

**Anastrophe Rendering of Qur'anic Emphasis:
A Pragmatic Assessment of the Cow Chapter**

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1. Introduction and Definition of Anastrophe

The *Dictionary of Literary Terms* (1996, p. 11) defines "Anastrophe" as "inversion of the usual, normal or logical order of the parts of a sentence. Anastrophe is used to secure rhythm or for emphasis and euphony. For example:

Not fierce Othello is so loud a strain
Roar'd for the handkerchief that caus'd his pain.

Alexander Pope"

According to the *Dictionary of Literary Terms* (1996, p. 100), "Inversion" is "changing the normal word order in a sentence to gain emphasis or effect. For example, the usual word order for the following lines would be: *I saw a damsel with a dulcimer*. Coleridge writes:

A damsel with a dulcimer
In a vision once I saw."

Originally, the term "Anastrophe" is a two-part word made up of the prefix "Ana," meaning "up, back [anabolism, anaphase] Latin, French, Greek, up, back, again..." (*Dictionary of Word Origins*, p. 9) and the stem "Strophe," a Greek noun that literally means the "act of turning, twisting, action of whirling" (*Dictionary of Word Origins*, 239). It is derived from the Greek "anastrephein to invert" (*Collins English Dictionary - Complete & Unabridged 2012 Digital Edition*). Thus, it is a turning upside down used as a device for guaranteeing a prominent or emphatic effect via a pre-posing or post-posing process through which the normal word order of a sentence is inverted. It may be employed to create a musical note or to enhance the effect to impress the reader. This forefronting saves a keynote to the message conveyed by the Noble Quran and gives it more focus. It deviates from the customary syntactic arrangement of the components of the typical grammatical sentence. It is a scheme in which the normal or conventional word order of words in a sentence is inverted. This reversal is either for rhyme and euphony or for emphasis and dramatic, rhetorical, and pragmatic impacts.

This is part of what is stylistically known as "foregrounding" or "highlighting". According to Cruse (2006, p. 66), "there are various

linguistic devices for increasing the salience of part of an utterance. One obvious device is to pronounce it with emphatic stress:

PETE did the washing up yesterday.

Pete did THE WASHING UP yesterday.

Pete did the washing up YESTERDAY.

(Notice that these different forms not only highlight different items, but also introduce different **presuppositions**.)

Foregrounding can also be achieved grammatically:

It was Pete who did the washing up yesterday.

It was yesterday that Pete did the washing up.

What Pete did yesterday was the washing up.

It was the washing up that Pete did yesterday.

Structures like those illustrated above are called 'focusing devices' and the foregrounded part of the utterance is called the 'focus'."

2. Rationale of the Study

Syntactico-pragmatic analyses of structural deviations from the norm in the Ever-Glorious Qur'an have not been sufficiently attended to by most translators; hence, the many pragmatic losses in the translations of the Ever-Glorious Qur'an. This paper focuses on the different translations of anastrophe (word order turned upside down and hence pragmatic meaning blurred) in six major translations of Surat Al-Baqarah: Ghali's (2008), Al-Hilali and Khan's (1996), Shakir's (2009), Pickthall's (1930), *Translation of the Meaning of the Qur'an* by Saheeh International (1997; 2004); henceforth *Saheeh*, and Ali's (1938); this is the order in which they appear in the tables of analysis throughout this research.

Translators who have not paid a great deal of attention to this phenomenon have failed to interpret the divine message put across the Ever-Glorious Qur'an in general and in Surat Al-Baqarah in particular. The targeted translations will be compared with a view to pointing the extent to which they have managed to transfer the genuine message of the Ever-Glorious Qur'an. Their renditions will be analytically assessed in terms of their understanding of this phenomenon in Arabic and consequently their translation of it. This analysis will be conducted along the lines of pragmatics.

3. Hypothesis of the Study

The present research is based on the hypothesis that anastrophe entails a turning upside down, which gives a special shade of meaning and of pragmatic interpretation. It is hypothesized that inverting word order ultimately leads to turning upside down and inversions of pragmatic interpretations. Therefore, the research proposes some alternative syntactico-pragmatic renderings of anastrophe in Surat Al-Baqarah via analyzing their contribution to the messages that the Ever-Glorious Qur'an highlights and via assessing these renderings in the performance of the six translations under consideration. Thus, this research hypothesizes the equation that:

Anastrophe = structural tuning upside down = syntax

Position exchange = pragmatic tuning upside down = implicature

Translation = syntactic anastrophe = pragmatic rendering of implications

4. Limitations of the Study

The present study focuses only upon six translations although there are several other translations of the Ever-Glorious Qur'an. This is because of the limited temporal and spatial spans available to the researcher; the time devoted to conducting such a study is often constrained by certain dates while tasks such as the one undertaken in this study may take years to fulfill if the sample size grows larger. Again, targeting several translations is too heavy a burden for a single researcher. Furthermore, this research is a qualitative study in which the size of the sample does not obtain the same relevance and significance as it does in quantitative researches.

5. Specimen Profile

The six Qur'an translators of Surat Al-Baqarah analyzed in this research have been carefully selected. Ghali is an Egyptian Azharite who represents two important backgrounds: Egypt's and Al-Azhar's. His career as a professor of linguistics and Islamic Studies at Al-Azhar Faculty of Languages and Translation has contributed to his twenty-year book *Towards Understanding the Ever-Glorious Quran*.

Al-Hilali and Khan's translation entitled *The Noble Qur'an* is a reflection of a double background; Al-Hilali is Moroccan, and Khan is Pakistani. The two have collaborated to produce the present translation and that of Saheeh Al-Bukhari. Their Qur'an translation has raised heated arguments on the grounds that it abounds in parenthetical comments and explanations from three famous exegetes of the Ever-Glorious Qur'an: Ibn Kathir, Al-Qurtubi, and Al-Tabari; these interpretations are criticized on the grounds that they are based on Wahabism.

Shakir is a controversial person whose translation is claimed to be a perfect reproduction and a blatantly plagiarized verbatim version from Maulana Muhammad Ali's translation in 1917. He is not the Egyptian judge as his original name is Mohammed Ali Habib rather than Muhammad Habib Shakir which is a pseudonym; the Egyptian judge under the same name has nothing to do with this translation. He is a rich charitable Indian-Pakistani who has assigned a team of translators to make some amendments and alterations on Maulana Muhammad Ali's 1917 edition to be published as *The Quran* translated by M.H. Shakir.

The researcher has selected Muhammad Marmaduke Pickthall as a representative of the Western background and culture and as one with a tremendous Christian background and as a convert from Christianity to Islam in 1917, although his father was a Reverend. Therefore, Pickthall's *The Meaning of the Glorious Koran* (authorized by Al-Azhar University) is of paramount importance as it represents the West's Angle of vision and that of a Christian converted to Islam.

Translation of the Meaning of the Qur'an by *Saheeh International* stands for corporate authorship. This translation has been revised, edited, and produced by Saheeh International, a Professional Editing and Typesetting of Islamic Literature Institution in Jeddah, Kingdom of Saudi

Finally, Abdullah Yusuf Ali is a British-Indian whose translation of the Ever-Glorious Qur'an (*The Holy Qur'an: Text, Translation and Commentary*) has gained a wide ranging fame worldwide.

The different colors and diverse complexions of these translations are intended to formulate a world view of how the interpretation and translation of the Ever-Glorious Qur'an are practiced on a universal basis. Widening the angle from which diverse understandings of the Qur'anic messages are viewed will definitely lead to approaching the Ever-Glorious Qur'an from a globally wider perspective and to the emergence of more expressive pragmatic-oriented renderings of the Ever-Glorious Qur'an.

6. Method of Analysis

The comparative analytic method is adopted here from a pragmatic perspective. Implicature will be employed with a view to clarifying the message of the Ever-Glorious Qur'an. The task undertaken aims at digging out the invisible implications of the Qur'anic message so that its interpretation becomes easy to glean for the readers of the translations under consideration. The types of anastrophe to be targeted include both nominal verbal sentences in all their types as they manifest in Surat Al-Baqarah.

7. The Corpus

The corpus of this research is based upon 122 verses (verses and Ayahs will be used interchangeably throughout this research) containing anastrophe taken from Surat Al-Baqarah with a view to spotlighting the crucial role they play in communicating the genuine message of the source text. Surat Al-Baqarah is the second but longest chapter in the Ever-Glorious Qur'an. It is the Fustat (tent) and the peak of the Qur'an the tantamount importance of which emanates from several factors chief among which is the Prophet (PBUH)'s warning for people not to make tombs of their homes where Satan can have no access if Surat Al-Baqarah is recited therein.

Surat Al-Baqarah is replete with anastrophe of diverse types, something that has drawn the researcher's attention to the significance of this phenomenon not only at the syntactic but at the pragmatic level as well. The 122-verse sample provides more representative than exhaustive examples of anastrophe. The appendix offers a list of the types of anastrophe employed in the 124 Ayahs selected. Of course there are many other examples and types but, because of the temporal and spatial limits of the present paper, the researcher has restricted the specimen to these 122 Ayahs.

8. Theoretical Preliminaries

Arabic is a linguistic miracle due to the diversity of its: phonological, morphological, syntactic, semantic, and pragmatic resources. It has been the medium via which Arabic-speaking talents have produced religious, literary, cultural, scientific, social, and many other types of masterpieces that have survived over ages and outlived their creators and that have also been inspirational to generations of creative authors writing not only in Arabic but in almost all world languages as well. It is a highly rhetorical language that is fit for all contexts of human expressions where it can be detailed, precise, concise, syntactically conventional or inverted as the occasion warrants, and it often does, elliptical when the deleted parts are easily understood, deviant from the norm or committed to the rules, among others. To begin with, deviation from the norm is manifest in three phenomena: (i) ellipsis, (ii) conformity, and (iii) anastrophe (commonly known as inversion), the last being the focus of this research. We investigate the syntactic deviations that highlight the stylistic variants in which Surat Al-Baqarah so much abounds with a view to pointing out the effect of these variants not only from the semantic and syntactic angles but from the pragmatic outlook as well.

Abdul-Raof (2005, p. 116) states that "Translating the Qur'anic text is no ordinary task due to the fact that the translation process is fraught with pragma-linguistic and cross-cultural limitations". In translation in general and in religious translation in particular such issues are usually so much neglected that the required cultural and communicative contact is not achieved. Bahameed (2008, p.2) discusses the relationship between Arabic and English as belonging to different language families and exhibiting different word orders at the syntactic, prosodic, and phonological levels, classifying "the main hindrances of translation ... into: lexical hindrances, prosodic hindrances, structural hindrances, and cultural hindrances".

Similarly, Judge (1986, p. 3) investigates the way languages differ in packaging and conceptualizing the phenomena of reality: "Differences in culture result in situations in which a concept in one language is unknown in the receptor language and no lexical equivalents exist to convey it. This may be due to differences in climate, customs, beliefs or worldviews". This is "oligosemy" which Catford (1965, p. 96) has defined in terms of lexical narrowness as a term that "cannot be matched in another language". As Catford (1965, p. 99) points out, "cultural untranslatability" is found "when a situational feature, functionally relevant for the SL text, is completely absent from the culture of which the TL is a part".

Ghali (2005, p. ix) has identified some of the difficulties encountered in translating the meanings of the Qur'an into English, chief among which is that "Arabic has a wealth of basic vocabulary and a rich morphological and syntactic structure". Ullmann (1972, p. 195) adds another difficulty: "a word may acquire a new sense or scores of new senses without losing its original meaning".

Al-Hindawi et.al. (2014, p. 28) state that "the German philosopher Ludwig Wittgenstein is the first to say that the meaning of language depends on its actual use". For him, in ordinary life, language is used like a game because it consists of rules which, when followed, result in "doing" things. According to Al-Shabab (2012, p. 2), "the reader's perspective decides the fate of the content and meaning of any utterance or text". Ghazala (2008, p. 15) highlights such other difficulties associated with translating the Ever-Glorious Quran as "emphasis" which "is often mistaken for a mere ornamental rhetorical figure of speech rather than as a core component of meaning" so that "its translators are reputed for being unable to match or reflect it but only partly in their translations". Mohammed (2014, p. 935) points out how Arabic "uses emphasis heavily to give extra force to a word, a phrase or a statement".

Kammani (2013, p. 1) has referred to the general consensus among Muslim rhetoricians that "the Qur'anic idiom is ... sublime. Due to its grand linguistic mechanism and selective usage of words, a perfect translation is an extremely difficult endeavor" so much that "The Arabs found it unapproachable despite their well-known eloquence and literary power". In a similar vein, Hannouna (2010, p. 12) confirms that interpretation is preferred to exact translation "owing to the many secrets that are far beyond the abilities of humankind to unveil and to the linguistic riddles that are indeed almost impossible to decipher".

9. Data Analysis

This section analyzes renderings of anastrophe in six translations of Surat Al-Baqarah from a syntactico-pragmatic perspective. The types of anastrophe targeted for analysis embrace two general categories: (i) Nominal (Equational) Sentence Anastrophe and (ii) Verbal Sentence Anastrophe. There are several sub-categories under each type, which will be analyzed below. The performances of the six translators will be assessed according to the effect of anastrophe in all its types and sub-types.

The sub-categories of the nominal sentence are:

- i) an obligatory predicate (prepositional phrase) fronting + a postposed indefinite inchoative,
- ii) an optionally fronted predicate (prepositional phrase) + a postposed indefinite inchoative postmodified by a predicative adjective,
- iii) an optionally fronted predicate (prepositional phrase) + a postposed definite inchoative,
- iv) an optionally fronted predicate (prepositional phrase) + an optionally preposed prepositional phrase as an inchoative adjunct + a postposed inchoative
- v) "inna" (إِن) + its predicate (prepositional phrase optionally preposed + its inchoative,
- vi) "inna" (إِن) + its inchoative + its predicate adjunct (an optionally fronted prepositional phrase) + its predicate
- vii) an inchoative + an optionally fronted predicate adjunct (prepositional phrase preposing the Predicate) + postposed predicate

The sub-categories of the verbal sentence are:

- viii) an obligatory fronting of direct object (the pronoun "Only Me" (إيأى)) + the verb + the subject,
- ix) an optionally fronted direct object preposing the verb and its subject+ the verb + the subject,
- x) Verb + an optionally fronted verb adjunct preposing the subject and the surface-structure subject
- xi) Verb + subject + an optionally fronted verb adjunct preposing the direct object+ the postposed direct object
- xii) an optionally fronted verb adjunct + the verb + the subject,
- xiii) Verb + subject + an optionally fronted prepositional phrase embedded in the direct object + the direct object.

This study will deal with different translations: Muhammad Mahmoud Ghali's, Muhammad Taqiud-Din Al-Hilali's and Muhammad Muhsin Khan's, Muhammad Habib Shakir's, Muhammad Marmaduke Pickthall's, *Saheeh* International's, and Abdullah Yusuf Ali's. These translators will henceforth be referred to by their initials for convenience and precision: MG, A&K, MS, MP, SI, and AA respectively.

9.1 Anastrophe the Nominal (Equential) Sentence

9.1.1 First Type

Profile: this is anastrophe in the Nominal (Equential) Sentence in which there is obligatory predicate (prepositional phrase) fronting + a postposed indefinite inchoative. The following Ayah (2:07) illustrates this type:

	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
MG	Allah has set a seal on their hearts and on their hearing; and <u>on their be-holdings</u> (i.e. eyesights) is an envelopment. And for them is a tremendous torment.
A&K	Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and <u>on their eyes</u> there is a covering. Theirs will be a great torment.
MS	Allah has set a seal upon their hearts and upon their hearing and there is a covering <u>over their eyes</u> , and there is a great punishment for them.
MP	Allah hath sealed their hearing and their hearts, and <u>on their eyes</u> there is a covering. Theirs will be an awful doom.
SI	Allah has set a seal upon their hearts and upon their hearing, and <u>over their vision</u> is a veil. And for them is a great punishment.
AA	Allah hath set a seal on their hearts and on their hearing, and <u>on their eyes</u> is a veil; great is the penalty they (incur).

The above translations show that only Ghali and *Saheeh* have managed to stick to the syntactic and pragmatic rules governing the purposes of anastrophe and their extensive employment in this Ayah. The two have fronted the prepositional phrases in their properly inverted positions and, therefore, kept their pragmatic effect. Al-Hilali and Khan have, on the other hand, kept one and changed the rank of the other into a possessive pronoun. Shakir, thirdly, has completely changed the structure by putting the second prepositional phrase in the normal word order. Pickthall has followed Al-Hilali and Khan's track by substituting the prepositional phrase for a possessive pronoun. Ali has come up with a totally different rendition, thus losing the pragmatic effect of the Qur'anic message. Therefore, the translations of Ghali and *Saheeh* are closer to the structural make-up and the pragmatic intent of the Ayah analyzed. However, all the six translations have obviously failed to detect the pragmatic functions of tense in the Ever-Glorious Qur'an. They have employed the present simple tense with the copular verb "be" by using is in وَلَهُمْ عَذَابٌ عَظِيمٌ, confusing it with the tense of وَعَلَىٰ أُنْبُسَارِهِمْ غِشَاوَةٌ. The appropriate alternative is "for them there will be great agonizing torment." To this should be added the verbal translation of the verb خَتَمَ "sealed" or "set a seal". They should have employed a conceptual metaphor via a process of cross-domain mapping of a specific term from a source domain onto another in a target domain. This could have helped these translators and could have contributed to a better comprehension and hence a better interpretation of the whole Ayah.

The researcher's suggested translation is:

Allah has blinded their hearts and deafened their ears; and on their eyesights is a blurring vision; for them will be an agonizing torment.

2:10

	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
MG	<u>In their hearts</u> is a sickness. So Allah has increased them in sickness, and for them is a painful torment for (that) they used to lie.
A&K	<u>In their hearts</u> is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.
MS	There is a disease <u>in their hearts</u> , so Allah added to their disease and they shall have a painful chastisement because they lied.
MP	<u>In their hearts</u> is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.
SI	<u>In their hearts</u> is disease, so Allah has increased their disease;

	and for them is a painful punishment because they [habitually] used to lie.
AA	<u>In their hearts</u> is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

The story becomes more different in this second example of the same type. Five translations versus two in the previous example have started with the marked adjunct fronting by preposing the prepositional phrase "in their hearts" in its proper position, thus avoiding any possible pragmatic loss. Ghali, *Saheeh*, Ali, Pickthall, and Al-Hilali and Khan have been conscious of the marked obligatory adjunct fronting represented by preposing the prepositional phrase from its unmarked position at the end of the clause to the marked one at its beginning, thus preserving the pragmatic effect of the original. Shakir has deformed the original structure by taking the fronted adjunct from its intentionally marked, preposed position to its normal unmarked place in the clause. Therefore, Shakir's rendering of anastrophe in this example is far from being accurate as it has led to the loss of the pragmatic emphasis that it is in their hearts, nowhere else; once diseased, the heart would bring about an almost dead heart or soul. It is noteworthy that that the above example is an obligatory fronting which means that most translators are not conscious of the core constituents in Arabic and, consequently, will not be aware of deviant structures that are foregrounded against normal usage. This also means that these translators are not acquainted with the pragmatics of Arabic. It is no wonder then that most of these translations lack in appropriateness and, on many occasions, fail to render the flavor of the original so much that a rendering such as Shakir's does not suit the sublimity and divinity of the Qur'anic expression that seeks to achieve the pragmatic effect of restriction so as to say that it is none but the heart that bears the disease. Thus, with regard to obligatory predicate fronting, it seems that only a few translators are conscious of core Arabic syntax. It is worth mentioning here that the six translations have failed to render the proper tense pragmatically intended in the Ayah. Ghali and *Saheeh* and Al-Hilali and Khan have employed "used to lie" and "used to tell lies" respectively. Shakir has resorted to "lied". The past tense in these four renderings is not relevant to this context because Allah describes the disbelievers in a process of continuous lying in the past. If so, Allah could have said كَذَّبُوا. Pickthall has employed the present simple tense in "they lie" which is also far from being relevant to the present context in the sense that, if Pickthall's rendering be right, Allah could have said "يَكْذِبُونَ"

without "كَانُوا". Ali has followed Pickthall's track as far as the present tense is concerned which is similarly inappropriate.

The researcher's suggested translation is:

Deep in their hearts is a sickness; therefore, Allah has aggravated their sickness, and for them is a painful torment for they have been lying.

(It is worthy of notice that "ما" is a source here meaning "أن" = "because they have been lying"; it is not a pronoun as it means here "because". Moreover, it means that they continue in telling lies during their lives until their sudden death as they will be resurrected on what they have died which is "lying"; this accounts for the use of the present perfect progressive tense. This means that during the doomsday they will swear to Allah saying "by Allah we have never been polytheists".

9.1.2 Second Type

Profile: in this Nominal (Equential) Sentence anastrophe there is an optionally fronted predicate (prepositional phrase) + a postposed indefinite inchoative postmodified by a predicative adjective. The Ayah (2:07) below exemplifies this type:

حَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	
MG	Allah has set a seal on their hearts and on their hearing; and on their be-holdings (i.e. eyesights) is an envelopment. And <u>for them</u> is a tremendous torment.
A&K	Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. <u>Theirs</u> will be a great torment.
MS	Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment <u>for them</u> .
MP	Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. <u>Theirs</u> will be an awful doom.
SI	Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And <u>for them</u> is a great punishment.
AA	Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty <u>they (incur)</u> .

This type of nominal fronting is different from the previously discussed type in which fronting is, according to the rules of Arabic syntax, obligatory. The type discussed here is an optional one; it is part of the Qur'anic I'jaz (Inimitability) that in the same ayah the two types, though syntactically different, function harmoniously at the pragmatic level with a view to completing the picture of the punishment against the

disbelievers. This optional fronting serves the emphatic purpose of restriction as the great and tremendous punishment and torment are for those disbelievers, none else. The attributive adjective (great or tremendous) that modifies the head noun (punishment or torment) of the optionally postposed inchoative sheds more light upon the optional fronting by highlighting how great and how terrible the torment is.

As for the six translations, Ghali's and the *Saheeh* are the closest to the source text ("And for them is a tremendous torment." and "And for them is a great punishment." respectively) in the sense that the two have fulfilled the requirements of optional fronting quite well. They have stuck to the Arabic structure in terms of anastrophe as early as the coordinating conjunction "And" as well as in the optionally fronted prepositional phrase functioning as predicate (for them) with the verb (is) in normal position and the attributively modified noun head (tremendous torment or great punishment respectively) functioning as optionally postposed inchoative. The four other translations have deformed the original by avoiding its genuine build-up. They have also marred the optional adjunct fronting, the pragmatic objective of which is that of emphasis and restriction. Instead of shifting the unmarked adjunct to the optionally marked position at the beginning of the nominal sentence, they have kept it in an unmarked position, thus producing a pragmatic loss of the contextual intent.

Al-Hilali and Khan and Pickthall have instead employed the possessive pronoun "theirs" as subject. They have lost the flavor of the original so much that the intended pragmatic effect of emphasis and restriction is completely lost. This is to say nothing of the wrong rendition of tense, the two translations employ the future simple "will be" which proves their misunderstanding of the concepts of tense and time in Arabic where the deleted copular verb should be translated as "will have been"; a tense which the six translations have failed to render as the pragmatic intent points to a future event which will ultimately be fulfilled.

As for Shakir and Ali, the former has used existential "there" + "is" + "a great punishment" + the prepositional phrase "for them". Shakir's is a misinterpretation of the Arabic original in which the intentionally fronted marked prepositional phrase functioning as predicate is, instead, deferred to the end of the clause in an unmarked position, thus losing the pragmatic intent of emphasis and restriction, a loss that could have been compensated for had Shakir comprehended the structure and function of the Arabic equivalent. Thus, the syntactic as well as the pragmatic functions work out the theme of punishment and torment as restricted to the disbelievers, none else. Ali, on the other hand, has come up with a

different misinterpretation. He has marked the originally unmarked attributive modifier "great", which is the last and least marked element in the clause. Thus, he has spotlighted the adjective as the pragmatic focus of the whole clause, while the verse restricts this great "penalty" to the disbelievers. Moreover, Ali has made up the verb "incur", which is out of context at both the semantic and pragmatic levels. The word "penalty" is also far removed from the term "عَذَابٌ" in the original. So, Shakir's and Ali's are the remotest, least appropriate interpretations. Interesting still, the two translations of Ghali and Al-Hilali and Khan are the only ones that have rendered the word عَذَابٌ in a contextually appropriate manner; Shakir's "punishment", Pickthall's "doom", *Saheeh's* "punishment", and Ali's "penalty" are all out of context and so weaken the texture of the translations.

The researcher's suggested translation, as proposed above, is:

Allah has blinded their hearts and deafened their ears; and on their eyesights is a blurring vision; for them will be an agonizing torment.

9.1.3 Third Type

Profile: this is anastrophe in the nominal (equational) sentence in which there is an optionally fronted predicate (prepositional phrase) + a postposed definite inchoative. This following Ayah (2:115) represents this type:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ قَائِمًا تُولُوا فَنَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ	
MG	And Allah has the East and the West; so, wherever you turn around, (then) hence is the Face of Allah; surely Allah is Ever-Embracing, Ever-Knowing.
A&K	And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing.
MS	And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample-giving, Knowing.
MP	Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
SI	And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing.
AA	To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

To begin with, Ghali has missed both the syntactic structure and the pragmatic function in this Ayah in the sense that he has changed the restrictive and emphatic anastrophe of the prepositional phrase functioning as an optionally fronted predicate. The verse restricts the possession of the East and West to Allah and emphasizes His Sovereignty over the Cosmos as well as over any other worlds whether familiar or unfamiliar to humankind. Ghali's rendition is far removed from the original and does not transmit the pragmatic force of the source text. He has changed the prepositional phrase that functions as an optionally fronted predicate into a verbal clause, which leads to a pragmatic loss.

Shakir has made a similar mistake by changing the same structure at both the syntactic and pragmatic levels, which leads to the same pragmatic loss. He has replaced the optionally fronted prepositional phrase functioning as predicate with the genitive "-s". Shakir's rendition shows that he is not well aware of the syntactic and pragmatic roles played by anastrophe in the Ayah under investigation.

The renderings of Al-Hilali and Khan, Pickthall, Ali, and *Saheeh* have preserved the original anastrophic structure and have, therefore, kept its pragmatic force of restriction and emphasis. It is noteworthy that *Saheeh* has violated the grammatical rule of subject-verb agreement by adding the third person singular present simple tense forming morpheme "-s" to the verb "belong", the subject of which is a plural noun "the east and the west". Again Ali has somewhat deformed the rendering of emphatic "لِنَّ" by changing it into the subordinating conjunction "For", thus partly marring the intended meaning of the original. In a similar vein, the renderings of "وَجْهَهُ اللَّهِ" as "the Face of Allah" (Ghali, Al-Hilali and Khan, and Saheeh), "Allah's purpose" (Shakir), "Allah's Countenance" (Pickthall), and "the presence of Allah" (Ali) are all inappropriate in the sense that they restrict Allah's all-pervasive presence. The researcher prefers "the light of Allah".

It is thus a must for translators to be well-acquainted with anastrophe as a phenomenon of tremendous significance in Surat Al-Baqarah and as a driving force in decoding the Qur'anic message in a way that can be encoded by those who seek to approach the Ever-Glorious Qur'an. However, the renderings of the six translations lack in the emphasis highlighted by anastrophe; even the four translations which are closer to the original have been so just at the syntactic level. They should have added emphatic "do" to the verb "belong". Moreover, the verb "تَوَلَّوْا" is misinterpreted in the six translations as "turn", "turn around", or "turn yourselves". It rather means "calibrate" the Qiblah and "direct your faces towards it".

The researcher's suggested translation, as proposed above, is:

And to Allah do belong the east and the west; therefore, wherever you direct your faces there is certainly Allah's light. Surely Allah is all-Encompassing and ever-Knowing.

9.1.4 Fourth Type

Profile: in this nominal (equational) sentence anastrophe there is an optionally fronted predicate (prepositional phrase) + an optionally preposed prepositional phrase as an inchoative adjunct + a postposed inchoative. Ayah (2:36) is a representative example of this type:

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ	
MG	and <u>in the earth</u> you (The pronoun is plural, not dual, i.e., more than two) will have a repository and an enjoyment for a while."
A&K	<u>On earth</u> will be a dwelling place for you and an enjoyment for a time."
MS	and there is for you <u>in the earth</u> an abode and a provision for a time.
MP	There shall be for you <u>on earth</u> a habitation and provision for a time.
SI	and you will have <u>upon the earth</u> a place of settlement and provision for a time."
AA	<u>On earth</u> will be your dwelling-place and your means of livelihood - for a time."

The ayah investigated here is one in which the prepositional phrase predicate "And for you" (وَلَكُمْ) and the prepositional phrase inchoative adjunct "on earth" (فِي الْأَرْضِ) are respectively optionally fronted with a view to changing the rank status in the order of the constituents and, consequently, in the pragmatic force of the fronted and postposed constituents. Translators should therefore be aware of the purpose of this type of anastrophe; otherwise, they would distort the syntactic ranking which manifests itself in a pragmatic intent. This accounts for the many pragmatic losses in several translational attempts.

In the example above, Ghali's rendering is inappropriate as he has fronted the inchoative adjunct (in the earth) before the prepositional phrase functioning as predicate (And for you), a rendition which does not communicate the pragmatic function of restriction since the intended repository is "for you" and none but you "on earth," and nowhere but earth, thus distorting the pragmatic functions of anastrophe which are emphasis and restriction. So, Ghali's rendering does not fit the syntactic form of anastrophe as it does not convey its pragmatic purpose. He has

indeed deleted the inchoative adjunct and rendered a totally different sentence: "in the earth you ... will have a repository and an enjoyment for a while"; here "you" is no longer the head noun of the prepositional phrase as it has become a subject pronoun for the verb to come. So, the pragmatic force of restriction is violated by Ghali, who has shifted the restriction conferred by anastrophe on the fronted predicate to the inchoative adjunct.

Al-Hilali and Khan have also destroyed anastrophe by similarly starting with the prepositional phrase that functions as the inchoative adjunct (On earth) and delaying prepositional phrase functioning as predicate (for you), thus hindering the meaning of anastrophe, which restricts the dwelling place for the addressees, none else. Thus, this rendering also shifts emphasis from the originally fronted predicate (For you) to the inchoative adjunct (On earth). Although this rendering has preserved the prepositional-phrase structure of the predicate, it has yet postposed it, which is a direct violation of anastrophe and its function. Again, Al-Hilali and Khan's rendition of anastrophe has not achieved the desired effect: On earth will be a dwelling place for you and an enjoyment for a time".

As for Shakir, he has been committed to the order of the original Ayah. However, he has distorted the syntactic build-up of the fronted prepositional-phrase predicate (And for you): "and there is for you in the earth an abode and a provision for a time". He has changed the prepositional phrase into a clause beginning with existential "there" plus the copular verb "is": "and there is for you in the earth an abode and a provision for a time". This change has corrupted the force of immediacy achieved by the prepositional-phrase predicate fronted for the sole purpose of emphasis and restriction. Thus, the present rendering has taken a lot from the pragmatic force of the original. Pickthall's rendition is pretty close to Shakir's, but the difference is that while Shakir has employed the present simple tense, Pickthall has resorted to the future simple: "There shall be for you on earth a habitation and provision for a time". He has made the same change as he has also used existential "there" to begin the clause. Again, Pickthall's rendition is not accurate.

The *Saheeh's* rendition is close to Ghali's as it has changed the originally fronted prepositional-phrase predicate into a full clause whereby "you" is not any more the head noun of the prepositional phrase "for you"; instead, "you" has become the subject pronoun of the clause: "and you will have upon the earth a place of settlement and provision for a time". Therefore, this rendition has failed to restrict the inchoative "settlement and provision" for the addressees and their whereabouts to

Earth. It is hardly an overstatement to say that the present rendition has not managed to communicate the functions of anastrophe.

As regards Ali's rendition, it has granted itself a certain degree of freedom in changing the syntactic structure of anastrophe. This rendition has replaced the fronted prepositional-phrase predicate (for you) with the fronted inchoative adjunct (On earth). Moreover, the fronted prepositional-phrase predicate has been rendered as a possessive pronoun "your" with "dwelling" as head: "On earth will be your dwelling-place and your means of livelihood - for a time". However, "you" in the source text has a different rank and a different place. It inaugurates the clause as head of the prepositional-phrase predicate "for you". The use of a dash before (for a while) is simply another device that blunders the translation, making it look as if it were an afterthought from the Speaker. This libertine rendition has marred the original and has consequently done without the functions of restriction and emphasis peculiar to anastrophe.

This analysis has shown that none of the six translations has managed to achieve the functions of restriction and emphasis that are the objectives of anastrophe. The Qur'anic message consists in two pragmatic issues: emphasis and restriction. Once the translator plays freely with the syntactic make-up of the Ayah, the immediate consequences must be deformation of the intentionally anastrophized structure and a misrepresentation of the pragmatic intent.

The researcher's suggested translation is:

And for you upon earth are an abode and enjoyment for a while.

9.1.5 Fifth Type

Profile: this is anastrophe in the nominal sentence with "inna"(إن): predicate of "inna" (إن) optionally preposing its inchoative in the nominal sentence ["inna" (إن) "anna" (أن) + its predicate (prepositional phrase optionally fronted + its inchoative)]. The present type is exemplified by Ayah (2:61) below:

اهبطوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ	
MG	Get you down to (any) township; (Some say that it is Egypt) then surely <u>you will have</u> (there) what you asked for.
A&K	Go you down to any town and <u>you shall find</u> what you want!
MS	Enter a city, so <u>you will have</u> what you ask for.
MP	Go down to settled country, thus <u>ye shall get</u> that which ye demand.
SI	Go into [any] settlement and indeed, <u>you will have</u> what you have asked.
AA	Go ye down to any town, and <u>ye shall find</u> what ye want!

The above six renderings do not give the feel of anastrophe in the sense that they are arranged normally as is any familiar English sentence. The second part of the sentence which is the apodosis (جواب الشرط) is written in the normal rank with neither fronting nor postposing of any component. Therefore, they failed to transmit either the structure of the original or its pragmatic force resulting in a pragmatic loss of the Qur'anic message which comprises restricting "what is demanded" to the addressees. The original order in which emphatic "inna" functions in terms of anastrophe comprises its optionally fronted predicate which is a prepositional phrase (for you) and its inchoative which is made up of the relative pronoun ("what") and the verbal clause made up of the verb "asked" and the deleted subject pronoun "you". The renderings above have distorted this order and, consequently, its pragmatic purpose.

The researcher's suggested translation is:

Get down to a settled country so that you will have had that you have asked for.

9.1.6 Sixth Type

Profile: this is anastrophe in the nominal (equential) sentence with "inna" (إن): "inna" (إن) or "anna" (أن) + its inchoative + its predicate adjunct (an optionally fronted prepositional phrase) + predicate of "inna" (إن). The next Ayah (2:106) embodies this type:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	
MG	Do you not know that Allah is Ever-Determiner <u>over everything?</u>
A&K	Know you not that Allah is able to do <u>all things?</u>
MS	Do you not know that Allah has <u>power over all things?</u>
MP	Knowest thou not that Allah is Able to do <u>all things?</u>
SI	Do you not know that Allah is <u>over all things</u> competent?
AA	Knowest thou not that Allah Hath power <u>over all things?</u>

As far as anastrophe is concerned, the *Saheeh* is the only translation that has been conscious of it and, therefore, it is the only one that has managed to transfer the spirit of the original. It has preserved the restrictive emphatic function of anastrophe. Ghali's "Allah is Ever-Determiner over everything", Al-Hilali and Khan's "Allah is able to do all things", Shakir's "Allah has power over all things", Pickthall's "Allah is Able to do all things", and Ali's "Allah Hath power over all things" are inappropriate renditions because they have not been able to preserve either the syntactic structure or the pragmatic intent of the original. Instead, the five renditions have used normal word order. This has also

led to the pragmatic loss of the emphasis placed upon the fields of Allah's power: everything known or unknown to human kind.

The *Saheeh's* rendition is the only faithful and accurate one in the sense that produces the closest interpretation to the Qur'anic message. In so doing, the *Saheeh* has been committed both to the syntactic structure and to the pragmatic intentions of the Ayah. Punctuationally, however, the question mark of the rhetorical question is replaced by an exclamation mark to fit the pragmatic intent. Ayahs 2:109 and 2:110 are the same exact practice of the present type.

The researcher's suggested translation is:

Don't you know that Allah is over all things dominant!

9.1.7 Seventh Type

Profile: anastrophe in this nominal (equential) sentence type consists in an inchoative + an optionally fronted predicate adjunct (prepositional phrase preposing the Predicate) + postposed predicate. Ayah (2:25) is an elaboration of this type:

وَأْتُوا بِهِ مُنْتَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ	
MG	And they are brought (them) in (perfect) resemblance; and therein they will have purified spouses and they are <u>therein</u> eternally (abiding).
A&K	And they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide <u>therein</u> forever.
MS	And they shall be given the like of it, and they shall have pure mates in them, and <u>in them</u> , they shall abide.
MP	And it is given to them in resemblance. There for them are pure companions; <u>there</u> for ever they abide.
SI	And it is given to them in likeness. And they will have therein purified spouses, and they will abide <u>therein</u> eternally.
AA	For they are given things in similitude; and they have therein companions pure (and holy); and they abide <u>therein</u> (for ever).

The above type of anastrophe is not accurately rendered in Ghali's "and they are therein eternally (abiding)". He has tried to commit himself to the source text via preserving the same syntactic structure and pragmatic intent: coordinating conjunction "and", the third person plural pronoun "they" functioning as inchoative, an optionally fronted predicate adjunct made up of a preposed prepositional phrase and a postposed predicate for emphasis and restriction. However, he has made a slight mistake by fronting the verb "are" and postposing the predicate adjunct

immediately after the verb. In so doing, he has interrupted the anastrophized fronting of the prepositional-phrase predicate adjunct. Al-Hilali and Khan's rendition ("and they will abide therein forever") does not satisfy the requirements of the anastrophe; it has deviated from the source text structure by converting the anastrophized Ayah into a sentence with normal word order, thus incurring pragmatic loss. It has delayed the fronted predicate adjunct that expresses restriction and emphasis.

In a similar vein, Shakir's "and in them, they shall abide" does not fulfill the requirements of the original as it has also fronted the predicate adjunct ("in them") over the inchoative, a shift that also entails a shift in emphasis and hence a breakdown of the anastrophized structure. As for Pickthall's rendition ("and in them, they shall abide"), it has committed the same mistake made by Shakir and has made the same shift in structure and emphasis.

The *Saheeh's* rendition ("and they will abide therein eternally") is not so accurate as it has postposed the fronted prepositional-phrase predicate adjunct by inserting it between the main verb "abide" and the adverbial of manner ("eternally"). Again, this structural shift has definitely caused the pragmatic loss of the anastrophized structure functions: restriction and emphasis. Ali's rendition ["and they abide therein (for ever)"] has exactly followed the practice of the *Saheeh*; the fronted prepositional-phrase predicate adjunct has been so much delayed as to fall between the verb and the adverbial phrase.

In a word, none of these renditions is committed to the original and none realizes the syntactic or the pragmatic objectives of anastrophe. It is also noteworthy that the attributive adjective "immortal" is more suitable for the Ayah's pragmatic intent than "abide", the latter not guaranteeing immortality.

The researcher's suggested translation is:

And they therein are immortal.

Ayah (2:265) is as another representative example of the seventh type:

فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	
MG	yet in case no shower hits it, then a drizzle; and Allah is Ever-Beholding <u>of whatever you do</u> .
A&K	And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer <u>of (knows well) what you do</u> .
MS	but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees <u>what you do</u> .
MP	And if the rainstorm smite it not, then the shower. Allah is

	Seer of <u>what ye do</u> .
SI	And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, <u>of what you do</u> , is Seeing.
AA	and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well <u>whatever ye do</u> .

In this example, however, the *Saheeh's* rendition is closest to the original as it has preserved the spirit and structure of the original. It has preserved the fronted predicate adjunct. But this does not guarantee the fulfillment of the original's pragmatic effect because of the two commas around the predicate adjunct; this parenthetical structure has interrupted the flow of the rendition and weakened the restrictive and emphatic power of the anastrophe. Although this prepositional-clause predicate adjunct ("of what you do") has been fronted to the same position, it has partially lost its force as a parenthesized structure. The other renderings have postposed the predicate adjunct to sentence-final position in, thus depriving the original syntactic structure its pragmatic effect.

The researcher's suggested translation is:

And Allah is of what you do Ever-Insightful.

9.2 The Verbal Sentence

9.2.8 Eighth Type

Profile: in this compound sentence there are two verbal sentences. The first is *وإياي* and the second is *فارهبون*. The first consists of the conjunction + *إيا*, a vocative particle which stands for "I call" or "I mean" + the object pronoun *ي*. So an accurate translation of *وإياي* is "And I mean me", which implies the elliptical clause "fear me." But this implied imperative clause is deleted for the sake of what is to come: "so fear me." The translation of the compound clause with the restored elliptical constituents then becomes "And I mean me you shall fear, so fear me," where the underlined constituents are elliptical.

There is an obligatory fronting of direct object + the verb and its subject. The deep structure embracing the pragmatic impact of the Qur'anic message is thus made up of two sentences. Thus, it is represented in this sentence: "Me alone shall you fear; so fear me". This style is peculiar to the Ever-Glorious Qur'an. Ayah (2:40) demonstrates this argument:

	<i>وَأَوْفُوا بَعْهْدِي أَوْفِ بَعْهْدِكُمْ وَإِيَّايَ فَارْهَبُونَ</i>
MG	and fulfil My covenant (and) I will fulfil your covenant, and do have awe <u>of Me</u> (only).
A&K	and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and

	fear none but <u>Me</u> .
MS	and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, <u>Me alone</u> , should you be afraid.
MP	and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear <u>Me</u> .
SI	and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of <u>[only] Me</u> .
AA	and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none <u>but Me</u> .

This Ayah is not appropriately rendered in Ghali's "do have awe of Me (only)", Al-Hilali and Khan's "and fear none but Me", Pickthall's "and fear Me", the *Saheeh*'s "and be afraid of [only] Me", or Ali's "and fear none but Me". They have distorted the fronted object by postposing it to the end of the sentence. The five renditions have fronted the imperative verb in such a way as for the pragmatic impact of the source Ayah to be unsatisfactorily rendered, thus losing the anastrophized structure and function.

Shakir's rendition of anastrophe ("and of Me, Me alone, should you be afraid") is characterized by needless repetition and some degree of correctness. Thus, Allah's command is restricted to Him and Him alone. Disintegrating an anastrophe into normal word order incurs disintegrating the pragmatic impact of the fronted object. It is hardly an exaggeration to state here that the six renderings have failed to translate the deep structure of the present Ayah due to its peculiar style. Therefore, translating the surface structure only deforms the deeply rooted pragmatic impact manifest in the Ayah.

The researcher's suggested translation is:

Me alone shall you fear; so fear me.

9.2.9 Ninth Type

Profile: this type of anastrophe in the verbal sentence consists of an optionally fronted direct object preposing the verb and its subject (an optionally fronted reflexive-pronoun direct object + the verb + the subject). Ayah (2:57) displays the features of this type:

	وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ
MG	And in no way did they do injustice to Us, but they were doing injustice to <u>themselves</u> .
A&K	And they did not wrong Us but they wronged <u>themselves</u> .
MS	and they did not do Us any harm, but they made <u>their own souls</u> suffer the loss.
MP	they wronged Us not, but they did wrong <u>themselves</u> .

SI	And they wronged Us not - but they were [only] wronging <u>themselves</u> .
AA	to us they did no harm, but they harmed <u>their own souls</u> .

The reflexive-pronoun object ("themselves") is optionally fronted with a view to fulfilling the purposes of anastrophe: emphasizing the concept of doing injustice and restricting the affected entity to "themselves" none else. Translators should be aware of such phenomena so as not to distort the structure and hence the message to be encoded. It is worthy of notice that none of the present six renditions of this Ayah has been capable of interpreting the original as is required. Ghali, Al-Hilali and Khan, Pickthall, and the *Saheeh* have employed the reflexive pronoun ("themselves"), functioning as the object inappropriately; the four translations have postposed this pronoun object while, in the source Ayah, it optionally precedes the verb and its subject for the purpose of achieving emphasis.

Ali's is similarly inappropriate as he has also postposed the fronted object, thus moving it from its marked position to an unmarked one. This certainly distorts the source message and results in the pragmatic loss of the anastrophizes emphatic structure. This rendition differs from the four ones discussed above only in using "their own souls" instead of "themselves". Shakir's rendition ("they made their own souls suffer the loss") has complicated the simple structure of object pronoun + verb + subject, thus producing subject + verb + object noun phrase including emphatic determiner embedded verb clause. This is a deceptive variety of renditions simply because none of them has succeeded in conveying the flavor of the source text. None of them has fulfilled the conditions of the pragmatically functional anastrophized structure of the source Ayah. It is no wonder then the messages put across by these renditions are far removed from that of the source text. This may account for the fact that most of these translators do not sound highly persuasive to their readers. Neglecting such phenomena as anastrophe distorts the original message and encodes messages that are totally different from the Qur'anic one.

The researcher's suggested translation is:

They had not done us injustice but themselves had they have been doing injustices.

Ayah (2:87) is another example that further elaborates upon the ninth type:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا بَيْنَ كَذِبِنَا وَفَرِّقُوا بَيْنَ نَفْسِنَا	
MG	yet, is it not (the case that) whenever there came to you a Messenger with what (you) yourselves did not yearn to, you

	waxed proud, (and) so you cried lies to <u>a group of them and (another) group</u> you kill?
A&K	Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? <u>Some</u> , you disbelieved and <u>some</u> , you killed.
MS	What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called <u>some</u> liars and <u>some</u> you slew.
MP	Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and <u>some</u> ye disbelieve and <u>some</u> ye slay?
SI	But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And <u>a party [of messengers]</u> you denied and <u>another party</u> you killed.
AA	Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- <u>Some</u> ye called impostors, and <u>others</u> ye slay!

Despite some lexical differences the renditions of Al-Hilali and Khan, the *Saheeh*, and Ali have managed to preserve the fronted objects in their anastrophized marked positions and have, therefore, spotlighted the pragmatic function of restriction and emphasis. Ghali's rendition has changed the anastrophized structure of the source Ayah by postposing the first object from its marked positions to an unmarked one. Shakir's similarly changes the position of the first object and keeps the second in its marked anastrophized position. Pickthall's rendition of the first object is utterly different in that it provides a paraphrase rather than a rendition of the clause: subject pronoun "ye" + a verb "grew" + a predicate "arrogant"; such a change is a deformation of the original structure and its pragmatic impact. This shows that these translations are not consistent. That is to say, they do not follow certain strategies in translating these phenomena, partially considering them.

The researcher's suggested translation is:

So a group you had claimed to be liars and another group you have been killing.

9.2.10 Tenth Type

Profile: this verbal sentence anastrophe consists of an optionally fronted verb adjunct preposing the subject (verb + prepositional phrase embedded in the verb optionally preposed + the deep subject or the surface subject. Ayah (2:25) embodies the characteristics of this type:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	
MG	And give good tidings to the ones who have believed and done deeds of righteousness that for them are Gardens <u>from beneath which</u> Rivers run.
A&K	And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens <u>under which</u> rivers flow (Paradise).
MS	And convey good news to those who believe and do good deeds, that they shall have gardens <u>in which</u> rivers flow;
MP	And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens <u>underneath which</u> rivers flow;
SI	And give good tidings to those who believe and do righteous deeds that <u>they</u> will have gardens [in Paradise] <u>beneath which</u> rivers flow.
AA	But give glad tidings to those who believe and work righteousness, that their portion is Gardens, <u>beneath which</u> rivers flow.

The present type of anastrophe comprises an optionally fronted verb adjunct preposing the subject upon which the six renditions should have been based. With the sole exception of Ghali's "Gardens from beneath which Rivers run", the remaining renditions— Al-Hilali and Khan's "Gardens under which rivers flow (Paradise)", Shakir's "gardens in which rivers flow", Pickthall's "Gardens underneath which rivers flow", Saheeh's "gardens [in Paradise] beneath which rivers flow", and Ali's "Gardens, beneath which rivers flow"— have come up with clear violations of the anastrophized arrangement of the constituents in the source Ayah. These five renditions have moved the verb from its marked position before its optionally fronted adjunct and placed it, against the original, in an unmarked position. These renditions have rather superimposed an English structure upon the text of the source Ayah, thus deforming the original pragmatic message.

The researcher's suggested translation agrees with that provided by Ghali:

Gardens from beneath which rivers run.

9.2.11 Eleventh Type

Profile: this verbal sentence anastrophe consists of an optionally fronted verb adjunct preposing the direct object (verb + subject + prepositional

phrase embedded in the verb optionally fronted + the postposed direct object). Ayah (2:37) epitomizes this type:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ	
MG	Then Adam received (some) Words <u>from his Lord</u> .
A&K	Then Adam received <u>from his Lord</u> Words.
MS	Then Adam received (some) words <u>from his Lord</u> .
MP	Then Adam received <u>from his Lord</u> words (of revelation).
SI	Then Adam received <u>from his Lord</u> [some] words.
AA	Then learnt Adam <u>from his Lord</u> words of inspiration.

Ghali is the only translator that has the optionally fronted prepositional-phrase verb adjunct postposed after the verb and its subject and preposing the direct object. The renditions of Al-Hilali and Khan, Shakir, Pickthall, the *Saheeh*, and Ali have also kept the anastrophized verb adjunct in its marked place before the object. Nevertheless, they failed to forefront the verb in its originally marked position before the subject. This would certainly lead to the pragmatic loss that so much characterizes many Qur'anic translations.

The researcher's suggested translation is:

Then Adam received from his Lord words.

9.2.12 Twelfth Type

Profile: this verbal sentence anastrophe consists of an optionally fronted verb adjunct (prepositional phrase) + the verb + the subject. Ayah (2:28) embodies the features of the type presented here:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ	
MG	How do you disbelieve in Allah and you were dead, then He gave you life, thereafter He (causes) you to die, (and) thereafter He gives you life (again), (and) thereafter <u>to Him</u> you will be returned?
A&K	How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then <u>unto Him</u> you will return.
MS	How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life; then you shall be brought back <u>to Him</u> .
MP	How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then <u>unto Him</u> ye will return.
SI	How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He

	will bring you [back] to life, and then <u>to Him</u> you will be returned.
AA	How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again <u>to Him</u> will ye return.

This type of anastrophe (an optionally fronted prepositional-phrase verb adjunct + the verb + the subject) is rendered correctly by Ghali and the *Saheeh*: "to Him you will be returned". These two renditions have preserved the prepositional-phrase verb adjunct in its initial marked position, preposing the verb and its subject. Furthermore, they have kept the passive voice of the source Ayah. However, the auxiliary "will" should have been forefronted to precede the subject. Al-Hilali and Khan, Pickthall, and Ali have also fronted the prepositional-phrase verb adjunct in its initial marked position, preposing the verb and its subject; yet, they have changed the passive back into the active voice, thus distorting the pragmatic impact of passivization; you will be returned by Allah though it may be against your choice. Ali has fronted the auxiliary as it should have been by others. As for Shakir, he postposed the originally preposed verb adjunct, thus shifting it from its marked position to an unmarked one, although he has preserved passivization.

The researcher's suggested translation is:

To Him will you be returned.

9.2.13 Thirteenth Type

Profile: this verbal sentence anastrophe consists of verb + subject + an optionally fronted prepositional phrase + the direct object. The following Ayah (2:22) exhibits the type under investigation:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا	
MG	So do not set up compeers <u>to Allah</u>
A&K	Then do not set up rivals <u>unto Allah</u> (in worship)
MS	therefore do not set up rivals <u>to Allah</u>
MP	And do not set up rivals <u>to Allah</u>
SI	So do not attribute <u>to Allah</u> equals
AA	then set not up rivals <u>unto Allah</u>

This last type of anastrophe to be analyzed in this research comprises a verb and its subject followed by an optionally fronted prepositional phrase and the direct object postposed as the final constituent. The five renditions of Ghali, Al-Hilali and Khan, Shakir, Pickthall, and Ali have all postposed the optionally fronted prepositional-

phrase object adjunct ("unto" or "to Allah") by shifting it from its marked, fronted position to be an unmarked constituent at the end.

The *Saheeh* is the only rendition that has fulfilled the syntactic and pragmatic requirements of the source Ayah as it has been faithful to the original, which starts with the verb and its negator "do not attribute" followed by the optionally fronted prepositional-phrase predicate adjunct ("to Allah"). The sentence ends with the postposed predicate ("equals").

The researcher's suggested translation is:

So make not to Allah any rivals.

10. A Quantitative Analysis of Anastrophe Rendering

This is a quantitative analysis of the renditions of anastrophe in the selected Ayahs. It shows that there is a discrepancy in the rendering of anastrophe, both syntactically and pragmatically, among the six translators under investigation. From table three in the appendix, the following table of the continuum of errors and percentages can be summed up:

Continuum of Errors and Percentages						
Translator	SI	GHALI	MP	A&K	AA	MH
Number of Errors	54	65	76	79	83	89
Percentage	44%	53%	62%	65%	68%	73%

From the table above, we can see that there is a continuum of achievement. *Saheeh*, being a product of collaborative work, has the lowest proportion of errors: 54 (44%). Next comes Ghali whose career as a professor of linguistics and Islamic Studies has had its own positive effect on the low proportion of errors he has committed; he comes with 65 errors (53%). Thus, corporate authorship has had a tremendous impact upon the quality of the translation and Ghali' Azharite background has had an influential role to play.

Ali and Shakir have the highest proportions of errors: 83 (68%) for the former and 89 (73%) for the latter. Ali's British-Indian shoulders the responsibility of the extremely high proportion of mistakes, despite the wide ranging fame of his rendition. Shakir, being a controversial person, has been accused to have funded a project to reproduce or plagiarize verbatim the version of Maulana Muhammad Ali's (1917) translation. His Indian-Pakistani background has also to do with the several losses in his rendition.

In between these two extremes come Al-Hilali and Khan's and Pickthall: with 76 errors (62%) for the former and 79 errors (65%) for the latter. Al-Hilali and Khan's mixed Moroccan-Pakistani background has had a negative impact upon their collaboration; theirs has been a controversial translation based on Wahabism. As for Pickthall, whose father was a Reverend, he stands for the Western culture as he was Christian before converting from Christianity to Islam in 1917. His background can be easily gleaned from his translation and the high proportion of errors committed.

Therefore, approaching and translating the Ever-Glorious Qur'an from a globally wider perspective is needed and more focus should be put upon more correct and more expressive pragmatic-oriented renderings of the Ever-Glorious Qur'an. If a recommendation is to be drawn from this table then, good translation needs too indispensable requirements: (i) collaborative work of scholars from various Islamic backgrounds, and (ii) people who are specialized in linguistics and Islamic studies in English. Had Ghali joined forces with Saheh, the result could have been a rendition with a remarkably much lower proportion of errors and the syntactic and pragmatic significance of the Ever-Glorious verses could have been passed on to non-native speakers and readers. Thus, the collaboration between scholars and linguists should be the plan for future translations of the Ever-Glorious Qur'an.

11. Conclusion

A perfect translation of the Ever-Glorious Qur'an is far from possible despite the great attempts that have achieved great progress in this respect. The diversity and complexity of the Arabic language in which the Ever-Glorious Qur'an has been revealed makes of its translation a remarkably formidable task. Great reverence is due to all Qur'an translators for shouldering the responsibility of attempting to interpret and translate the Ever-Glorious Qur'an, a heavy burden that is far beyond an individual person's ability to undertake. Although these translators have indeed produced fairly adequate translations, they have not yet supplied a perfect translation of the sublime religious message put across the Ever-Glorious Qur'an. Great efforts are still needed for approaching the diverse shades of meaning in the Ever-Glorious Qur'an; to say nothing of some who have not managed to translate the message in the required appropriate manner. Therefore, a perfect translation of the Ever-Glorious Qur'an verges on the impossible.

Texture is the coloring and fleshing of the text with imagery, metaphor, dominant motifs, figures of speech, powerfully evocative language, and all the resources of address and persuasion. Translators should combine textural appeal with an appropriate scheme of textual cohesion, in such a way that one supports the other (Nash, 1980).

The ideal of total equivalence is a chimera and languages are different from each other; they are different in form having distinct codes and rules regulating the construction of grammatical stretches of language and these forms have different meanings (Bell 1991). That is why it is assumed that to have textual equivalence simply seems beyond the reach of many translators (Smalley, 1991).

The absence of a perfect translation of the Ever-Glorious Qur'an is due to many factors: (i) the Ever-Glorious Qur'an is unattainable and inimitable, (ii) the untranslatability of many Arabic structures, (iii) non-equivalence, (iv) social, cultural-, and religious-bound concepts, and (v) semantic, syntactic, and pragmatic differences between the source and target languages. Furthermore, the absence of one-to-one correspondence between Arabic on the one hand and English on the other in terms of collocation, synonymy, homonymy, polysemy, tense, word order, ellipsis, idioms, proverbs pose the most serious challenges for translators.

In conclusion, a perfect translation of the Ever-Glorious Qur'an is a fiction rather than a fact although there are apt and astute translators with astounding multifaceted knowledge, not only in the source and target languages and cultures but even far beyond. The researcher suggests that collective efforts collaborate with a view to modifying the current translations of Surat Al-Baqarah in particular and of the Ever-Glorious Qur'an in general so as to make available the closest interpretation that would properly approach the source text.

The researcher would recommend that

- (i) Translators hammer on such foregrounded components as ellipsis, conformity, and anastrophe so as to be able to unveil the intentions behind such phenomena.
- (ii) Pragmatic losses hinder complete understanding of the meaning of the Ever-Glorious Qur'an because, as text and texture, it poses several challenges which are far beyond the abilities of translators to overcome. The solution is to try to accommodate norms and deviations of the source text and adjust them to those of the target language text owing to the absence of the fictitious one-to-one correspondence between one language and another.
- (iii) Translators should also be aware of what Robins (1996) has called "sacred" texture: "the ways the text speaks about God, or talks about realms of religious life".

(iv) A great deal of attention should be paid to cross-cultural issues in the sense that the degree of cultural differences determines how far the source and target languages are close or remote; the closer, the more translatable; the remoter, the more untranslatable. The relative absence of intercultural equivalence makes it rather difficult for the translator to encode the source language message in such a way for the reader/addressee to decode it in the target language text.

(v) Despite the great effort exerted and the long time spans spent for translating the Ever-Glorious Qur'an, there should be more coordination at the individual, group, societal, and governmental levels.

(vi) Multi-national work teams of different cultural, religious, social, and political backgrounds are needed so as to bring about more accurate, more encompassing, and more comprehensive renditions of the meanings of the Ever-Glorious Qur'an that can supply the genuine feel and flavor of the messages of the source text.

(vii) Criticisms of available translations do not take from the debt that should be paid to their translators or the credit that should be granted to the goodly company of translators and organizations, civil as well as governmental that have tremendously contributed to the translations of the Ever-Glorious Qur'an.

(viii) Despite the linguistic inimitability of the Ever-Glorious Qur'an, attempts at interpreting and translating this Noble Book should not be thwarted; they would rather be encouraged with a view to obtaining newer understandings of the meaning of the ever overflowing stream of Qur'anic I'jaz.

(ix) The researcher suggests that a universal board be established for coordinating and supervising the diverse attempts at interpreting and translating the Ever-Glorious Qur'an so as to approach its informativity and efficiency and spotlight its linguistic splendor, sublimity, lucidity, precision and concision as closely as possible.

(x) It is also recommended that an encyclopedia be written down under the supervision of well-versed corporate authorship. This encyclopedia should try to record the diverse linguistic phenomena in which the Ever-Glorious Qur'an abounds: anastrophe, the topic of this research, and other foregrounded components such as ellipsis and conformity, its tremendously rich vocabulary, its culture-bound terms and expressions, its idioms, its proverbs, its peculiar grammar, its rich semantic texture, its pragmatic implicatures, among several others.

(xi) It is suggested that electronic pages and domains be set up for inviting contributions on a universal basis and that a panel with great expertise be responsible for filtering these contributions.

(xii) Last but not least, if there are merits and privileges for this research, they are due to Allah Almighty Whom I thank for all blessings. I also owe the blessed company of scholars whose work and contributions have made this work appear in a better form than it would otherwise have.

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Table 1: A list of the Ayahs representing anastrophe types

Verse Number	Verse	Anastrophe Type
10	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ	(i)
19	أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ	(i)
36	وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ	(i)
114	وَمَنْ أَظْلَمُ مِمَّن مَنَّعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ	(i)
148	وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيهِهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تُكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(i)
156	الَّذِينَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ	(i)
179	وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ	(i)
228	وَأَلْهَنَ مِثْلَ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ	(i)
261	مِثْلَ الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةٍ أُنْبِتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ	(i)
10	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ	(ii)
49	يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ	(ii)
90	فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ	(ii)
104	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ	(ii)
114	لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	(ii)
174	إِنَّ الَّذِينَ يَكْفُرُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتَرُونَ بِهِ تَمَنَّا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	(ii)

178	ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ	(ii)
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ	(ii)
62	فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	(iii)
112	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	(iii)
116	وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ	(iii)
139	قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ	(iii)
142	قُلْ لِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ	(iii)
157	أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ	(iii)
161	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ	(iii)
202	أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ	(iii)
226	لِلَّذِينَ يُؤَلُّونَ مِن نِّسَابِهِمْ تَرِيصٌ أَرْبَعَةَ أَشْهُرٍ قَبْلَ فِئَاءِ فِئَاءِ اللَّهِ غَفُورٌ رَّحِيمٌ	(iii)
241	وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ	(iii)
248	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ	(iii)
274	الَّذِينَ يَبْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	(iii)
279	وَإِن تُبْنِمُ فَلَكُمْ رُعُوسُ أَمْوَالِكُمْ لَآتِظْلَمُونَ وَلَا تُنْظَلَمُونَ	(iii)
284	لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْذَرُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفَوُهُ يُحَاسِبِكُمْ بِهِ اللَّهُ	(iii)
285	وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ	(iii)
25	وَأَهُمَّ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ	(iv)
114	لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	(iv)
25	وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ	(v)
167	وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا لَنَأْكُلَنَّهُمْ فَتُنْبَرُوا مِنهُمْ كَمَا تَبَرَّءُوا مِنَّا	(v)
20	وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(vi)
46	الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَفُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ	(vi)

109	فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(vi)
110	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	(vi)
148	أَيْنَمَا تَكُونُوا يُاتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(vi)
168	وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ	(vi)
208	وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ	(vi)
231	وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	(vi)
233	وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	(vi)
259	وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(vi)
29	ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ	(vii)
136	لَا تُفَرِّقْ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	(vii)
138	صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ	(vii)
284	فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	(vii)
41	وَلَا تَسْتُرُوا بِآيَاتِي تَمًا قَلِيلًا وَإِنِّي فَاتِكُونَ	(viii)
87	أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ	(iv)
38	فَلَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	(x)
48	وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ	(x)
60	وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا	(x)
61	وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ	(x)
74	وَإِنَّ مِنَ الْحَجَارَةِ لَمَّا يَنْفَجَرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَّا يَنْسَقِقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَّا يَهْبِطُ مِنْ حَشِيَّةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	(x)
81	بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	(x)
86	أُولَٰئِكَ الَّذِينَ اسْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ لَقَدْ لَبِثُوا فِي الْعَذَابِ وَلَا هُمْ يُنصَرُونَ	(x)
109	وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	(x)

114	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا	(x)
123	وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ	(x)
131	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ	(x)
162	خَالِدِينَ فِيهَا لَا يَخَفُونَ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ	(x)
166	إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ	(x)
178	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أُخِيهِ شَيْءٌ فَاَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ	(x)
183	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ	(x)
185	شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ	(x)
187	أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ	(x)
203	وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ	(x)
212	رُزِينًا لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا	(x)
216	كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ	(x)
246	قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا	(x)
282	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ	(x)
30	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا	(xi)
35	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ	(xi)
2:50	وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ	(xi)
2:57	وَوَضَعْنَا عَلَىٰ كُفْرِكُمْ الْيَمِينَ وَالسَّلْوَٰةَ	(xi)
2:58	وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ	(xi)
2:59	فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ	(xi)
2:60	وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ	(xi)
2:61	وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ	(xi)
2:63	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ	(xi)

2:245	وَاللَّهُ يَفْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ	(xii)
2:22	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ قَلِيلًا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ	(xiii)
2:26	وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ	(xiii)
2:29	هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا	(xiii)
2:30	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ	(xiii)
2:35	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا	(xiii)
2:37	وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ	(xiii)
2:50	فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ	(xiii)
2:57	وَوَضَعْنَا عَيْنَيْكُمْ الْعِمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى	(xiii)
2:58	وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ	(xiii)
2:59	فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ	(xiii)
2:60	وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ	(xiii)
2:61	وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ	(xiii)
2:63	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ	(xiii)
2:68	قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانَ بَيْنَ ذَلِكَ فافعلوا مَا تُمَرُونَ	(xiii)
2:69	قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْثُهَا تَسُرُّ النَّاطِرِينَ	(xiii)
2:70	قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ	(xiii)
2:79	فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرُوا بِهِ تَمَنَّا قَلِيلًا	(xiii)
2:80	وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	(xiii)
2:90	بِسْمَا اسْتَرُوا بِهِ أَنْفُسَهُمْ	(xiii)
2:93	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ	(xiii)
2:124	وَإِذْ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ	(xiii)

	إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ	
2:132	إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	(xiii)
2:151	كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا	(xiii)
2:165	وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا	(xiii)
2:169	إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	(xiii)
2:173	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ	(xiii)
2:174	إِنَّ الَّذِينَ يَكْفُرُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ	(xiii)
2:182	فَمَنْ خَافَ مِن مَّوَصِّ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ	(xiii)
2:185	شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ	(xiii)
2:190	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ	(xiii)
2:201	وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	(xiii)
2:213	كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ	(xiii)
2:219	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	(xiii)
2:242	كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ	(xiii)
2:247	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا	(xiii)
2:250	قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبَّتْ أَعْدَامُنَا وَأَنْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	(xiii)
2:266	كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	(xiii)
2:286	رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا	(xiii)

Table 2: A Statistical Analysis of Anastrophe Types and Positions

Anastrophe Type	Ayahs (Verses) with Anastrophe in Surat Al-Baqarah	Number of Ayahs (Verses)
Obligatory predicate (prepositional phrase) fronting + a postposed indefinite inchoative	10 / 19 / 36 / 114 / 148 / 156 / 179 / 228 / 261	9
Optional predicate (prepositional phrase) fronting + a postposed indefinite inchoative postmodified by a	10 / 49 / 90 / 104 / 114 / 174 / 178 / 219	8

predicative adjective		
Optional predicate (prepositional phrase) fronting + a postposed definite inchoative	62 / 161 / 112 / 116 / 139 / 142 / 157 / 202 / 226 / 241 / 248 / 274 / 279 / 284 / 285	15
Optionally predicate (prepositional phrase) fronting + an optionally preposed prepositional phrase as an inchoative adjunct + a postposed inchoative	25 / 114	2
Optional fronting of predicate of "inna" (إِنَّ): ["inna" (إِنَّ) + its predicate (prepositional phrase optionally fronted + its inchoative)]	25 / 167	2
Optional fronting of predicate adjunct of "inna" (إِنَّ): ("inna" (إِنَّ) + its inchoative + its predicate adjunct (an optionally fronted prepositional phrase) + its predicate	20 / 46 / 109 / 110 / 148 / 168 / 208 / 231 / 233 / 259	10
An inchoative + an optionally fronted predicate adjunct (prepositional phrase preposing the Predicate) + postposed predicate	29 / 136 / 138 / 284	4
Obligatory fronting of direct object (the pronoun "Only Me" [أَنَا]) preposing the verb and its subject).	41	1
An optional fronting of direct object preposing the verb and its subject	87	1
Optional fronting of verb adjunct: verb + verb adjunct (prepositional phrase embedded in the verb) optionally preposing the subject and the surface-structure subject	38 / 48 / 60 / 61 / 74 / 81 / 86 / 109 / 114 / 123 / 131 / 162 / 166 / 178 / 183 / 185 / 187 / 203 / 212 / 216 / 246 / 282	22
Optional fronting of verb adjunct preposing the direct object: verb + subject + prepositional phrase embedded in the verb optionally	30 / 35 / 50 / 57 / 58 / 59 / 60 / 61 / 63	9

fronted + the postposed direct object		
Optional fronting of verb adjunct (prepositional phrase) + the verb + the subject	245	1
Optional fronting of direct object adjunct (prepositional phrase): verb + subject + an optionally fronted prepositional phrase embedded in the direct object + the direct object	22 / 26 / 29 / 30 / 35 / 37 / 50 / 57 / 58 / 59 / 60 / 61 / 63 / 68 / 69 / 70 / 79 / 80 / 90 / 93 / 124 / 132 / 151 / 165 / 169 / 173 / 174 / 182 / 185 / 190 / 201 / 213 / 219 / 242 / 247 / 250 / 266 / 286	38

Tables 3: A Quantitative Analysis of the Types of Anastrophe

Type		GHALI	A&K	MH	MP	SI	AA
Type	Ayahs						
One	10						
	19						
	36	X	X			X	X
	114	X	X	X	X		X
	148		X	X	X		
	156						X
	179	X	X	X	X	X	X
	228	X	X	X	X	X	X
261		X	X			X	
Two	10			X			
	49	X	X	X	X	X	X
	90		X	X			X
	104		X	X			
	114	X	X	X	X	X	X
	174	X	X	X	X	X	X
	178	X	X	X	X	X	X
219			X				
Three	62	X	X	X	X	X	X
	112	X	X	X	X	X	X
	116	X		X	X		

Anastrophe Rendering of Qur'anic Emphasis: A Pragmatic Assessment of the Cow Chapter

	139	X	X	X	X		X
	142			X			
	157	X	X	X	X	X	X
	161	X	X		X	X	X
	202	X	X	X	X	X	X
	226		X	X	X		X
	241						
	248		X	X	X	X	X
	274	X	X	X	X	X	X
	279	X	X	X	X	X	X
	284			X			
	285						
Four	25		X	X	X	X	X
	114	X	X	X	X	X	X
Five	25			X	X	X	X
	167	X	X	X	X	X	X
Six	20	X	X	X	X		X
	46			X		X	X
	109	X	X	X	X		X
	110	X	X	X	X		X
	148	X	X	X	X		X
	168	X		X	X		
	208	X		X	X		
	231	X	X	X	X	X	X
	233	X	X	X	X	X	X
	259	X	X	X	X		X
Seven	29	X	X	X	X	X	X
	136					X	X
	138		X		X	X	X
	284	X	X	X	X		X
Eight	41			X	X	X	X
Nine	87	X		X			X
Ten	38	X	X	X		X	X
	48	X	X	X	X	X	X
	60						
	61	X	X	X	X	X	X
	74	X	X	X	X	X	X
	81	X	X	X	X	X	X

Hamdi Shahin

	86	X	X	X	X	X	X
	109	X	X	X	X	X	X
	114	X	X	X	X	X	X
	123	X	X	X	X	X	X
	131	X	X	X	X	X	X
	162	X	X	X	X	X	X
	166	X	X	X	X		X
	178		X	X	X		X
	183		X	X	X		X
	185	X		X			
	187		X	X	X		
	203		X	X			X
	212		X	X	X		X
	216		X	X	X	X	X
	246	X	X	X	X	X	X
	282	X	X	X	X		X
Eleven	30		X		X		X
	35		X	X	X		X
	50	X	X	X	X	X	X
	57	X	X	X	X	X	X
	58					X	
	59						
	60		X	X			X
	61	X	X	X	X	X	X
	63			X	X		
Twelve	245			X			
Thirteen	22	X	X	X	X		X
	26	X	X	X	X	X	X
	29						
	30						
	35		X		X		X
	37	X		X			
	50	X	X	X	X	X	X
	57	X	X	X	X	X	X
	58					X	
	59						
	60		X	X			X
	61	X	X	X	X	X	X

Anastrophe Rendering of Qur'anic Emphasis: A Pragmatic Assessment of the Cow Chapter

	63			X	X		
	68	X	X	X		X	
	69					X	
	70						
	79	X			X	X	
	80		X	X	X	X	X
	90						
	93			X	X		
	124	X	X	X	X	X	X
	132						X
	151						
	165		X	X	X		X
	169						
	173		X	X	X		X
	174						
	182	X		X			X
	185	X	X	X	X	X	X
	190						
	201		X				X
	213		X				X
	219	X					
	242	X	X				X
	247	X	X	X	X		X
	250						X
	266	X	X	X	X		
	286	X					
Number of Errors		65	79	89	76	54	83
%		53	78	73	62	44	68