



**Problems of translating Arabic hypallage into
English with reference to The glorious Quran
translation**
Essam tahir muhammed lecturer
**Dept. of
Translation College of Arts – University of Mosul**
**Problems of translating Arabic hypallage into
English with reference to The glorious Quran
translation**
Essam tahir muhammed

ABSTRACT

The present paper investigates the problems related to the translation of the message of those verses involving linguistic allegory(hypallage) as well as investigating the strategies adopted by the translators in their attempts to translate allegorical expressions into English, and how overlooking this important rhetorical device may lead to ineffective, or nonsense translation.

The study hypothesizes that an effective translation of such verses cannot be achieved without assigning a careful treatment to the allegorical meaning of the words. An effective translation can be achieved only when the hypallage words of the source language are substituted by figurative expressions or more



specifically (hypallage words) in the receptor language with the same sense and effect.

To achieve the aims of the study and investigate the validity of the hypotheses, linguistic allegory(hypallage) has been studied thoroughly, then 6 Quranic texts embodying hypallage words in five published English translations of the Quran have been examined and assessed .

1.Introduction:

Hypallage is a kind of meaning transference which is related to what Arabic rhetoric describes as " *majāz*" tropic speech (Horesh,2011:464).

Hypallage falls under linguistic allegory or what is called in Arabic "*al- majāz al- lughawi*".Linguistic allegory is one of two types of allegory: *al- majāz al- lughawi* "*linguistic allegory*" and *al- majāz al-aqli* "*cognitive allegory*" . Allegory comes under the science of eloquence (*ilm-al-Bayan*)in Arabic which in its turn falls under the science of rhetoric (*ilm-al-Balagha*) that consists of three sciences: science of meaning "*ilm-al-Ma'ani*" , science of embellishment" *ilm-al-Badee*" and science of eloquence "*ilm-al-Balagha*". Linguistic allegory then is sub-classified into two types:(1) hypallage; transference of meaning based on loose relations "contiguity-based" or what is called in Arabic " *al- majāz al-mursal*" (2) metaphor; transference of meaning based on borrowing " or what is called in Arabic" *istiarah* "and the latter is a kind of meaning



transference which is based on ‘similarity’ relationship. Transference of meaning based on borrowing is mentioned here to encompass other linguistic meaning transference within the field of linguistic allegory. However, it is not the main concern of this study. The notion of hypallage "*al- majāz al-mursal*" has been viewed by many Arab scholars. Abbas(2005.:153) argues that Arab rhetoricians call this type of figuration *al-majāz al-mursal* for two reasons. First, the relations underlying it are open and not confined to a specific type of relation. Second, the relationships underlying it are not those of similarity. Al-Sakkaki (1937:200) defines hypallage as ‘the transfer of the meaning of the word from its original meaning with the aid of a context to another meaning for the purpose of establishing a form of connectedness between the two respective meanings. According to Al-Jurjani (1954:325), *al-majāz al-mursal* refers to every word that is used for a meaning other than that for which it was originally invented by virtue of a connection between the first and the second. Al-Qazwīni (2003.:205-6) defines *al-majāz al-mursal* as the relation between the meaning used and the original meaning is not that of similarity, like the word “hand” when it means “benevolence”. Abdul-Raof (2006:225) defines hypallage as the semantic relationship between the lexical item that is employed in its non-intrinsic meaning and its intrinsic meaning which is



not based upon similarity and there should be a lexical clue that designates the non-occurrence of the intrinsic meaning.

Consider the following figure that shows the constituents of allegory in Arabic rhetoric:

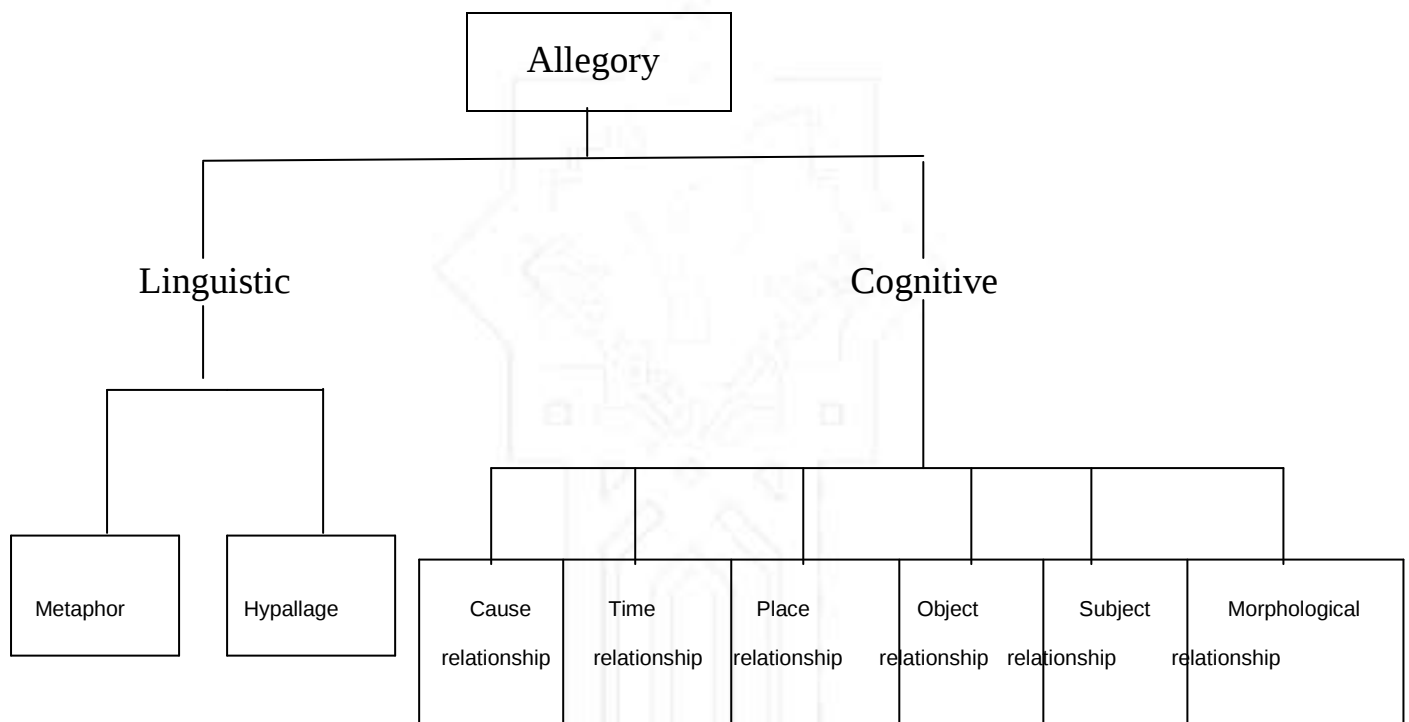


Figure 1.constituents of allegory in Arabic rhetoric selected from(Abdul-Raof,2006:210).

2. Forms of Hypallage:

According to Atawi(1989:39),there are many types of hypallage forms in Arabic according to the semantic relationship but the most important and common types are due to the following semantic relations:

1.Causality relationship:

(العلاقة السببية)



- 2.Result relationship: (العلاقة السببيه)
- 3.Part to whole relationship: (العلاقة الجزئية)
- 4.Whole to part relationship: (العلاقة الكلية)
- 5.Past relationship: (العلاقة الماضوية أو اعتبار ما كان)
- 6.Future relationships: (العلاقة المستقبلية أو اعتبار ما سيكون)
- 7.Place relationship: (العلاقة المحلية)
- 8.State relationship: (العلاقة الحالية)
- 9.Instrument relationship: (العلاقة الآلية)

Now let us consider these relationships of hypllage one by one with the explanation.

2.1.Causality relationship (العلاقة السببيه) :

In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word, which is regarded as the cause of bringing about something else. The communicator's intended meaning however, is the result or effect of the cause, as in.

Have you read

هل قرأت نزار قباني؟

Nazar Qabani?

John Lyons is on the shelf.

جون لاينز فوق الرف .

The cattle have grazed the abundant rain.

رعت الماشية الغيث.



In these examples ,the cause lexical items "Nazar Qabani, John Lyons, and "the abundant rain" are hypallage words and they are mentioned here to mean something else. "Nazar Qabani,John Lyons,and the abundant rain" are the cause of somethings else which intended by the writer pragmatically and they are the result of the cause.The lexical item "Nazar" for example ,refers to the works or more specifically the poems of "Nazar "not to the person himself and in the same time , it is illogical to read "Nazar" as a person and because of this fact we can infer that the intended meaning is what has been written by this person which is the result . All of these things can be deduced through the lexical clue "القرينة" that designates the non-occurrence of the intrinsic meaning of the expression . The lexical clue in this example is "read".The other examples ,i.e. "John Lyons and the abundant rain" follow the same rule. Thus ,mentioning "John Lyons " as a cause of the result "book" and the lexical clue is "shelf" .As for the last example, the communicator uses the hypallage word "the abundant rain, الغيث" pragmatically to mean "the grass, العشب" which is the result of the rain and the lexical clue is "have grazed, رعت" .

2.2.Result relationship(العلاقة المسببيه):

In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word, which is regarded as the



result of something else. The communicator's intended meaning, however, is the cause of the result, as in:

يقول الله تعالى (هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ) (غافر: ١٣)

(He it is who showeth you his signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to God)

(Ali,1989:1265)(Gafir:13)

يقول الله تعالى: (وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ). (العاديات: ٨)

(And violent is he in his love of wealth.) (Ali,1989:1775)(Al-adyiat:8)

يقول الله تعالى (يا بني آدم قد أنزلنا عليكم لباسا يواري سوأتكم) (الأعراف: ٢٦)

(O ye Children of Adam! We have bestowed raiment upon you to cover your shame) (Ali,1989:346)(Al-Aaraf:26)

In these verses, the lexical items" sustenance , wealth and raiment" are hypallage words and they were mentioned to mean something else. In this type of hypallage relations ,the result is mentioned while the cause is intended. It is the opposite of the first type of hypallage relations, i.e. "causality relationship" where the cause is given and the result is intended. The lexical item "sustenance" for example, refers to the cause behind it which is the thing that comes down from the sky. In this verse,



Allah gives us an indirect reference to the rain. It is not said but understood, since Allah does not send to us from sky food, gold, silver or plants, but Allah sends to us the rain instead which is the essence of everything's life. So, Allah mentions the result and wants the cause and this is achieved by the linguistic hypallage through the result relationship .The other two examples of result relationship mentioned above are also the same as the first one of this kind of relations. The lexical item "wealth" in the second verse is used to refer to the result while the cause is intended. The cause of wealth is "money" so instead of mentioning money the word "wealth" is mentioned as a result of it and money is intended. In the third verse ,the lexical item "raiment" is mentioned as a result of something else not mentioned but intended also. It is logically understood that Allah does not send the human beings clothes from the sky to cover their shame. Instead, Allah sends us what causes the clothes or more specifically saying ,what causes the plants which used by the first people created by God and who first dwelt the earth and needed the plant to cover their shame .Thus, Allah in this verse again gives us an indirect indication to the rain which is the intended meaning behind the lexical item "raiment" which is the result of rain. .

2.3.Part to whole relationship (العلاقة الجزئية):



In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word which refers to a specific part only but the communicator wants it to refer to the whole entity, as in:

He asked for her hand .

طلب يدها للزواج

in marriage

We have caught an eye of

قبضنا على عين من عيون الأعداء

the enemy.

The new president's word was

كلمة الرئيس الجديد كانت مؤثرة

impressive.

The company needs new bloods.

الشركة تحتاج لدماء جديدة

In the above examples ,through hypallage, the communicator has employed the parts (يد - hand), (عين - eye), (كلمة - word), (دماء - bloods)to convey the meaning of the whole. Thus, the part is mentioned and the whole is intended. In the first example, the word "hand" is used to refer to the whole individual but because the hand is the place of the wedding ring it is used to refer to marriage. It is impossible to marry the hand only without the other parts of the body but because of the association between the wedding ring and the hand, the hand is used for such request. The other examples show the same relationship, i.e. "part whole relationship". The word eye is used to refer to the "spy" .The



word is not mentioned explicitly but can be understood by means of the lexical clue "caught" which designates the non-occurrence of the intrinsic meaning of the lexical word "eye". It is illogical to catch the eye only without the rest of the body and in addition such collocation of the word "eye" does not exist except in its allegorical meaning which signifies something else different from the intrinsic or denotative meaning of the lexical word "eye". The lexical items (word - كلمة) and (bloods - دماء) were also used to refer to the whole allegorically. Thus, the lexical item (word - كلمة) is employed to refer to the whole speech not only to one word and the lexical item (bloods - دماء) is used to refer to the new employees that can rejuvenate the work.

Consider the following example :

قال رسول الله ﷺ

(عينان لا تمسهما النار عين بكت من خشية الله وعين باتت تحرس في سبيل الله) صدق رسول

الله (التبريزي: ٣٨٠٩)

The prophet "peace be upon him" said:

(Two eyes will not see hellfire; an eye wept out of fear of Allah and an eye that kept guard in the cause of Allah)

Here, the lexical item (eye - عين) is employed by the communicator allegorically. Thus, the part is mentioned and the



whole is intended. The intended entity here is "the believer" who fears Allah and guards in the cause of him.

2.4. Whole to part relationship (العلاقة الكلية) :

In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word, which refers to the whole but the communicator only wants to refer to a specific part, as in:

I drank Zamzam

شربت ماء زمزم
the water of

In this example (Zamzam water_ماء زمزم) refers to the whole water of this spring but the communicator means part of it. This is achieved through the allegorical use of language ,i.e. "hypallage relationship" and the clue to our understanding, as text receivers, remains through our cognitive faculties and common sense. In other words, one cannot drink the whole water of Zamzam spring but few cups of it.

وفي قوله تعالى على لسان نوح عليه السلام (وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ

جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا) (نوح:7)

(And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their **fingers** into their ears, covered themselves

up with their garments, grown obstinate, and given themselves up to arrogance) (Ali,1989:1614) (Nuh:7)



وفي قوله تعالى (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالاً مِّنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ) (المائدة: ٣٨)

As to the thief, Male or female, cut off his or her **hands**: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.(Ali,1989:254)(Al-Ma'ida:38) .

وفي قوله تعالى (وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ
سَبِيلًا ، يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ، لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا)
(الفرقان ٢٧ – ٢٩)

(The Day that the wrong-doer will bite at his **hands**, he will say, "Oh! would that I had taken a (straight) path with the Messenger!) (Ali,1989:932) (Al-Furqan:27-29)

In the previous verses ,the lexical items (أصابع_fingers),(الأيدي_hands) were employed to refer to the whole ,while the part is intended. It is our cognition that helps us to understand the right meaning since it is impossible for example that one puts the whole fingers in his or her ears. Thus, what is intended by the lexical item "fingers" is "fingertips" and this is achieved by means of hypallage through the whole –part relationship. In the other two verses mentioned above, the lexical items (أيديهما، يديه) were employed to refer to the whole



while the part is intended .In the holy Qur'an the punishment of cutting "فَأَقْطَعُوا أَيْدِيَهُمَا" does not mean to cut the whole upper limb but to cut only the palm with fingers while it is referred to by the whole and the part what is intended. It is worth mentioning that the word "hand" in English has different denotative meaning if it is compared with the same word in Arabic "يد". According to (Collins Cobuild Advanced Learner's English Dictionary, 2006:655), the word "hand" in English means the part of the body at the end of an arm while the word "يد" in Arabic means the member of the body which is from the shoulder to the fingertips. Thus, in TL text the part whole relation is lost specially in this verse because the word "hand" in English is the same as the part intended by the communicator which is referred to in Arabic by the word "كف" as a part and the whole is "يد". Another interesting example is in the use of "يديه" as a hypallage word to refer to the whole while the communicator Almighty Allah refers to the part. Here, the intended meaning is the "fingertips, الأنامل" not the whole upper limbs. The clue to our understanding ,as text receivers, remains through our cognitive faculties and common sense.

2.5.Past relationship (العلاقة الماضوية أو اعتبار ما كان):

In this type of hypallage relationships, the communicator alludes to the past semantic relation by employing hypallage lexical items that refer to the origin or the past of someone or



something or to what is used to be and the intended is the present situation. As in:

نحن نأكل القمح و نلبس الصوف.

We eat wheat and wear wool.

In fact, we do not eat wheat in its solid state , but we eat the resulting bread and we do not wear unmanufactured wool but we wear clothes made of wool. In this example the communicator allegorically employs lexical items that refer to the past state or the origin state of something while he or she intends the resulting thing of it as in the case of the lexical item "قمح" which is used to mean "خبز" made from wheat while the lexical item "صوف" is used to mean "ملابس مصنوعة من الصوف".

Similarly, in:

People drink coffee beans

يشرب الناس البن

وفي قوله تعالى (وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ خُوبًا كَبِيرًا) (النساء: ٢)

To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great



sin.(Ali,1989:178)(AL-Nisaa':2)

وفي قوله تعالى (إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا)
(طه:٧٤)

(Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live)(Ali,1989:804)(Ta-Ha:74)

In the examples mentioned above, the communicator refers to the past state or what is used to be of things and human beings.

This is achieved through the employment of the hypallage words (أزواجكم) and (مجرما), (اليتامى), (بن) .In the first example

,the lexical item(بن)refers to the past or origin of coffee. Thus, the underlying signification is" people drink coffee which is made of coffee beans". The lexical item"يتامى"is used here by

Almighty Allah to indicate the past of the people referred to in the verse not the present state considering what they used to be.

It is cognitively and logically understood that Allah is ordering us to give the orphan their property when they reach the age

.Thus, the underlying signification of this speech act (I order you to give the orphan their property when they reach the

age).Other interesting examples are represented by the use of



the lexical items ("مجرما") and (أزواجكم) where Almighty Allah addresses the disbeliever using the hypallage word ("مجرما") which indicates the past of the disbeliever not the state when he or she presents at the moment of judgment . Thus the underlying signification is (who comes to his Lord as a past sinner-for him is the Hell) .

2.6.Future relationship (العلاقة المستقبلية أو اعتبار ما سيكون):

In considering what will be or future relationship, the communicator refers to the future state of someone or something by employing future hypallage words. Consider the following examples:

I	ground	bread
	طحنت خبزا	
I will set fire	سأوقد نارا	

The lexical items ("خبزا") and ("نارا") in the examples above are hypallage future words that refer to the future state of something . In the first example, the communicator refers to (القمح) through its future state or what it will be later. The clue that helps us here to reach the intended meaning is the use of the lexical item "طحنت" which does not appropriately go with the lexical item "خبز" rather than the lexical item ("قمحا"). Thus, the lexical item ("خبزا") is employed allegorically to achieve the future relationship. We do not grind bread but we grind wheat to make



bread. In the other example above, the lexical item(نارا") is allegorically used to refer to the future state of something not mentioned but can be understood depending on our cognitive faculties and common sense. In other words, one cannot set fire in fire as Arabic signifies in(سأوقد نارا") but we set fire in firewood"الحطب". Thus, what is intended here is the firewood"الحطب" which is referred to by employing the future hypallage word(نارا") to achieve the future semantic relationship. Similarly, in:

قال تعالى على لسان نوح عليه السلام (إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا
إِلَّا فَاجِرًا كَفَّارًا) (نوح: ٢٧)

(For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.)
(Ali,1989:1617)(Nuh:27)

يقول الله تعالى (فَبَشِّرْناهُ بِغُلَامٍ حَلِيمٍ) (الصافات: ١٠١)

(So We gave him the good news of a boy ready to suffer and forbear.)(Ali,1989:)(As-Saffat:101)

In the Quranic verses above, Al-mighty Allah has employed the hypallage words(فاجر"- كفارا")and(حليم)to refer to the future state of the individuals mentioned. When a child is born, he or she cannot be wicked (فاجر"), ungrateful (كفارا")or meek (حليم)



but this happens when he or she grows up in future. The lexical items (كفارا" - فاجرا") and (حليم) are allegorically employed to show hypallage future relationship.

The semantic future relationship has been used also by Almighty Allah in addressing the Prophet" peace be upon him" in the following verse:

يقول الله تعالى (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ) (الزمر: ٣٠)

(Truly thou wilt die (one day), and truly they (too) will die (one day)
(Ali,1989:1246)(Az-Zumr:30)

In the Quranic verse above, Almighty Allah addresses the prophet as "dead" saying "you're dead and they are dead" using the lexical item "dead-ميت" allegorically in its non-original or non-intrinsic meaning because the addressee of this ,i.e. the Prophet - peace be upon him - addressed by the word (dead) while he was still alive. But Almighty Allah employed the lexical item "ميت" in view of what he, i.e. the Prophet and others would become in the future. Thus, the hypallage future relationship is achieved. Another interesting example is in the Prophet's tradition where he uses the allegorical lexical item" -



طلحة " martyr" in describing one of his companions, namely;

Consider the following example: "ابن عبيد الله

قال رسول الله ﷺ

(من سره أن ينظر إلى شهيد يمشي على الأرض فليتنظر إلى طلحة بن عبيد الله)

(الذهبي، ص٢٦، ٢٠٠١م)

The Prophet peace be upon him declared:

(Anyone who wants to see a martyr walking the earth should look at Talha) (Ahmad,2011:81)

In this example, the Prophet" peace be upon him" allegorically employs future hypallage word"شهيد" to refer to the future state of his companion "طلحة بن عبيد الله ". The lexical clue here is represented by the use of the word"يمشي" which designates the occurrence of the non-intrinsic meaning of the word "- martyr" since it is impossible and logically unacceptable to see martyrs walking because we cognitively know that one in order to be martyr he or she must sacrifice his or her life and lifeless people cannot walk. The intended meaning then is (who will be a martyr).

2.7.Place relationship(العلاقة المحلية):



In this type of hypallage relationships ,the communicator allegorically employs place lexical items but he or she intendeds to refer to the people or things that are in the place. Consider the following examples:

يقول الله تعالى(وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)
(الأنعام: ٩٢)

(And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn **the mother of cities** and all around her.)(Ali,1989:314),(Al-Ana'm:92).

يقول الله تعالى(هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَفُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(١١٩) :

(آل عمران)

(Ah! ye are those who love them, but they love you not, though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the **secrets of the heart.**) (Ali,1989:153)(Aal-Imran:119)

In the Quranic verses above, Almighty Allah employs lexical items that name places as in the use of (أم القرى),(الصدر) while Allah pragmatically refers to the people who were in Mecca " أم



القرى-mother of cities". The word "أهل-people" is dropped and left for the pragmatic inference of the receiver of the text. Similarly, Almighty Allah referred to the secrets or feelings of people's hearts by saying "عليم بذات الصدور" which pragmatically means "knowing what is in hearts" without mentioning the word "hearts-قلوب" the place of feelings or secrets .Instead, the word "صدر –chest" is used and the heart is intended through the hypallage place semantic relationship.

Similarly, in:

The thief has stolen the house	سرق
اللص المنزل	
The university has issued many resolutions	الجامعة أصدرت
عدة قرارات	

In these examples ,the lexical items (الجامعة,المنزل) are used allegorically to refer to a place relationship whose non-allegorical significations are (مجلس الجامعة-محتويات).The hypallage word "منزل" is not used to refer to the place but is used to refer to the contents of the house. Similarly, the lexical item "الجامعة" which refers to an institution run by the university council that issues the resolutions not the university as place or building.

2.8.State relationship (العلاقة الحالية):



In this type of hypallage relationships ,the communicator allegorically employs lexical items that refer to state or condition of someone or something but he or she intendeds to refer to the place of that state. However, the non-allegorical signification of the hypallage word refers to a place. Consider the following examples:

يقول الله تعالى(وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ)(آل عمران:١٠٧)

(But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).(Ali,1989:150)(Aal-Imran:107)

يقول الله تعالى(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)(الانفطار:١٣, ١٤)

(As for the Righteous, they will be in bliss; And the Wicked - they will be in the Fire,) (Ali,1989:1701) (Al-Infittar:13,14)

In these examples, Almighty Allah as a communicator ,used the hypallage words(رحمة الله،نعيم،جحيم) that refer to the state of the believers in the next life and the state of the disbelievers hereafter. Thus,(Allah's mercy_رحمة الله،bliss_نعيم) refer to the state of the believers while the intended meaning is the place of(Allah's mercy_رحمة الله) which is the paradise which is not said but pragmatically understood .Similarly, the use of the hypallage word(جحيم) referring to the state of the disbelievers while the intended place is (hellfire_جهنم). Thus the underlying



signification is "white faced will be in paradise and wicked will be in hellfire".

2.9. Instrumental relationship (العلاقة الآلية):

In this semantic relationship, a name of an instrument is allegorically used while the effect of that instrument is intended.

Consider the following examples:

Muhammad knows five languages.

يعلم محمد خمسة السن

Arabs' tongue

لسان العرب

Sword is the traitor's penalty.

جزاء الخائن السيف

In these examples, the employed hypallage words (السن, لسان, السيف) all refer to instruments. The words "السن, لسان" for example, refer to the instrument of speech which is the tongue. Similarly, the word "السيف" is used to refer to an instrument of killing which is a sword. By mentioning the instruments names, the communicator intends to refer to the pragmatic meaning of the instrument words. Thus the underlying or pragmatic meanings of the hypallage words (السن_tongues, لسان_tongue) are (لغة_languages, لغة_language) and the underlying or pragmatic meaning of the hypallage word (السيف_sword) is (القتل_killing). Thus, they can be read as:



Muhammad knows five languages.

يعلم محمد خمسة لغات

Arabs' language

لغة العرب

killing is the

جزاء الخائن القتل
traitor's penalty.

The instrumental relationship is found also in the glorious Quran as in the following verses:

يقول الله تعالى (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ) (إبراهيم: ٤)

We sent not a messenger except (to teach) **in the language** of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom (Ali, 1989: 620) (Ibrahim: 4).

يقول الله تعالى (قالوا فأتوا به على أعين الناس لعلهم يشهدون) (الأنبياء: ٦١)

(They said, "Then bring him before the eyes of the people, that they may bear witness) (Ali, 1989: 835) (Al-Anbiya: 61)

In these Quranic verses, Almighty Allah uses instrument hypallage words (أعين, لسان) but the intended meaning is the effect of these instruments. Thus, the word (لسان) means (لغة) and the word (أعين) means (أنظار) since the eye is the instrument of vision.

3. The Translation of the Holly Qur'an:



There is too much literature about the translation of Qur'anic text into English . Most scholars " Arab and non-Arab" who are interested in religious translation would not find any difficulty to prove the untranslatability of the Holy Quran into English (Siddiek,2012:18). Ilyas(1989:89)points out that translating religious texts requires an additional consideration to be respected besides those associated with literary translation, i.e. sanctity of the text. He adds , the meaning of a religious text cannot easily be determined, since the textual material of the religious texts is marked with many ambiguities (ibid).Aziz(1999:111)believes that the translator of religious texts belongs to a special class of translators and the translator of such texts must believe in or at least sympathize with the message expressed in the text. He adds ,the translator must be thoroughly familiar with various nuances of the words which he intends to translate (ibid). According to Ashaer(2013:1), a large number of translations of the Holly Quran carried out by Muslims and non-Muslims from different tongues and cultures is found in libraries and book stores. He thinks that the large number of translations for the same book raises the question of why all the translations are not the same and he believes that it is due to the highly elevated language of Quran and the Arabic language used in its verses which is full of rhetorical devices(ibid). In fact, all translations of this type of texts are religiously unbinding, although they are very useful in that they



help the believer to understand the divine message, they cannot replace the original text which every believer must use when he practice his religion Aziz(1999:111).

One can conclude that the translation of the glorious Quran can be a real challenge for every translator since the glorious Quran employs many stylistic, linguistic and rhetorical features that grant it its effective and sublime style which needs very special treatment due to the various differences that exist between the two languages involved ,i.e. the TL and the SL .

4.Data Analysis and Discussion:

To verify the validity of the hypotheses of the study ,the English translations of (6) Qur'anic texts including(hypallage words) were chosen carefully to show the areas of difficulty . The selected texts then have been explained and assessed in order to achieve the goal of the study.

The translators selected for data collection are both Muslim and non-Muslim who devoted themselves to the translation of Qur'an in order to transmit the content and the message of the glorious Qur'an to the people all over the world.

SL TEXT NO.1

١. قال الله تعالى (وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأٌ بَاطِلٌ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) صدق الله العظيم .
(يوسف: ٣٦) .



HYPALLAGE WORDS	TRANSLATORS	GIVEN RENDERINGS IN TL
أَعَصِرْ خَمْرًا	Ali	pressing wine
	Asad	pressing wine
	Rashad	making wine
	Rodwell	pressing grapes
	Sarwar	brewing wine

DISCUSSION:

According to Al-Sabūni(1981:53,vol-2),the lexical item (خَمْرًا) is used to refer to future relationship or considering what will be. The hypallage word "خَمْرًا" is used in this verse allegorically in its non intrinsic meaning and the intended meaning is "عنب" the substance which is pressed for wine making. Ali and Asad have succeeded in keeping both the meaning and the beauty or the aesthetic effect of the text by providing "pressing wine" in TL text .Thus ,they kept the allegorical use of the word "wine" plus giving the lexical clue "press" that designates the non-occurrence of the intrinsic meaning of the hypallage word "wine" without any loss of meaning in TL. Rashad, on the other hand ,could keep the hypallage word "wine خَمْرًا" but his translation seems to be ambiguous because of the use of the word "making" before the word "wine" instead of using the word "pressing". The word "أَعَصِرْ" is used, as mentioned above, as a lexical clue that prevents the occurrence of the intrinsic meaning of the word "wine". Thus, the receiver of the text can easily know that the communicator intends something else because we do not press wine but we press grapes to make wine. The word "make" which used by Rashad can not fulfill the same function of the word "press" as a lexical clue because "pressing " is one stage of wine making ,i.e.



"pressing grapes". Also, we cannot say "pressing wine" non-allegorically but we can allegorically. In the same time ,we can say "making wine" non-allegorically but we can not allegorically .Moreover, if we retrieve the non-allegorical meaning of the word "wine" the expression with the gerund form of the verb "press" would be like "pressing grapes" while with the verb "make" would be "making grapes" which is not acceptable since we plant grapes not make it. Rodwell could keep the meaning but he lost the beauty of the text because he used the word " grapes" instead of the hypallage word "خَمْرًا" which is used allegorically to refer to grapes. Sarwar, on the other hand, committed a notable mistake in his attempt to translate the hypallage word "خَمْرًا". Although he provided the word " wine" in TL text as a hypallage word equivalent, but he used the word " brewing" instead of "pressing". It is worth mentioning that the word "brewing " is used to refer to the process of making beer only not for making wine. Thus this use of verb –noun collocation in English is not correct . Consequently, the translator made us confused whether the intended is wine or beer. And if he intended to refer to wine, the translator had to change the verb "brew" by "press" to make it collocationally correct. One can consider the translations of Ali and Asad the best among other translations.

SL TEXT NO.2



٢. قال الله تعالى (وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ) صدق الله العظيم. (البقرة: ٢٣٢).

HYPALLAGE WORD	TRANSLATOR	GIVEN RENDERINGS IN TL
أَزْوَاجَهُنَّ	Ali	their(former) husbands
	Asad	other men
	Rashad	their husbands
	Rodwell	their husbands
	Sarwar	their(previous) husbands

DISCUSSION:

According to Al-Sabūni(1981:149,vol-1),the lexical item" أزواجهن "their husbands" is used to refer to the past semantic relationship .Thus ,in this verse Almighty Allah tells us that when the waiting period of the divorced women has ended, we (as their relatives) must not prevent them from marrying their former husbands again if they might reach an honorable agreement .Ali, Rashad, Rodwell and Sarwar succeeded in translating the verse into TL without any loss of meaning. Rashad and Rodwell not only have succeeded in keeping the meaning of the original text but also they could keep the beauty and the aesthetic effect of it by providing hypallage words that used allegorically in their non-intrinsic meaning in TL "their husbands-أزواجهن".Ali and Sarwar could keep the original meaning but they lost the beauty or aesthetic effect of the text by providing words like "previous and former" before the lexical item "husbands". Thus ,they could not keep the rhetorical use of



the language in TL text .Asad, on the other ,could not keep the original meaning nor the rhetorical use of the language by providing a wrong translation for the hypallage word "أزواجهن",their husbands" .Asad wrongly translated "أزواجهن"into "other men" which doesn't mean their former husbands as the verse says. One can consider the translations of Rodwell and Rashad for this verse to be the best among other translations.

SL TEXT NO.3

٣ . يقولُ اللهُ تَعَالَى (وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ) صدق الله العظيم (النساء:٩٢) .

HYPALLAGE WORD	TRANSLATOR	GIVEN RENDERING IN TL
رَقَبَةٍ	Ali	A believing slave
	Asad	A believing soul
	Rashad	A believing slave
	Rodwell	A believing slave
	Sarwar	A believing slave

DISCUSSION:

According to Al-Sabūni(1981:298,vol-1),the lexical item (رَقَبَة) :neck)is used to refer to the liberation of a believing slave from bondage by purchasing the slave from his or her owner. Islam wanted by this to eliminate the phenomenon of slavery and eradicate it. However, this use of the lexical item is culture specific because the infidels used to tie the hands of the slaves to their necks by chains ,so Almighty Allah referred to the liberation of the neck while the whole body is intended. On the other hand, we cannot find such use of the lexical item "neck" in



English. Instead, the word "head" is used for part –whole relationship. In order to indicate the cost or amount is for each person in particular group, English language uses " head", e.g. "this simple dish costs less than \$1a head" (Advanced Learner's English Dictionary:669-70). Accordingly ,no one of the translators could keep the allegorical use of the word (رقبة:neck) which is used to refer to the part –whole hypallage semantic relationship. Some of the translators provided "a believing slave " in TL text as a translation equivalent which lead to the loss of the beauty of the text and its aesthetic effect. It is worth mentioning that the use of the word "soul" by Asad was an excellent attempt to keep the part-whole relationship and the allegorical use of language even he used an abstract item " soul_ نفس or روح " as an equivalent to the concrete item "رقبة" _neck" in TL and one can consider it as the best among other translations provided .

SL TEXT NO.4

٤ . قال الله تعالى (يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۖ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ) صدق الله العظيم
(آل عمران: ١٦٧) .

HYPALLAGE WORD	TRANSLATOR	GIVEN RENDERINGS IN TL
	Ali	with their lips
	Asad	with their mouths
	Rashad	with their mouths



بِأَفْوَاهِهِمْ	Rodwell	with their lips
	Sarwar	they speak words

DISCUSSION:

According to Al- Sabūni(1981:242)the lexical item(فاه-mouth) is employed allegorically by Almighty Allah to refer to "لسان_tongue" which is the main organ of speech and its place is in the mouth. This was fulfilled through the hypallage place semantic relationship in which the place is mentioned while the people or things that are in that place are pragmatically intended. Asad and Rashad have succeeded in translating the verse into TL without any loss of meaning. They not only have succeeded in keeping the meaning of the original text but also they could keep the beauty and the aesthetic effect of it by providing hypallage words that used allegorically in their non-intrinsic meaning in TL "their mouths". On the other hand, Ali and Rodwell used the lexical item "lips" in TL as an equivalent for the hypallage word "أَفْوَاهِهِمْ" which is used to refer to the place of tongue which is pragmatically intended by Almighty Allah. Thus, their translation notably wrong because they have employed the lexical item "lips" which is not the place of tongue the main organ of speech that exists in mouth which is the place mentioned in the verse by Almighty Allah . Sarwar has translated the hypallage lexical item "أَفْوَاهِهِمْ" into "they speak words" without any reference to the rhetorical use of language and consequently ,the loss of the aesthetic effect occurred even he could keep the meaning of the original text. One can consider



the translations provided by Asad and Rashad the best among other translations.

SL TEXT NO.5

٥ . قال الله (أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ . (البقرة: ١٩)

HYPALLAGE WORD	TRANSLATOR	GIVEN RENDERINGS IN TL
أَصَابِعُهُمْ	Ali	(press) their fingers
	Asad	(put)their fingers
	Rashad	(put) their fingers
	Rodwell	(trust) their fingers
	Sarwar	cover their ears

DISCUSSION:

According to Al-Sabūni (1981:37,vol.1)the lexical item(أصابعهم –their fingers)is employed allegorically by Almighty Allah to refer to "fingertips_الأنامل"through the hypallage " whole to part" semantic relationship .The communicator employs a lexical item that refers to the whole but he or she only wants to refer to a limited part. In the above verse, it goes without saying that one does not thrust his or her whole fingers in his or her ears in order not to hear something. In fact, our cognitive faculties and common sense lead us to such belief or the impossibility of such a thing. Ali, Asad, Rashad and Rowell provided "their fingers" as a translation equivalent in TL text. All of them could keep the rhetorical use of language and the hypallage semantic



relationship expressed by the whole to part relation between "أصابع, fingers" and "أنامل, fingertips". The only difference between the translation provided by Asad and Rashad and the translation provided by Ali and Rodwell in what concerns this expression is the use of the verbs before the noun phrase "their fingers". Asad and Rashad used "put" as a translation equivalent to the Arabic verb "يجعل" while Ali and Rodwell used "thrust, press". In this verse, Almighty Allah used the hypallage word "أصابع" as a kind of exaggeration in meaning because the disbelievers were not only putting their fingertips in their ear but also pressing them strongly in order not to hear. Thus, the use of the verb "thrust" which means "strong press" is the suitable one. Therefore, the translation provided by Rodwell in what concerns this expression is the best among other translations. As for Sarwar, the translation provided for the hypallage lexical item "أصابعهم" is not clear and there is no reference to the hypallage word "fingers" nor to the semantic relation between the whole "أصابع_ fingers" and the part "أنامل_ fingertips". Sarwar, moreover, provided "cover their ears" as translation equivalent for "يجعلون أصابعهم في أذانهم" in which the Arabic preposition "في" is wrongly replaced by "cover" which means to put something over something not to put something in something. We, as receivers of Sarwar's translation, are left without knowing by what the disbelievers covered their ears since no means is mentioned and everything



is left for our guess since there is no reference to fingers or fingertips in the translation provided. To cover their ears might mean using hand palms to cover them not the fingers, thus the use of the verb cover is not correct with fingers in such context.

SL TEXT NO.6

٦. قال الله تعالى (إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ) (صدق الله العظيم) (١١٩: آل عمران)

HYPALLAGE WORD	TRANSLATOR	GIVEN RENDERINGS IN TL
الصدور	Ali	hearts
	Asad	hearts
	Rashad	innermost thoughts.
	Rodwell	breasts
	Sarwar	hearts

DISCUSSION:

According to Al-Sabūni (1981:225,vol.1),the hypallage word "الصدر" is allegorically employed by Almighty Allah in this verse to refer to the place of heart which is the chest but what is intended is not the place but the thing which is in that place ,i.e. the heart . This is achieved through place hypallage semantic relationship. Ali, Asad and Sarwar,in their attempt to translate the hypallage word "الصدر" , have succeeded in keeping the meaning of the original text but they could not keep the beauty and the aesthetic effect of it by providing the word "hearts" in its non-allegorical meaning as an equivalent for the Arabic hypallage word "الصدر" that used allegorically in its non-intrinsic meaning in SL text to refer pragmatically to "قلوب"



hearts " .Rodwell, on the other hand, provided "breasts" as an equivalent in English for the Arabic hypallage word "الصدر" that refers to the place of heart and pragmatically intends it. Accordingly ,he succeeded in conveying the meaning of the original text as well as its aesthetic effect by the employment of the hypallage word "breasts" that used allegorically in TL text as its counterpart lexical item used in SL text "الصدر" to fulfill the same function. As for Rashad, the Arabic hypallage word "الصدر" was translated into English as "innermost thoughts". By giving such translation , Rashad wanted to refer directly to what is in hearts not what is in chests or breasts according to hypallage place semantic relationship. Thus, we cannot find in Rashad's translation any exact reference to heart or to its place due to the use of "innermost thoughts" which have no specific place in a human being's entity if we consider the following different opinions about the innermost thoughts: Partridge (2009:47)for example, believes that the brain is the place where one can find the innermost thoughts. While Boyd and Larson(2005:217)believe that the innermost thoughts are in the soul, Malik(1997:639) on the other hand, thinks that the innermost thoughts are in mind. Now, the problem is where one can find the innermost thought .Are they in brain, soul, mind or heart? Consequently ,Rashad could not convey both the aesthetic effect of the original text nor the exact meaning intended. One can consider Rodwell's translation the best among other translations provided.

5. Conclusions:



The study concludes the following:

1. Allegorical use of lexical items in the Glorious Qur'an is very common and well-known by Arab rhetoricians.
2. Some translators managed in differentiating between the non-allegorical intrinsic meaning of a lexical item used as hypallage word in some Qur'anic verses and its hidden intended meaning whereas others did not.
3. Having a good background knowledge about the nature , function and semantic relationships of hypallage is of a crucial importance for those interested in the translation of the Glorious Qur'an.
4. Some translators managed in conveying the same meaning of the original text into TL text but they could not keep the aesthetic effect of TL texts as a result of their resort to find non-allegorical equivalents in TL .
5. There is a great loss of rhetorical use of language in the translated text and meaning is given great importance over the aesthetic effects of the text.
6. In most cases ,the translators could not provide the exact equivalent in TL text in what concerns hypallage place semantic relationship where the place name is mentioned and the people or things in that place are intended as in the translation of "الصدور", " أفواههم".
7. Some translators provided wrong translations due to their misunderstanding of the hypallage semantic relationship or



the intended meaning ,e.g. the translation provided by Asad in translating "أزواجهم" which is used to refer to hypallage past relation or considering what was. Asad wrongly translated "أزواجهم" into "other men" while the intended meaning is "their former husbands".

References

Abbas,F.(2005).**Al-Balaġha:Finūnaha wa Afnānahā;Ilm al-Bayan wal Badea**.10th edition.Dar al-Furqan Lilnashir .

Abdul-Raof,H.(2006).**Arabic Rhetoric:A pragmatic Analysis**.London. Routledge.

Ali,A.Y.,(1983).**The Holy Quran: Text, Translation and Commentary** .Maryland: Amana Corporation.

Al-Jurjūni, A. (1954) .**Asrār al-Balāghah**. ed. Ritter, H. Istanbul: Ministry of Education Printing.

Al-Qazwīniyy, J. (2003). **Al-ʿidhāhu fī ʿUlūmil Balāgha**. Beirut: Dārul Kutubil ʿilmiyya .

Al-Sabūnī,M.,A.(1989).**Safwat Altafāsīr** .3 vols. Beirut: Dar Al-Qur'an Al-Karīm.

Al-Sakkāki, Y.M.A (1937). **Miftāh al-ʿUlūm**. Cairo: Maktabaʿat Mustafa al-Bābi al-Halabi.

Al-Tebrizi,Muhammed bin Abdillāh.(1979). **Miškātūl Mesābīh**. vol.1.revised by Al-Albānī, Beirut: Islamic publishing and printing office.



Asad, M. (1980). **The Message of the Quran**. Pennsylvania: Noble book.

Ashaer, T.N., (2013). **A Semantic and Pragmatic Analysis of Three English Translations of Surat "Yusuf"**. M.A. Thesis, Najah National

Atawi, R. (1989). **Sīnā'at al-Kītāba : Ilm-al-Bayan, Ilm al-Ma'ānī, Ilm-al-Bādīa**. Beirut: Dar-Al-Ilmlilmalaeen.

Aziz, Y.Y., (1999). **Principles of Translation**. Benghazi: University of Qar Younis .

Boyd, A. & Larson, Al. (2005). **Escaping the Matrix : Setting Your Mind Free to Experience Real Life in Christ**. USA: Baker Books.

Cobuild, Collins, (2006). **Advance Learner's English Dictionary**. Great Britain: Harper Collins Publishers Limited.

Horesh , U., (2011). *Terminology*. In: **Encyclopedia of Arabic Language and Linguistic** . Vol.4, A-Ed. Netherlands: Koninklijke Brill NV, Leiden.

Ilyas, Asim, I., (1988). **Theories of Translation**. Mosul: Mosul University Press.

Khalifa, R. (2004). **The Parallel English Qur'an**. USA: Clay Chip Smith.



Malik, M.(1997).**English Translation of the Meaning of Al-Qur'an: The Guidance for Mankind**. USA: RR Donnelley & Sons Company.

Rodwell,J.M.(2005).**The Koran**. Mineola, New York: Doven Publication, Inc.

Partridge,K.(2009).**The Brain**. USA: H.W. Wilson Company.

Sarwar,M.(2011).**The Holy Qur'an: Arabic Text and English Translation**. The Islamic Seminary Inc.

Siddiek ,A.,(2012).**Viewpoints in the Translation of the Holy Quran**: In International Journal of Applied Linguistics & English Literature .Vol. 1 No. 2. ISSN 2200-3592 .

مشكلات ترجمة المجاز المرسل إلى اللغة الإنكليزية إشارة إلى ترجمة القرآن الكريم المستخلص

تبحث الدراسة الحالية في المشكلات المتعلقة بترجمة الآيات التي تحتوي على المجاز المرسل فضلاً عن بحث الاستراتيجيات التي يتبعها المترجمون في محاولاتهم ترجمة العبارات المجازية إلى اللغة الإنكليزية وكيف أن إهمال هذا الأسلوب البلاغي المهم قد يؤدي إلى ترجمة غير دقيقة أو يصعب فهمها.

تفترض الدراسة أن الترجمة الدقيقة لمثل هذه الآيات لا يمكن الوصول إليها بدون الاعتناء وبشكل جيد بالمعنى المجازي للكلمات. إن الترجمة الدقيقة يمكن الوصول إليها فقط عندما تستبدل الكلمات



المجازية للغة المصدر بعبارات مجازية أو بشكل أدق بعبارات المجاز المرسل إلى اللغة الهدف التي لها المعنى والتأثير نفسها .

ومن أجل الوصول إلى غاية الدراسة وصحة فرضياتها، تمت دراسة المجاز اللغوي المرسل وبشكل مكثف ومن ثم تم اختيار ستة نصوص قرآنية تحتوي على أسلوب المجاز اللغوي المرسل في خمسة تراجم للقرآن الكريم من أجل فحصها وتقييمها.

