

Problems of Translating *anna* (أنى) in the Holy Quran

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Abstract: The present study endeavours to examine the challenges associated with translating the particle *anna* from the Holy Quran into English, with a focus on three English translators of the Quran. The study identifies the multifaceted functions of *anna* in Arabic grammar and its rhetorical functions within the Quranic context. Key challenges include conveying nuanced meanings, selecting appropriate modal verbs, and preserving rhetorical functions. The study emphasizes the need for a context-aware approach and the need to consult with authentic exegeses to ensure accurate and faithful translations.

Keywords: Arabic grammar, exegeses, modal verbs, particle *anna*, Quran translation, rhetorical functions

1. Introduction

The Quran, deemed an eternal miracle of the Prophet Muhammed, has long been hailed as a work of unparalleled eloquence and beauty, as both Arabs and non-Arabs have failed to imitate the lyrical and poetic nature of its verses. This has been attributed to the inimitable nature of the Quran, as stated in the verse, “If the mankind and the Jinn were to produce the like of this Quran, they could not produce the like thereof, even if they helped one another” (Q17: 88) (Al-Hilālī and Khān 1994: 88). Translation of the Holy Quran is an intriguing problem because it involves two culturally and linguistically incongruous languages, Arabic and English. Al-Azhar scholars posited that the Quran is untranslatable and that translators should only produce exegetical translations (Al-Bunyan 2001: 2). This approach necessitates the translators' possession of "linguistic savvy" to unravel the intricacies of the Qur'anic discourse (Bader Eddin 2019a: 99), characterized by distinct “syntactic, lexical and rhetorical features” (Abdul-Raof 2018:97).

Ilyas (1989: 89) pointed out that the problems of translating religious texts may arise at both the lexical and the syntactic levels. At the lexical level, translators may encounter difficulties due to the lack of equivalent terms in the target language. For example, the religious term “*Alttqwá*” may be rendered into “God-fearing, dutiful to God and righteousness” as there is no one exact equivalent in English (Al-Bunyan 2001: 2). Another example is the English word for “*Akhdar*”, i.e., green, which has the same inflected forms regardless of its various meanings. However, in Arabic, there are different inflected forms for each distinct meaning of the word “*Akhdar*” (Al-Shukri and Fareh 2017). At the syntactic level, Arabic differs from

English in its syntactic structures. These linguistic discrepancies between Arabic and English may result in many syntactic problems when translating the Quranic verses. In this context, Abdul-Raof (2004: 97) stated that style and syntax are inextricably intertwined, since both may serve the communicative function that the meaning conveys. For example, he illustrated that foregrounding the noun "Moses" in Ali's translation (1983: 803) "So Moses conceived in his mind a (sort of) fear" of the following Quranic verse "*fa'awjasa fi nafsihi khiifatan Muusaa*" (Q20: 67)" resulted in a meaning loss since he maintained the English syntactic form. Abdul-Raof (2004: 97) further pointed out that loss may occur in the translation of Quranic discourse due to mismatches in syntactic forms between the source and target languages.

The translation of the interrogative particles, known as "*Asmā' ?al-istifhām*," presents a formidable challenge for translators seeking to convey the nuances of the Holy Quran's meaning into English. In this context, this study aims to scrutinise the functional and contextual uses of the particle *anna* in the Quran, thereby contributing to a more nuanced understanding of *anna* at the syntactic and pragmatic levels. Additionally, the present study seeks to evaluate the translation of *anna* by examining three English translations of the meanings of the Holy Quran.

2. Objectives of the study

This study aims to address the following research questions:

1. What are the major functions of *anna* in the Quran?
2. What factors may help translators identify the function of *anna* in the Quran?
3. How adequately do translators of the Quran render the various functions of *anna* into English?

3. Literature review

The foundational premise that "all use of language has a context," as stipulated by Halliday and Hassan (1985: 45), is an axiom that resonates profoundly in the sphere of linguistic analysis. This dictum finds particular pertinence when applied to the intricate task of translating interrogative particles from the Arabic language into English, a task further compounded by its application to the sacred text of the Holy Quran.

The Arabic language, renowned for its intricate linguistic landscape, presents a wealth of interrogative particles, each endowed with a multifaceted spectrum of functions, as expounded by Al-Ghalayini (1994) who stated that there are eleven interrogative particles in Arabic /*man*/ (who), /*mandhā*/ (who), /*mā*/ (what), /*mādhā*/ (what), /*matā*/ (when), /*ayna*/ (where), / *kayfa* / (how), /*anna*/ (how, from where, when), /*ay*/ (which/what), /*layyana*/ (when), and /*Kam*/ (how much/ how many). Translators encounter formidable challenges at this particular level due to the absence of direct one-to-one correspondences between Arabic interrogative particles and their English counterparts, requiring nuanced contextual interpretation.

For illustrative purposes, let us consider the case of the interrogative particle "Kayfa" within Surat Al-Baqara, 28 of the Quran, where Allah says "*Kayfa takfurūna billaahi wa kuntum amwaatan fa ahyākum tumma yumītukum tumma yuhyeekum tummaa ilayhi turj'un*". In this verse, translators rendered the rhetorical question that includes the interrogative particle "*Kayfa*" differently. Pickthall (1948: 29), for example, translated this verse as "How disbelieve ye in Allah when ye were dead and He gave life to you!" Whereas Yusuf Ali (1983: 14) rendered it as "How can ye reject the faith in Allah?" Selecting the relevant modal verb that follows the interrogative particle is of paramount importance in conveying the intended meaning of the verse. Thus, the omission of the modal verb after the interrogative particle "*Kayfa*" in Pickthall's translation does not capture the rhetorical meaning of denunciation and scolding in the original verse as opposed to Yusuf Ali's. The use of the modal verb "can" after "how" serves the meaning of exclamation and scolding.

Translators, therefore, must exhibit meticulous discernment in delineating between two fundamental categories of questions, namely the interrogative and the rhetorical. While both exhibit syntactical congruence, their purposes diverge markedly. The former necessitates a direct response for the facilitation of a coherent dialogue, whereas the latter transcends such a requirement, instead serving to invoke specific rhetorical effects upon the recipient (Alnaeim 2015; Al-Fadda 2010).

In this context, Alnaeim (2015) conducted a study with a specific focus on discerning the rhetorical functions inherent in interrogative forms within the Holy Quran. The study involved an analysis of some Qur'anic rhetorical questions into English including /*man*/ (who), /*Ayna*/ (where), /*Al-Hamza*/, /*Hal*/ (has, have), /*Afa-Lā*/ (will), /*Mā*/ (what), along with their respective English translations. The study illuminated the rhetorical underpinnings of these interrogative terms within the Holy Quran, elucidating their potential to convey sentiments of wonderment, disaffirmation, and scolding. Notably, the selected translators in the study encountered challenges in achieving functional equivalence when translating these Arabic interrogative forms into English counterparts. By and large, this study has a limitation in its scope, as it does not encompass the entire spectrum of interrogative forms within the Quran that may similarly possess rhetorical functions.

Bader Eddin (2019b) offered further insights into the intricacies faced by translators when translating Arabic particles. He explained how the particle *hal* may assume various linguistic functions, including the corroborative, negative, imperative, and interrogative, a facet overlooked by many translators who merely perceived the particle /*hal*/ to function as an interrogative particle, disregarding the other meanings that particle may convey in different contexts, which yielded inaccurate translations of the original.

Bader Eddin (2019a), furthermore, conducted another study on the two types of the particle /*Kam*/ (how), namely the interrogative and the declarative /*Kam*/. He stated that translation students encountered difficulty in distinguishing between the two types of the particle in question. This is because the particle /*Kam*/ holds

completely different meanings depending on its context. The study further illustrated the characteristics and the semantic functions of /*Kam*/ and discussed its accurate translations from Arabic into English by providing illustrative examples from Arabic literature and the Holy Quran. This study, however, is restricted to identifying only the two types of one Arabic particle /*Kam*/ and its translation into English without showing how the faulty translations of /*Kam*/ in the Holy Quran or Islamic texts may distort the meaning of the original.

The preceding concise review of pertinent literature underscores the considerable complexity associated with translating interrogative particles in the Holy Quran. This complexity arises from the multifaceted nature of these particles, wherein their specific function is context dependent, and this point seems to be subconsciously overlooked by some translators of the Holy Quran. Moreover, contrastive studies conducted on interrogative particles are scanty, in general, and in the Holy Quran, in particular. This gap in the literature underscores the pressing need for more comprehensive cross-linguistic investigations that delve into the specific challenges translators might confront when rendering interrogative particles from Arabic into English within the Holy Quran. The present study distinguishes itself from the previously reviewed literature on several fronts. Firstly, it delineates the primary functions of the interrogative particle *annaa* within the Holy Quran, a focus hitherto unexplored. Secondly, it employs a unique methodological approach by concentrating solely on the examination of a single interrogative particle, namely *annaa*. This study endeavors to fill this scholarly void by undertaking a comprehensive evaluation of three English translations of the particle *annaa* from Arabic into English, anchored in the particle's distinct functions and contextual nuances. Through this rigorous analysis, the study aims to shed light on the intricate translation challenges posed by *annaa* and contribute to a deeper understanding of how it functions within the Holy Quran.

4. Methodology

The current study adopts a descriptive qualitative method. The steps adopted in the analysis are as follows: First, we identified the Arabic Quranic verses that include the interrogative particle *annaa*. The particle *annaa* appears in twenty-five Quranic verses. However, to prevent redundancy in the data analysis, only one instance of a repeated question that includes *annaa* will be examined.

Secondly, we identified the lexical content of *annaa* and its major rhetorical functions in the relevant Quranic verses by consulting the following reliable exegetical sources: *Tafsi:r ʔal-Tahri:r wa-ʔal-Tanwi:r*, *Tafsi:r alkshshāf*, *ʔal-baħr ʔal-muħi:t*, *ʔal-Jāmi‘ li-aħkām ʔal-Qur’ān*, *Tafsi:r ʔal-Qurʔa:n ʔal athi:m*, *Tafsi:r Ibn Atiyya* and *Tafsi:r al-Ṭabarī*. These exegeses are selected due to their authenticity and reliability. In addition, they interpret the same verse in many ways based on the views of the most reliable and famous interpreters of the meanings of the Holy Quran. Many published studies, furthermore, relied on them in analysing the Qur’anic verses. Furthermore, the primary functions of *annaa* were further examined in several Arabic grammar sources, including *dʒāmiʕ ʔal-duru:s ʔal-*

Ṣarabiyya (Anthology of Arabic Lessons) by Al-Ghalayini (1994), *ḥal-naḥw ḥal-ka:fi* (Adequate Grammar) by Abdul-Ghani (2010), and Badawi and Haleem's Arabic-English Dictionary of Qur'anic Usage (2008). Thirdly, we identified the renderings of *anna* in the three English translations. Finally, we compared the three English translations against the identified function of *anna* to see to what extent the specific function of *anna* was properly rendered in each translation. This may also reveal the factors that motivated each translator to opt for his translation.

The three translations are (1) *The Meaning of the Glorious Koran* by M. Pickthall (1930), (2) *The Koran interpreted: A translation* by Arberry (1955), and (3) *The Quran translated* by M.H. Shakir (1958). Pickthall's translation is widely known among Arab and non-Arab Muslims. His translation took to task the earlier translations for involving commentary "offensive to Muslims" (Abdul Haleem 2004: 28). His translation, also, formed the basis for many other translators (Peachy 2013: 54-31). Likewise, Arthur J. Arberry's translation of the Quran received assiduous attention in academic circles. His translation greatly reflects the "musical effects" of the Quranic verses. Arberry pays special attention to the structure of Arabic sentences, which in turn, makes his translation resemble the original in "grammatical terms" (Abdul Haleem 2004: 28). On the other hand, the language that Shakir uses in his translation of the Quran is modern and does not contain an archaic style (Refai 2014: 34). His translation has also been acknowledged and accepted by numerous scholars and academics, which has elevated its standing as a dependable and authoritative source for research. Its widespread use in various universities and academic institutions, particularly in Islamic Studies and Arabic language programs, serves to reinforce its credibility.

It might be expedient at the outset to provide a brief account of the prime functions of *anna* as attested in Arabic grammar with illustrative examples.

4.1 Functions of *anna*

Having examined a number of reputable Arabic grammar sources, we have found that the particle *anna* principally functions as a conditional and interrogative particle, as illustrated below.

4.1.1 *Anna* as a conditional particle

Abdul-Ghani (2010:62) illustrated that *anna* 'functions as a conditional or a jussive particle that turns the two verbs of the conditional sentence into the jussive mode. e.g., "*ḥanna tadḥab tajid man yukhlis laka*" (wherever you go, you will find someone who is faithful to you). In this sentence, *anna* performs an adverbial function of place.

4.1.2 *Anna* as an adverbial particle

Anna has an adverbial function of place, time and manner. Badwi and Haleem (2008:60) clarified that the particle "*anna*" has an adverbial function of manner and time in only one Qur'anic verse. (e.g., Nisā'kum *ḥarḥun lakum fa'twā*

ḥarthkum ḥannaa shi'tum, Q2:223) “your women are your fields, so go into your fields whenever you like”.

4.1.3 *Annaa* as an interrogative particle

Generally speaking, *annaa* as an interrogative particle may convey the meaning of /*Min Ayna*/ (from where), /*Kayfa*/ (how), and /*Matá*/ (when) and /*Ḥaythu*/ (which) (Fawal Babi 1992: 271). It also serves twofold functions; interrogative and rhetorical. *annaa* as an interrogative question requires an explicit answer from the addressee. Let us consider the following example, *annaa ihtadá Ilāinā* (How/when did he come to us?). In this instance, *annaa* denotes the meaning of “how” or “when”. It also entails a specific response from the hearer (Al-Omani 2008: 4).

Furthermore, *annaa*, as a rhetorical question, does not require an explicit answer from the hearer; rather it serves rhetorical functions i.e., exclamation, scolding, and improbability. In his book, Al-Ghalayini (1994:144) provided an example ‘*annaa taf'al Hādhā waqad nuhīta 'anhu*’ (How did you do that while it is forbidden?). The particle *annaa*, in this instance, performs a rhetorical function of exclamation. The following section will shed light on the functions of the particle *annaa* and their translations in the Holy Quran.

5. Analysis

In the context of the Holy Quran, the particle *annaa* assumes two central roles—adverbial and interrogative—wherein the latter highlights its pronounced rhetorical dimension. In the subsequent section, we will delve into the examination of these functions by scrutinizing three English translations.

5.1 “*Annaa*” as an adverbial particle

Table 1. Example 1

ST	(<i>Nisā'kum ḥarthun lakum fa'twā ḥarthkum ?annaa shi'tum</i> (Q. 2:223))
GT	"Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish..." (Q 2:223)
T1: Pickthall	Your women are a tilth for you (to cultivate) so go to your tilth as ye will and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad). (Pickthall 1948: 53)
T2: Arberry	Your women are a tillage for you; so, come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers (Arberry 1996: 59)
T3: Shakir	Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers (Shakir 1958: 16)

In this verse, there is a consensus among interpreters that the particle *annaa* does not have an interrogative function, but rather functions as an adverb to describe either the manner or time of approaching one's spouse. This verse conveys that men may approach their wives in any manner they wish within the parameters of Islamic law (Al-Samin Al-Halabi 1986: 423). However, Ibn Ashur (1984: 372) has provided an alternative interpretation, construing *annaa* as an adverb of time, suggesting that the verse means 'approach your tillage whenever you will or at any time'.

Having thoroughly examined the meanings of *annaa* in the exegeses, we concluded that *annaa* translates as "how you will" and "whenever". The translations provided by the three selected translators do not fully capture the nuances of *annaa* in this context, as none of them incorporates both meanings into a single translation. Therefore, we propose that translations could include "when and how you like" to better convey the intended meaning of *annaa* in one translation.

5.2 *Annaa* as a rhetorical question

5.2.1 Wonder and amazement

Table 2. Example 1

ST	(<i>ʔAw kāldhdhy marra ‘alā qaryatin wa-hiya khāwytun ‘alā ‘urūshihā qāla ʔannaa yuḥyy Hādhihi Allāh b‘da mawtihā f‘mātahu Allāh mi‘at ‘āmin thumma ba‘athahu qāla kam labitha qāla lbthtu yawman aw b‘da yawm....., Q2: 259</i>)
GT	"Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, 'How will Allah bring this to life after its death?' (2:259)
T1: Pickthall	Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? (Pickthall 1948: 59)
T2: Arberry	Or such as he who passed by a city that was fallen down upon its turrets; he said, 'How shall God give life to this now it is dead?' (Arberry 1996: 66)
T3: Shakir	Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? (Shakir 1958: 19)

The man referred to in this verse passed by a town that had fallen into ruins and was deserted. So, he was awestruck at what happened to it. He gazed at some decomposed bones and wondered if Allah would ever resurrect the dead people to life after their death. The speaker used the interrogative structure in ST to acknowledge his incapacity to understand the process of revival and to admire the incredible ability of Allah. He did not doubt Allah's omnipotence to revive the town after its demise. The rhetorical function of the ST question conveys a sense of wonderment and awesomeness (Abu Hayyan 1993: 575; Ibn Atiyya 2001: 348).

In terms of the translations provided, both Pickthall and Arberry accurately conveyed the interrogative particle *annaa* as "how," and chose suitable modal verbs "shall" and "will", to convey the speaker's sense of certainty and confidence in the eventual revival of the ruined town, despite uncertainty about the timeline. However, "shall" may be deemed more fitting in the context of the Holy Quran due to its formal and archaic nature, which aligns with the linguistic style of the text. Conversely, Shakir translated *annaa* erroneously into "when". According to the exegetical resources, *annaa* does not function as an adverb of time in this verse, but rather implies that the enquirer presupposes the ability of Allah to revive the ruined place, but he does not know how.

Table 3. Example 2

ST	(<i>kkulmā dakhal ‘alayhā zakarīyā ḡalmiḥrāb wajada ‘indhā rizqan qāla yā maryamu ḡannaa laki Hādhā qālat huwa min ‘indi Allāh ...</i> , Q3:37)
GT	"Whenever Zechariah entered upon her in the prayer niche, he found with her sustenance. He said, 'O Mary, from where is this [coming] to you? (Q3: 37)
T1: Pickthall	Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will (Pickthall: 71)
T2: Arberry	Whenever Zachariah went into her in the Sanctuary, he found her provisioned. 'Mary, 'he said, 'how comes this to thee? ' 'From God, 'she said. Truly God-provisions whomsoever He will without reckoning (Arberry: 78)
T3: Shakir	Whenever Zakariya entered the sanctuary to [see] her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure (Shakir: 24)

Zechariah acted as the caretaker of Maryam, and according to Ibn Abbas, whenever he visited her sanctuary, he found that she had access to fruits that were out of season (Ibn Atiyya 2001: 427). Zechariah was stunned to find sustenance before her, which he did not bring. His question indicates that he wanted to know when, where from, how or from whom Maryam got this abundant sustenance. Her answer, "it is from Allah", confirms that no other entity provided her with this food except Allah (Abu Hayyan 1993: 461). Yet the three translators rendered *annaa* into "whence comes" and "how comes", none of them captured the two meanings of *annaa* in one translation.

Table 4. Example 3

ST	(<i>Qāla rabbī ḥanna yakūnu lī ghulāmun waqad balaghaniya ḥalkibaru wāmra’atī ‘āqirun qāla kadhdhlika ḥallahu yaf’al mā yashā</i> , Q3:40)
GT	"He said, 'My Lord, how will I have a boy when I have reached old age, and my wife is barren?' (Q3: 40)
T1: Pickthall	He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will (Pickthall: 71)
T2: Arberry	'Lord, ' said Zachariah, 'how shall I have a son, seeing I am an old man, and my wife is barren?' ' Even so, ' God said, 'God does what He will. ' (Arberry: 79)
T3: Shakir	He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases (Shakir: 24)

Upon receiving the glad tidings of his wife's impending pregnancy, Zachariah, being advanced in years and with his wife having long been barren, expressed astonishment and sought clarification on the manner by which this miracle was to occur (Al-Qurtubi 2006: 120). Al-Tabari's (2000: 382) exegetical analysis of the question revealed that it was not meant to express incredulity, but rather a sense of wonderment.

None of the translators accurately delivered the intended meaning of the ST question into the TT. "How can" is used to "express doubt that something will happen, is possible" (Merriam-Webster n.d). Similarly, "How shall" is used to express the probability of the action rather than certainty. Yet translations such as Pickthall's and Arberry's do not fit this context. Zacharia's response does not express incredulity towards Allah's ability, but rather a sense of being stunned or surprised due to his advanced age and his wife's barrenness. Shakir's translation, which uses "when" as an equivalent to the particle *anna*, distorts the meaning entirely. To better convey the intended meaning, a more suitable translation would be "how will," as it expresses certainty rather than probability (Swan 1995: 600).

5.2.2 Denunciation

Table 5. Example 1

ST	<i>(Awalammā aṣābatkum mmuṣibatun qad aṣabtum mīthlayhā qultum ʔannaa hadhā qul huwa min ʿindi anfusikum inna Allāh ʿalā kulli shayʿin qadīr, Q3:165)</i>
GT	When a disaster struck you after you had struck [the enemy in the same] amount, you said, 'From where is this?' Say, 'It is from yourselves (Q3: 165)
T1: Pickthall	And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things (86).
T2: Arberry	Why, when an affliction visited you, and you had visited twice over the like of it, did you say, 'How is this?' Say: 'This is from your own selves; surely God is powerful over everything (94).
T3: Shakir	What! when a misfortune befell you, and you had certainly afflicted [the unbelievers] with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things (31).

During the battle of Bader, Muslims killed seventy polytheists of Quraish and captured seventy others. However, during the subsequent Battle of Uhud, the Muslims were defeated, with seventy killed, and they questioned the cause of their misfortune. The response was that it was due to the archers' disobedience of the Messenger's commands not to abandon their assigned positions (Al-Zamakhshari 2009: 204). Ibn Ashur (1984: 161) illustrated, further, that Muslims had previously achieved victory by smiting their enemies twice as hard. Therefore, their confusion and denunciation at the time of their defeat were due to their belief in the promise of victory, which was not fulfilled due to their breach of orders. The answer "it is from yourselves" signifies that Allah is capable of granting victory, but it was their own actions that led to their defeat. This answer also shows that *annaa*, in this context, means "from where" (Al Tabari 2000: 214; Al-Zamakhshari 2009: 204).

Pickthall and Arberry have used the same interrogative form, which is "How is this". According to the exegesis sources, *annaa* in this context, serves the meaning of "from where" because the answer that followed it indicated its meaning "it is from yourselves". Therefore, the two translators failed to convey the meaning of the original accurately. It may be better to translate *annaa* in this verse as "From where does this come to us?" as in Shakir's translation. His use of "Whence", however, is rather an archaic style.

Table 6. Example 2

ST	<i>(Mmā almasīhu abnu maryam illā rasūlun qad khalat min qablihi alrrusulu wa'ummh šiddyqtun kānā y'klāni alḥta 'āma anzur kayfa nubaynu lahumu ḡal'āyāti thumma anzur ḡannaa y'fakūn, Q5: 75)</i>
GT	The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. (Q5: 75)
T1: Pickthall	The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them and see how they are turned away! (129)
T2: Arberry	The Messiah, son of Mary, was only a Messenger; Messengers before him passed away; his mother was a just woman; they both ate food. Behold, how We make clear the signs to them; then behold, how they perverted are! (140)
T3: Shakir	The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how we make the communications clear to them, then behold, how they are turned away (52)

The Messiah, son of Maryam, had many miracles such as resurrecting the dead and healing the lepers, and the blind, with Allah's permission. His mother was a *Šiddiqah* (trustworthy woman) since she believed in Allah's signs. Both the Messiah and Maryam required sustenance making the Christian's claim of their divinity untenable (Abu Hayyan 1993: 333). In this example, the first interrogative form in this verse /*Kayfa*/ "how" indicates the sense of astonishment among those who believe that Maryam and her son are divine despite the clear proofs and verses provided to them. It is noteworthy that Allah, as the speaker in this verse, does not use interrogative forms to seek information since He has all-encompassing knowledge of the unseen and the witnessed. Hence, the second interrogative form *annaa* asserts the rhetorical sense of astonishment and denunciation among those who turned away from the truth, even after unequivocal explanation (Al-Emadi 1994: 68).

Pickthall's and Shakir's translation of *annaa tu'fakūn* into "how they are turned away" is rather ambiguous. It would be better if the translators added a further explanation between brackets, e.g., "(from the truth)" to make the meaning of this verse clearer to the reader because this verse indicates that those people (the Christians) turned away from the truth of Allah even after it was clear to them. The use of the exclamation mark effectively indicates the sense of astonishment and wonder in Pickthall's translation. On the other hand, Arberry's rendition of *annaa t'fkwn* into "how they perverted are" conveys the meaning of the original because "perversion" refers to "the changing of something from the right to wrong or good to bad" (Wehmeier 2006: 572). This translation emphasizes the idea that turning away from the truth is not just a matter of misunderstanding, but a deliberate act of moral perversion. Moreover, the usage of the exclamation mark in the target text adequately conveys the same rhetorical function of the source text, i.e., the sense of astonishment.

5.2.3 Scolding

Table 7. Example 1

ST	<i>(Qul man biyadihi malakūtu kulii shay'in wahuwa yujūru walā yujāru 'alayhi in kuntum ta'lamūna, Q23:88) (sayaqūlūna lilaahi qul fa'annaa tusharūn, Q23: 89)</i>
GT	"They will say, '[It belongs] to Allah.' Say, 'Then how are you deluded?'" (Q23: 89)
T1: Pickthall	They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched? (354)
T2: Arberry	They will say, 'God's.' Say: 'How then are you bewitched?' (43)
T3: Shakir	They will say, "To God." Say, They will say: (This is) Allah's. Say: From whence are you then deceived? (163)

Quraysh rejected Allah's messages and signs and insisted on worshipping idols even though they admitted that Sovereignty belongs to Allah alone. Therefore, in this verse, Allah is scolding the polytheists (Quraysh) who erred from the straight path despite all the clear signs revealed to them. They were likened to those who had been bewitched as they had turned deaf ears to Allah's messages and continued to worship idols that neither harm nor benefit them (Abu Hyyan 1993: 581). Therefore, Allah says to them "In Whose Hand is the sovereignty of everything! And He protects (all), while against whom there is no protector if you know!" (Q23: 88) (Al-Hilālī and Khan 1994: 463). The meaning of *annaa* is /Kayfa/ (how); that is, how the polytheists are deluded from the belief in the oneness of Allah! (Al-Qurtubi 2006: 79). Other interpreters like Al-Tabari (2000: 100) indicated that

anna may include the meaning of “from where”. i.e., from where polytheists are deluded from believing that Allah has full power over everything and is capable of resurrecting people after death! Hence, Allah scolded them for their ignorance after they admitted that Allah owns everything.

It is true that "*Tuṣṣarūn*" in the ST is employed metaphorically to express that those who worship idols besides Allah are as if they were bewitched because they do not say and do the right things (Abu Hayyan 1993: 333). In this regard, the translation "How then are you bewitched?" in Pickthall's and Arberry's translations could be deemed a valid metaphorical rendition that captures the intended meaning of the ST. Nonetheless, the term "bewitched" may carry implications of magic or sorcery that are not inherently implied by the ST. However, the word "deceived" in Shakir's translation still seems to have negative connotations that could potentially misrepresent the intended meaning of the ST. It could be interpreted as suggesting that the polytheists are being intentionally misled by others, rather than acknowledging that they themselves are responsible for their beliefs and actions. Hence, a more nuanced translation that aligns with the ST's metaphorical use of "*Tuṣṣarūn*" could be “How then are you deluded and turned away from the truth”.

5.2.4 Negation and improbability

Table 8. Example 1

ST	(<i>ʔWaḡāluwā ʔāmannā bihi wa'annā lahumu 'alttanāwushu min makānin ba'īd, Q34: 52</i>)
GT	And they said, 'We have believed in it, but how will they reach [what is at] a distant place?' (Q34: 52)
T1: Pickthall	And say: We (now) believe therein. But how can they reach (faith) from afar off, (443)
T2: Arberry	And they say, we believe in it'; but how can they reach from a place far away, (137)
T3: Shakir	And they shall say: We believe in it. And how shall the attaining [of faith] be possible to them from a distant place? (207)

On the Day of Resurrection, polytheists will say “We believe in Allah, his book, and his messenger. So, Allah says “From where could they seek repentance from Allah now, and they are so far removed from the place where it could be accepted from them? Prophet Muhammed warned the unbelievers of their punishment before the Day of Judgment, but they rejected Allah's revelations. Therefore, repentance is the opportunity of a lifetime and will never be accepted of them once they have entered the Hereafter (Al-Tabari 2006: 316). In this verse, the particle *anna* may

modify a place and serve the rhetorical meaning of denunciation (Abu Hayyan 1993: 280; Ibn Ashur 1984: 243). Other Quran interpreters like Ibn Kathir (1999: 528) stated that *anna* may also mean “how”. i.e., how can they obtain faith after they have entered the Hereafter, the realm of reward and punishment, not the realm of testing?

Pickthall and Arberry use the modal verb "can" to express doubt or uncertainty about the ability of polytheists to reach faith from a distance. However, their translation does not fully capture the rhetorical denunciation of the verse. The use of the modal verb "can" imply that there is still a possibility for the polytheists to reach faith, albeit a difficult one. The verse is making a stronger statement, suggesting that repentance is no longer possible for polytheists because they have entered the realm of reward and punishment, not the realm of testing. Additionally, the use of "reach" suggests a physical distance, rather than the spiritual distance of being in the Hereafter, which may not accurately convey the intended meaning of the verse. In Shakir's translation, the use of "shall" emphasizes the finality of the situation and reinforces the idea that repentance is no longer possible for the polytheists once they have entered the Hereafter. It also conveys a sense of prophetic overtone, a common feature of religious and poetic contexts such as the King James Bible (Editors of the American Heritage Dictionaries 2005: 426). This linguistic choice also imparts a formal and solemn tone, which aligns with the weightiness of the subject matter. The translator may have selected this phrasing to establish a sense of familiarity among Western readers. This agrees with the findings of Ali Al-Mwzaiji's study (2022) on translation stylistics, indicating that the translator of *They Die Strangers* made revisions to the original text, including the selection of specific phrasings, possibly with the intention of establishing a sense of familiarity among foreign readers.

Furthermore, the use of "attaining" instead of "reaching" is more fitting as it emphasizes the spiritual distance being discussed in the verse. The inclusion of the parenthetical insertion [of faith] can also be considered a judicious choice as it provides a more specific reference to what is being attained.

ST	(<i>?annā lahumu 'aldhdhikrā waqad jā'ahum rasūlun mubi:n, Q44 :13</i>)
GT	How is it that they have the reminder, and there has come to them a clear messenger? (Q44:13)
T1: Pickthall	How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them, (510)
T2: Arberry	How should they have the Reminder, seeing a clear Messenger already came to them, (207)
T3: Shakir	How shall they be reminded, and there came to them an Apostle making clear (the truth), (242)

Quraish are far away from admonition as they have rejected the invitation of Prophet Muhammed to true religion. They also called him a madman even after they had seen his miracles and the clear signs of his prophecy (Ibn Atiyya 2001: 427). The particle *annaa* bears two meanings: “how” and “where from” (Ibn Ashur 1984: 291).

The three translators did not take into consideration the two possible meanings of *annaa*. As mentioned earlier, *annaa* may modify a manner or a place. Pickthall’s use of ‘can’ creates the rhetorical sense of impossibility. This translation emphasizes the idea that the disbelievers are so stubborn or resistant to guidance that it seems unlikely they could ever be reminded or brought back to the right path. “How should” in Arberry’s translation conveys a similar sense of impossibility, but also includes an element of questioning or doubt. This interpretation implies that the people may have had some level of responsibility for their lack of understanding and acceptance of the truth. Shakir’s translation does not imply any moral judgment or responsibility on the part of the Quraysh, but simply describes the difficulty of reminding them given their rejection of the Prophet's message. The use of "shall" in Shakir's translation conveys a sense of inevitability or finality, suggesting that those who reject the message of the Prophet Muhammad will not have a chance to be reminded or guided once they enter the Hereafter.

Table 10. Example 3

ST	(<i>Walaw nashā'u laʾamasnā 'alā a'yunihim fāstabaquwā 'alṣṣirāṭa fa'annaa yubṣirūn, Q36: 66</i>)
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GT	"And if We willed, we could have obliterated their eyes, and they would race to [find] the path, but how could they see?" (Q36: 66)
T1: Pickthall	And had We willed; we verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen? (71)
T2: Arberry	Did We will, we would have obliterated their eyes, then they would race to the path, but how would they see? (207)
T3: Shakir	And if We please, we would certainly put out their eyes, then they would run about groping for the way, but how should they see? (213)

In this verse, Ibn Atiyya (2001: 461) explained that If Allah willed, He could have covered their eyes and made them blind, stumbling about. The pronoun “their” refers to the polytheists of Quraysh. They would struggle for the path. i.e., the right way. So, how could they see when We have covered their eyes? Ibn Atiyya (ibid), furthermore, stated that the interrogative particle *anna* means “how” and “where...from”. It is used in this context to denote the sense of scolding and negation which means that they could not see because their eyes have been covered. In other words, “if Allah willed, He could have them in this life of the world so that they will quit worshipping others besides Allah” (Ibn Ashur 1984: 291).

Pickthall’s translation conveys the meaning of the whole verse accurately in the target language. He correctly rendered *anna* into “how”/ *Kayfa*/ which coincides with the interpretation of authentic exegeses mentioned above. Moreover, his use of the grammatical structure “could have +past participle” expresses the meaning of the verse precisely because this structure is used to show “that something was possible but did not happen” (Swan 1995: 291). In English, furthermore, the past tense modals can be used in the “hypothetical or (unreal) sense of the past tense in both main and subordinate clauses” (Swan: 232). In this verse, Ibn Ashur (1984: 291) maintained that the conditional particle “*law*” is used to indicate the condition is possible but very unlikely to be fulfilled, which in turn, means that Allah did not make them blind. i.e., he did not punish them in the life of this world. Instead, He let them do whatever they desire to test them and to distinguish the evil from the good. Therefore, Pickthall’s translation is adequate because it shows that this event is hypothetical.

The use of “would” in Arberry’s translation implies a hypothetical situation that may or may not happen. This translation does capture the idea that Allah could have made them blind; however, it does not necessarily convey a sense of incredulity or disbelief.

Likewise, Shakir's translation does not convey the intended meaning in the target language text because it indicates that the action has happened (Longman Dictionary of Contemporary English n.d). As mentioned earlier, authentic exegeses illustrated that this verse describes the hypothetical state of those who did not follow the right path in this world, in addition to the fact that Allah has the power to make them blind, thus they will not be able to see the path of truth. He did, however, leave them in their present state until He distinguishes the wicked from the virtuous.

6. Discussion and conclusion

Translating the Arabic particle *annaa* in the Quran poses several common challenges that can impact the overall accuracy and fidelity of translations. These challenges can lead to deviations from the intended meaning, especially when translators overlook key aspects of linguistic, rhetorical, and contextual nuances.

One prominent challenge lies in adequately conveying the contextual nuances of the particle *annaa* in Quranic translation. Translators often grapple with the intricacies of this particle, which can serve dual adverbial functions of manner and time simultaneously, as exemplified in the verse "*Fa'tu harsukum anna shi'tum*" (Q2: 223). Despite this intricate dual role, it is noteworthy that none of the translators have managed to capture both dimensions in a single translation. This aligns with the findings of Bader Eddin (2019b), who demonstrated that translators of the Holy Quran may encounter problems when translating particles with multiple linguistic functions.

An additional noteworthy challenge emerges in the careful selection of appropriate modal verbs during the translation of *annaa*. The meticulous choice of these modal verbs holds immense significance, as they serve as pivotal tools in harmonizing the translation's tone and rhetorical impact with the essence of the original text. This discovery is in harmony with the findings of Al-Malik (1995: 246), who identified that the use of modal verbs in translating Quranic interrogative forms enhances the text's rhetorical depth. Furthermore, this observation corroborates the recommendations articulated by Al-Fadda (2010: 44-75), emphasizing that the judicious use of appropriate modals in translating Arabic interrogative forms effectively captures the nuances of the relationship between the speaker and the addressee.

Another crucial aspect pertains to the potential oversight of important rhetorical functions, especially those involving scolding, astonishment, negation, and improbability, which *annaa* frequently indicates in the Quran. Overlooking these rhetorical functions can lead to translations that inadvertently portray them as simple inquiries, thereby diluting their inherent persuasive or argumentative impact, as highlighted by Alnaeim's (2015) study.

Furthermore, neglecting to address pronoun references in verses containing the particle *annaa* can introduce ambiguity that extends to the translation of this particle. Therefore, it is advisable to replace vague pronouns with clear referents enclosed in brackets. This approach is in harmony with recommendations of scholars like El-Hadary (2008: 125) and Al-Malik (1995: 245) who proposed the

use of advocating for explanatory paratexts or bracketed references to enhance the reader's comprehension of Quranic verses.

In light of these challenges, it is essential to consider authentic exegeses such as *ʔal-baħr ʔal-muħi:t*, *Tafsi:r ʔal-Taħri:r wa-ʔal-Tanwi:r*, and *Tafsi:r al-kshshāf* by Al-Zamakhshari when determining the renditions of the particle *anna* into either "how" or "where from". Unfortunately, in some instances, translators erroneously translated the interrogative particle *anna* as "how" instead of "where...from," thereby failing to convey the intended meaning of the source text accurately into the target language. These challenges underscore the need for a nuanced and context-aware approach to translating *anna* in the Quran, one that fully appreciates its multifaceted nature and rhetorical functions.

In conclusion, the translation of the Arabic particle *anna* in the Quran is a complex task fraught with challenges. These challenges include accurately conveying its multifaceted contextual nuances, selecting suitable modal verbs, and preserving its rhetorical functions. To address these challenges effectively, it is recommended that translators engage in comprehensive research and consultation with authentic exegeses. Additionally, translators should prioritize clarity and precision by employing clear referents, explanatory paratexts to enhance the reader's comprehension. By adopting a context-aware approach, translators can better convey the multifaceted nature of *anna* and ensure that the translated text faithfully captures the depth and richness of the original Quranic verses.

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