that has never created anything, while they themselves have been created?

They cannot offer them any support nor can they even assist themselves! If you summon them to guidance, they will not follow you; it is the same for you whether you appeal to them or keep silent: "Those you appeal to instead of to God are servants just like yourselves. Appeal to them so they may respond to you if you are so truthful! Have they feet to walk with, or hands to grasp things with, or eyes to see with, or ears to listen with?"

SAY: "Appeal to your associates [instead of to God]; then plot away against me, and do not wait for me [to act]! My Patron is God [Alone] who has sent down the Book. He befriends the honorable while those you appeal to instead of Him cannot lend you any support nor do they even support themselves. If you summon them to guidance, they will not hear, and you will see them looking towards you while they are [really] not seeing [anything]."

Practise forgiveness, command decency; and avoid ignorant people.

*If some urge from Satan should prompt you, seek refuge with God; He is Alert, Aware. The ones who perform their duty bear it in mind whenever some impulse from Satan bothers them, and so they are granted insight. Their brethren will trail off into aimlessness; therefore do not interfere with them.

If you had not brought them any sign, they would (still) say: "Why didnt you pick one out?" SAY: "I follow only what has been inspired in me by my Lord. These are insights from Your Lord, as well as guidance and mercy for folk who believe."

Whenever the Quran is being recited, listen to it [attentively] and hush, so that you may receive mercy. Keep your Lord in mind within your own soul, beseeching and fearfully, without raising your voice, both in the early morning and in the evening; do not act so heedless!

Those who are with your Lord

do not feel too proud to worship Him;

they glorify Him and drop down

on their knees before Him.

ملخص

تهدف هذه الدراسة إلى مناقشة موضوع ترجمة النص القرآني بصفة عامة وترجمة المبالغة في القرآن بصفة خاصة. ولهذا، سوف نقوم في هذا البحث بدراسة بعض العينات المختارة من سورة الأعراف وذلك على ضوء ترجمة إرفين إلى اللغة الإنجليزية. تطرح الدراسة الحالية مجموعة من الإشكاليات وأهما ما يالي: ما هي أهم الإستراتيجيات التي يمكن للمترجم اعتمادها لتخطي صعوبات ترجمة القرآن؟ إلى أي مدى يمكن للمبالغة أن تسبب عائقا للمترجم؟ وهل الترجمة الحرفية استراتيجية ملائمة لترجمة المبالغة؟

ولكن تجدر الإشارة إلى أن ترجمة القرآن الكريم لا تؤدي الأثر البلاغي ذاته لذا على المترجم أن يهتم بالمعنى ويضيف ملاحظات هامشية وذلك من أجل تفسير المعنى المراد من الآية القرآنية. لبلوغ الهدف المنشود قسّمنا بحثنا إلى ثلاثة فصول، حيث أن الفصلين الأول والثاني نظريين، في حين أن الثالث تطبيقي يقوم على تحليل نماذج المبالغة من سورة الأعراف ونقدها. وقد اعتمدنا في التحليل على نظرية نيدا لكونها تُعنى بالنصوص المقدسة. وفي الأخير توصلنا الى أن ترجمة النص القرآني لا يجب أن يكون عمل فردي بحت.

Abstract

This current study discusses the issue of Quranic translation in general and the translation of hyperbole in the Quran in particular. Thus, this research paper aims at examining some samples of hyperbole extracted from Surat 'l 'ārāf and how they are rendered in the English translation of IRVING. This study hinges on the strategies the translator can adopt to overcome the difficulties of the Quranic translation, and to what extent the hyperbolic expressions can cause a hindrance to the translator. One has to bear in mind that, the translation of the Glorious Quran does not have the same effectiveness as that of the Quran. Therefore, meaning is kernel in Quranic translation, as the target reader of the translated Quran is in great need of explanatory notes, since literal translation may lead to deviation from the intended meaning of the original message. In order to achieve a well-structured study, we have chosen NIDA's translation theory as the framework to rely on. In fact, his theory is the most suitable one to our field of study, since we are dealing with the translation of a religious text. The conclusion that we have reached is that translation of the Glorious Quran should be a teamwork rather than an individual effort. Moreover, the translator has to recourse to some reliable exegeses.