CHAPTER 6
CHAPTER 6

A COMPARATIVE STUDY AND THE USE OF EXEMPLARY SURAH IN THE TEACHING OF LITERATURE

6.1 A COMPARATIVE STUDY

This writer will highlight the differences and similarities of the sixty-first surah from The Message of the Quran -English language translation of the meaning of the Quran by Muhammad Asad and The Holy Quran -English language translation of the meaning of the Quran by Abdullah Yusuf Ali. Upon finding out the differences and similarities, this writer has directed questions to experts in the field of Linguistics and Islam.¹ The questions are those this writer has regarding the differences and similarities of the surah in relation to the original text. The same approach is done to the seventy-seventh surah from The Message of the Quran -English language translation of the meaning of the Quran by Muhammad Asad and The Holy Quran -English language translation of the meaning of the Quran by Abdullah Yusuf Ali.

Each verse translated by each translator is put one after another. Each verse from the sixty-first surah, As-Saff, translated by Muhammad Asad is marked (A) by MA and is put first, followed by the same verse translated by Abdullah Yusuf Ali.

¹ Dr. Mohammed Riyad Jazzar, Assistant Professor, Department of English Language and Literature, International Islamic University Malaysia, Dr. Umar Abdul Rahman, Assistant Professor, Department of English Language and Literature, International Islamic University Malaysia, Dr. Abdul Aziz Berghout, Lecturer, Department of Islamic Revealed Knowledge and Heritage, International Islamic University Malaysia.
which is marked (A) by AYA. This writer then looks closely at each translator's style of translating the same original text (the Quran) while examining the language features discussed in Chapter 3.

The first noticeable thing that this writer came across is that Muhammad Asad begins his book on the left with pages running from the left side to the right side of his book whereas Abdullah Yusuf Ali begins his book from the right with pages running from the right side to the left side of his book. It is a known fact that any book written in Arabic, including the Quran in its original text, has its pages running from the right to the left side of the book as The Holy Quran -English language translation of the meaning of the Quran by Abdullah Yusuf Ali.

6.2 THE SIXTY-FIRST SURAH, AS-SAFF (A)

The title of the sixty-first surah is As-Saff. However, Muhammad Asad translates the title of this surah to be "The Ranks" and Abdullah Yusuf Ali translates the title of this surah to be "Battle Array". Opinions differ as to which title is appropriate. "The Ranks" by Muhammad Asad is said to be suitable since it describes layers, hierarchy or strata of people whereas "The Ranks" is felt to be not suitable in that it is vague. It could describe academic rank, social rank and so on. "Battle Array" by Abdullah Yusuf Ali is direct and to the point, it describes the soldiers arrangement in warfare. In other words, Muhammad Asad translates the title literally into English whereas Abdullah Yusuf Ali gives an interpretation of the title, taking into consideration the context of the surah.
(A) by MA

IN THE NAME OF GOD, THE MOST GRACIOUS,

THE DISPENSER OF GRACE:

(A) by AYA

In the name of Allah, Most Gracious, Most
Merciful.

Analysis: The word "God" used by Muhammad Asad has been specifically put as "Allah" by Abdullah Yusuf Ali. "Allah" has been used throughout Abdullah Yusuf Ali's book. It is a unanimous feeling that "Allah" should be used in translated versions of the Quran in any language instead of "God". Muhammad Asad uses "The Dispenser of Grace" whereas Abdullah Yusuf Ali uses "Most Merciful", one being a paraphrase of the other. It is observed that "Most Merciful" is widely used and is more acceptable. Another widely used way in translated versions is "Most Benevolent".

(A) by MA

1. ALL THAT IS in the heavens and all that is on earth extols God's limitless glory: for He alone is almighty, truly wise!

(A) by AYA

1. Whatever is
In the heavens and
On earth, declares
The Praises and Glory
Of Allah: for He is
The Exalted in Might,
The Wise.

Analysis: Verse one begins this surah with "ALL THAT IS" capitalized in Muhammad Asad's versions. Abdullah Yusuf Ali numbers the first verse. "All that is" is repeated in verse one of Muhammad Asad's version - "All that is in the heavens and all that is on earth" whereas Abdullah Yusuf Ali uses "Whatever" once - "Whatever is in the heavens and on earth". The same prepositions are used - " in the heavens" and "on earth". Verse one of both versions do not differ much in meaning. They contain praises towards Allah which illustrate the theme further for unshaken or firm belief.

(A) by MA

(2) O YOU who have attained to faith! Why do you say
one thing and do another? (3) Most loathsome is it
in the sight of God that you say what you do not do!

(A) by AYA

2. O ye who believe!

Why say ye that
Which ye do not?
3. *Grievously hateful is it*

*In the sight of Allah*

*That ye say that*

*Which ye do not.*

**Analysis:** Verse two begins a new section and the words "O YOU" are capitalized in Muhammad Asad's version. Verses two and three appear in one paragraph in Muhammad Asad's version whereas Abdullah Yusuf Ali puts the verses numbered one after another. Both translated versions address the believers but in different ways - "O you who have attained to faith!" by Muhammad Asad and "O ye who believe!" by Abdullah Yusuf Ali. "You" is used to refer to the believers in Muhammad Asad's version and "ye" is used in Abdullah Yusuf Ali's version. Verse two of both versions do not differ much in meaning. They are basically addressing believers who claim to be willing to live up to anything for Allah's sake and yet fail to back up their words with the firmness of action. Verse three of both translated versions use different words - "Most loathsome" by Muhammad Asad and "Grievously hateful" by Abdullah Yusuf Ali. Verse three of both versions do not differ much in meaning. They are reminding believers that when their deeds do not measure up to their words, their conduct is most hateful in Allah's sight.
(A) by MA

(4) Verily, God loves [only] those who fight in His cause in [solid] ranks, as though they were a building firm and compact.

(A) by AYA

4. Truly Allah loves those

Who fight in His Cause

In battle array, as if

They were a solid

Cemented structure.

Analysis: The word "solid" is used in verse four of both translated versions but at different junctions of the verse. Muhammad Asad uses "solid" to describe "[solid] ranks" and Abdullah Yusuf Ali uses "solid" to describe "solid cemented structure". The title of this surah is mentioned in this verse. "In [solid] ranks" by Muhammad Asad and "In battle array" by Abdullah Yusuf Ali. Muhammad Asad puts the word “solid” in [ ] because the word “ranks” that stands beside the former word does not connect or one word is not helpful in the description of the other word. Thus, [solid] tells one that other words and further explanation are needed for a clearer description of ranks. Both translated versions describe the arrangement of soldiers in warfare - "as though they were a building firm and compact." by Muhammad Asad and "as if they were a solid cemented structure" by Abdullah
Yusuf Ali. Both translated versions use similar conjunctions "as though" and "as if". Because of the word ‘as’ in both these conjunctions, they become synonymous. However, ‘though’ and ‘if’ are not synonymous. Verse four of both versions do not differ much in meaning. They tell the moral and spiritual necessity of having our deeds corresponding to our assertions of faith in order to win Allah’s love. Both versions use the arrangement of soldiers in warfare to describe the strength of belief in Islam.

(A) by MA

(5) Now when Moses spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, the while you know that I am an apostle of God sent unto you?"

And so, when they swerved from the right way, God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.

(A) by AYA

5. And remember, Moses said

To his people: "O my people!

Why do ye vex and insult

Me, though ye know

That I am the Messenger

Of Allah (sent) to you?"
Then when they went wrong,

Allah let their hearts go wrong.

For Allah guides not those

Who are rebellious transgressors.

Analysis: Verse five in Muhammad Asad's version carries two paragraphs. Verse five contains the speech of Prophet Moses to the children of Israel who saddened Prophet Moses when they disbelieved him. In Prophet Moses' speech, different words are used - "cause me grief" by Muhammad Asad and "vex and insult me" by Abdullah Yusuf Ali. Muhammad Asad describes Prophet Moses as feeling only grief whereas Abdullah Yusuf Ali describes the emotions of Prophet Moses more explicitly as having felt both extreme anger and insulted. "You" is used to refer to the children of Israel in Muhammad Asad's version and "ye" is used to refer to the children of Israel in Abdullah Yusuf Ali's version, the former adhering to Modern English and the latter adhering to Classical English. The second paragraph of verse five begins with the conjunction "and so" in Muhammad Asad's version and "then" in Abdullah Yusuf Ali's version. Muhammad Asad uses "Swerved from the right way" and Abdullah Yusuf Ali uses "went wrong". Muhammad Asad uses more explanation indicating the turning towards the wrong direction whereas Abdullah Yusuf Ali translates it literally. Muhammad Asad continues with "God let their hearts swerve from the truth" and Abdullah Yusuf Ali continues with "Allah lets their hearts go wrong". Different expressions are used to
describe the disbelieving children of Israel - "iniquitous folk" by Muhammad Asad and "rebellious transgressors" by Abdullah Yusuf Ali. According to the dictionary, iniquitous means wicked and carries a streak of cruelty in the meaning whereas rebellious transgressors means those who break the law. Given this, the experts have varying opinions as to which meaning is closer to the original meaning in the Quran. It is said that Muhammad Asad's "iniquitous folk" is closer to the original meaning and yet it also has been said that Abdullah Yusuf Ali's "rebellious transgressors" is closer. After reading verse five from both versions, this writer in more inclined to agree with "iniquitous folk" since these "folks" caused Prophet Moses so much wrath. They did not simply break the law but they caused Prophet Moses grief even after knowing that Prophet Moses is an apostle of God. Verse five of both versions do not differ much in meaning. They explain that the sinner's own will strays from the right path and does wrong.

(A) by MA

(6) And [this happened, too,] when Jesus, the son of Mary, said: "O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give you the glad tiding of an apostle who shall come after me, whose name shall be Ahmad."

But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: "this
[alleged message of his] is [nothing but] spellbinding eloquence!"

(A) by AYAA

6. And remember, Jesus,

    The son of Mary, said:

    "O Children of Israel!

    I am the messenger of Allah

    (Sent) to you, confirming

    The Taurat (which came)

    Before me, and giving

    Glad Tidings of a messenger

    To come after me,

    Whose name shall be Ahmad"

    But when he came to them

    With Clear Signs,

    They said, "This is

    Evident sorcery!"

Analysis: Verse six uses "and" conjunction to begin in both translated versions. Prophet Jesus addresses "O children of Israel!" in both translated versions. Verse six contains Prophet Jesus' speech to the children of Israel. Both translated versions use "Ahmad" to refer to Prophet Muhammad. The second part of verse six begins with the conjunction "But" and contains the speech of the disbelieving children of Israel. Both translated versions describe the message that Prophet Jesus brings
in different expressions - "spellbinding eloquence" by Muhammad Asad and "Evident sorcery" by Abdullah Yusuf Ali. Verse six of both versions do not differ much in meaning. They contain the fact that Prophet Jesus had foretold the children of Israel of the coming of Prophet Muhammad but they disbelieved Prophet Jesus.

**(A) by MA**

(7) And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him?

But God does not bestow His guidance upon evil-doing folk. (8) They aim to extinguish God's light with their utterances: but God has willed to spread His light in all its fullness, however hateful that may be to all who deny the truth.

**(A) by AYA**

7. Who doth greater wrong

Than one who forges

Falsehood against Allah,

Ever as he is being invited

To Islam? And Allah

Guides not those

Who do wrong.
8. Their intention is

*To extinguish Allah's Light*

*[By blowing] with their Mouths:*

*But Allah will complete*

*His Light,*

*Even though the Unbelievers*

*May detest (it).*

**Analysis:** Verses seven and eight in Muhammad Asad's version are arranged in two paragraphs. Abdullah Yusuf Ali's version has them numbered one after another. The last sentence of verse seven begins a new paragraph in Muhammad Asad's version. Verse seven of both translated versions describe the disbelievers in different words - "one who invents [such] a lie about [a message from] God," by Muhammad Asad and "one who forges falsehood against Allah" by Abdullah Yusuf Ali. Verse eight of both translated versions talk of the disbelievers trying to extinguish God's or Allah's Light "with their utterances" (in Muhammad Asad's version) and "(by blowing) with their mouths" (in Abdullah Yusuf Ali's version). Both translated versions do not differ much in meaning. They try to put across how the disbelievers put down the messages of God brought by Prophet Jesus in verse six. Verses seven and eight of both versions do not differ much in meaning. They carry the point that Allah sends or shines His guidance or His light freely but withdraws His grace from those who wilfully do not follow His guidance. The
more the disbelievers try to blow out or extinguish His light, the clearer His light shines, to shame the disbelievers.

(A) by MA

(9)He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, however hateful this may be to those who ascribe divinity to aught but God.

(A) by AYA

9. It is He Who has sent

His Messenger with Guidance

And the Religion of Truth.

That He make it prevail

Over all religion,

Even though the Pagans

May detest (it).

Analysis: Verse nine in Muhammad Asad's version begins with "He it is" and in Abdullah Yusuf Ali's version with "It is He". This gives a more Classical English effect in Muhammad Asad's version with its deviation via inversion and more Modern English effect in Abdullah Yusuf Ali's version its way that it normally appears. "He" is used to refer to God. Different conjunctions are used towards the end of verse nine - "however" in Muhammad Asad's version and "even though" in
Abdullah Yusuf Ali's version providing cohesion to proceed further. "Pagans" in Abdullah Yusuf Ali's version is described as "those who ascribe divinity to aught but God" in Muhammad Asad's version, the former being a more literal translation while the latter giving the readers more of an interpretation. Verse nine of both versions do not differ much in meaning. They tell that the disbelievers will not prevail in their disbelief and that the Truth (Islam) will prevail.

(A) by MA

(10) O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?"

(A) by AYA

SECTION 2

10. O ye who believe!

Shall I lead you To a bargain that will Save you from A grievous Chastisement?

Analysis: Verse ten marks a new section with the words "O YOU" capitalized in Muhammad Asad's version - Abdullah Yusuf Ali marks "SECTION 2 " with verse ten. Both translated versions address the believers as in verse two. "You" is used to refer to the believers in Muhammad
Asad's version and "ye" is used to refer to the believers in Abdullah Yusuf Ali's version. The 'ye' gives the Classical English effect and the 'you' gives a more Modern English effect. This writer notices that the effect of Modern and Classical English in both translators' books is not consistent. There are instances where both translators have reverted back and forth with regard to the effect of Modern and Classical English. However, it is generally noted that Muhammad Asad adheres to Modern English and Abdullah Yusuf Ali adheres to Classical English. Both translated versions use "bargain" but use different words for "suffering" in Muhammad Asad's version and "Chastisement" in Abdullah Yusuf Ali's version. Verse ten of both versions do not differ much in meaning. They mention "a bargain" of giving so little and getting so much in return. This writer feels the word 'bargain' is appropriate in a sense that the word is straightforward and makes one eager to know more about this 'bargain'.

(A) by MA

(11) You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives! this is for your own good - if you but knew it!

(A) by AYA

11. That ye believe in Allah

And His Messenger, and that

Ye strive (your utmost)
In the Cause of Allah,
With your wealth
And your persons:
That will be best for you,
If ye but knew!

**Analysis:** Verse eleven of both translated versions are quite similar except for a few different words used: "possessions" in Muhammad Asad's version and "wealth" in Abdullah Yusuf Ali's version. Taking into consideration of the context of this surah, possessions and wealth mean everything one has worked for and owns so far in one's life. "Your lives" in Muhammad Asad's version and "your persons" in Abdullah Yusuf Ali's version. These words basically mean one's life as well as the lives of the people one is responsible for. Given this, the experts commented that both Muhammad Asad and Abdullah Yusuf Ali have not given a complete interpretation of these words. "You" is used to refer to the believers in Muhammad Asad's version and "ye" is used to refer to the believers in Abdullah Yusuf Ali's version, the former adhering to Modern English and the latter adhering to Classical English. Verse eleven of both versions do not differ much in meaning. They tell that Allah has bought from the believers their lives and possessions promising them paradise in return. This would indeed be a wonderful bargain if we only knew and understood the comparative value of things.
(A) by MA

(12) [If you do so,] He will forgive you your sins, and
[in the life to come] will admit you into gardens through
which running waters flow, and into goodly mansions in
[those] gardens of perpetual bliss: that [will be] the
triumph supreme!

(A) by AYA

12. He will forgive you

Your sins, and admit you

To Gardens beneath which

Rivers flow, and to beautiful

Mansions in Gardens

Of Eternity: that is indeed

The supreme Triumph.

Analysis: Verse twelve has descriptions of Paradise. Both translated versions
use basically similar words of description - "running waters flow" in
Muhammad Asad's version and "rivers flow" in Abdullah Yusuf Ali's
version. "Gardens of perpetual bliss" in Muhammad Asad's version
and "Gardens of Eternity" in Abdullah Yusuf Ali's version. These
gardens are a paraphrase of "the supreme triumph". Verse twelve of
both versions do not differ much in meaning. They mention "the
supreme triumph" (paradise) as a promise of spiritual victory of the
Quranic message.
(A) by MA

(13) And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: and [thereof, O Prophet,] give thou a glad tiding to all who believe.

(A) by AYA

13. And another (favour)

Will He bestow), which ye

Do love, - help from Allah

And a speedy victory.

So give the Glad Tidings

To the Believers.

Analysis: The conjunction "and" begins verse thirteen in both translated versions. "Succour from God" in Muhammad Asad's version and "help from Allah" in Abdullah Yusuf Ali's version. According to the dictionary, succour means relief in time of need. Thus, help is used as a broad term. Verse thirteen of both versions do not differ much in meaning. They assure victory for those who strive in Allah's cause.

(A) by MA

(14) O YOU who have attained to faith! Be helpers [in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones,] "Who will be my helpers in God's cause?" - whereupon the white-
garbed [disciples] replied, "We shall be [thy] helpers
[in the cause] of God!"

And so [it happened that] some of the children of
Israel came to believe [in the apostleship of Jesus]
whereas others denied the truth. But [now] We have
given strength against their foes unto those who
have [truly] attained to faith: and they have become
the ones that shall prevail.

(A) by AYA

14. O ye who believe!

Be ye helpers of Allah:

As said Jesus the son of Mary

To the Disciples, "who will be

My helpers to (the work

Of) Allah?" Said the Disciples,

"We are Allah's helpers!"

Then a portion of the Children

Of Israel believed, and

A portion disbelieved:

But we gave power

To those who believed

Against their enemies,

And they became

The ones that prevailed.
Analysis: Verse fourteen is the last verse of this surah. Verse fourteen marks a new section, the words, "O YOU" are capitalized and verse fourteen carries two paragraphs in Muhammad Asad's version. Abdullah Yusuf Ali's version has verse fourteen numbered as the last verse. Verse fourteen of both translated versions address the believers the same way as verses two and ten. The first part of the verse contains the speech of Prophet Jesus to his disciples and also the speech of his disciples to Prophet Jesus. The disciples of Prophet Jesus are termed as "the white-garbed ones" in Muhammad Asad 's version and as "the Disciples" in Abdullah Yusuf Ali's version. Different expressions are used "given strength against their foes" in Muhammad Asad's version and "given power against their enemies" in Abdullah Yusuf Ali's version. Verse fourteen of both versions do not differ much in meaning. They recall the teaching of Prophet Jesus and the disbelieving children of Israel. Believers are reminded to adhere to the Truth if the believers are to prevail.
6.3 THE SEVENTY-SEVENTH SURAH, AL-MURSALAT (B)

Both Muhammad Asad and Abdullah Yusuf Ali have translated the title of Al-Mursalat to be "Those Sent Forth".

(B) by MA

IN THE NAME OF GOD, THE MOST GRACIOUS,

THE DISPENSER OF GRACE:

(1) CONSIDER these [messages] sent forth in waves

(2) and then storming on with a tempest's force!

(3) Consider these [messages] that spread [the truth] far and wide,

(4) thus separating [right and wrong] with all clarity,

(5) and then giving forth a reminder,

(6) [promising] freedom from blame or [offering] a warning!

(B) by AYA

In the name of Allah, Most Gracious, Most Merciful.

1. By the (Winds) Sent Forth

One after another (To man's profit);
2. *Which then blow violently*

   *In tempestuous Gasts;*

3. *And scatter (things)*

   *Far and wide;*

4. *Then separate them,*

   *One from another;*

5. *Then spread abroad*

   *A Reminder;*

6. *Whether of Justification*

   *Or of Warning;*

**Analysis:** The first six verses of surah seventy-seven by Muhammad Asad is divided into two sentences. The first sentence comprises of verses one and two and the second sentence comprises of verses three to six. Abdullah Yusuf Ali, on other hand, does not make any special distinction or mark of any new sentence. Every verse is numbered and verse forty marks Section two of Surah Al – Mursalat.

**(B) by MA**

(1) **CONSIDER these [messages] sent forth in waves**

(2) **and then storming on with a tempest's force!**
(B) by AYA

1. By the (Winds) Sent Forth

One after another (To man's profit);

2. Which then blow violently

In tempestuous Gusts,

Analysis: Muhammad Asad and Abdullah Yusuf Ali make a link with the first lines of the first verse and the title of this surah. "Consider these [messages] sent forth in waves" by Muhammad Asad and "By the (Winds) Sent Forth" by Abdullah Yusuf Ali. The title of this surah, "Those Sent Forth", is specifically related to the first lines of the first verse of the two translated versions.

(B) by MA

(1) CONSIDER these [messages,] sent forth in waves

(B) by AYA

1. By the (Winds) Sent Forth

One after another (To man's profit);

Analysis: Both translated versions want to put across the meaning of continuity. Muhammad Asad uses "in waves" and Abdullah Yusuf Ali uses "One after another" (an idiom) to describe continuity. Verse one of both versions do not differ much in meaning. They appeal for the preparation of the Day of Judgement which is bound to come.
(B) by MA

(2) and then storming on with a tempest's force!

(B) by AYA

2. Which then blow violently

In tempestuous Gusts,

Analysis: Both translated versions explain the gradual strong move of the messages of God to destroy evil. Both translated versions use cohesive links to begin verse two - "and then" in Muhammad Asad's translated version and "which then" in Abdullah Yusuf Ali's translated version. "Storming on" by Muhammad Asad and "blow violently" by Abdullah Yusuf Ali have the same effect in meaning but different vocabulary is used. The word "tempest" is used in both translated versions but in different forms "with a tempest's force!" in Muhammad Asad's translated version and "In tempestuous Gusts" in Abdullah Yusuf Ali's translated version. Where meaning is concerned, gusts give a slightly stronger effect of a sudden, violent rush of wind. Both translated versions do not differ much in meaning. They put across that strong wind and rain effect. This effect is further accentuated by the word "force" in Muhammad Asad's translated version and by the word "Gusts" in Abdullah Yusuf Ali's version. Verse two of both versions do not differ much in meaning. They relate the impact of the Quranic revelations as a whole. These revelations or messages carry the principles of right conduct.
(B) by MA

(3) Consider these [messages] that spread [the truth] far and wide,

(B) by AYA

3. And scatter (things)

Far and wide;

Analysis: Muhammad Asad begins a new sentence with the same few words as the first sentence, "Consider these [messages]...." Abdullah Yusuf Ali continues the metaphor of the "Winds" that scatter things far and wide. He uses the conjunction "And" to begin verse three. Muhammad Asad and Abdullah Yusuf Ali both use the idiom "far and wide" in verse three. However, Muhammad Asad uses "the truth" that are spread "far and wide" and Abdullah Yusuf Ali uses "things" that are scattered far and wide", the former being more literal and the latter more of an interpretation. Verse three of both versions do not differ much in meaning. They give the picture of Allah's messages being distributed.

(B) by MA

(4) thus separating [right and wrong] with all clarity,

(B) by AYA

4. Then separate them,

One from another,
The word 'separate" appears in both translated versions but in different forms. Muhammad Asad uses "separating" and Abdullah Yusuf Ali uses "separate" Muhammad Asad goes on further to explain separating right and wrong. This writer feels that the words, right and wrong, do make a difference in clarity. Although Abdullah Yusuf Ali uses more idiomatic expressions, he may have lost some readers where clarity is lacking. Here, this writer feels that Abdullah Yusuf Ali's version can definitely be appreciated by readers of higher level of competence in the English language. Abdullah Yusuf Ali uses another idiom to describe "separate them, One from another'. Muhammad Asad uses "thus" and Abdullah Yusuf Ali uses "then" as conjunctions to begin the fourth verse. The "then is used as a substitute word for adverb expressions of time. It means that after this, "then" that happens. In the case of this verse, after scattering things far and wide, "then" separating them one from another happens. The "thus" is used to show a logical consequence in a formal way. In other words, "thus" evokes a causal concept. In the case of this verse, the messages that spread the truth far and wide will therefore in itself consequently separate one from another. Verse four of both versions do not differ much in meaning. They tell of the separation of good and evil among men--the believers and disbelievers.
(B) by MA

(5) and then giving forth a reminder,

(B) by AYA

5. The spread abroad

A Reminder,

Analysis: The words "a reminder" are used in both translated versions. "Spread abroad" is another idiom that Abdullah Yusuf Ali uses. Muhammad Asad uses "and then" and Abdullah Yusuf Ali uses "Then" as conjunctions to provide cohesion to begin verse five. Verse five of both versions do not differ much in meaning. They tell that the believers and disbelievers will receive a reminder.

(B) by MA

(6) [promising] freedom from blame or [offering] a warning!

(B) by AYA

6. Whether of Justification

Or of Warning; --

Analysis: The conjunction "or" is used in both translated versions to introduce alternatives. Muhammad Asad puts it as "[promising] freedom from blame or [offering] a warning!" and Abdullah Yusuf Ali puts it as "Whether of Justification or of Warning;". Verse six of both versions do not differ much in meaning. They tell that the reminder that the
believers and disbelievers will receive will be one of either justification for the believers and of warning for the disbelievers.

(B) by MA

(7) **BEHOLD, all that you are told to expect will surely come to pass.**

(B) by AYA

7. **Assuredly, what ye are Promised must come to pass.**

**Analysis:** Verse seven marks a new section in Muhammad Asad's translated version. Abdullah Yusuf Ali does not mark verse seven as a new section in this surah. This writer notices that Muhammad Asad seems to break a surah up into smaller portions as if to deal with clarity more closely. Abdullah Yusuf Ali has broken up this surah of fifty verse into two sections. Verse seven tells one of the Day of Judgement which is bound to come. Muhammad Asad uses "you" whereas Abdullah Yusuf Ali uses "ye" to refer to the reader, the former adhering to Modern English whereas the latter adhering to Classical English. Both translated versions use somewhat the same words to carry the meaning across. Verse seven of both versions do not differ much in meaning. They tell the believers and disbelievers to expect the promised Day to come. The Day of Judgement is bound to come.
(B) by MA

(8) Thus, [it will come to pass] when the stars are effaced,

(9) and when the sky is rent asunder,

(10) and when the mountains are scattered like dust,

(11) and when all the apostles are called together at a time appointed ..... 

(B) by AYA

8. Then when the stars
   Become dim;

9. When the heaven
   Is cleft asunder;

10. When the mountains are
   Scattered (to the winds) as dust;

11. And when the messengers
   Are (all) appointed a time

(To collect); --

Analysis: Verses eight to eleven are descriptions of the signs of the Day of Judgement.

(B) by MA

(8) Thus, [it will come to pass] when the stars are effaced,
(B) by AYA

8. Then when the stars

Become dim;

Analysis: Muhammad Asad uses the conjunction "thus" and Abdullah Yusuf Ali uses "then" to begin verse eight. "Thus" holds a formal way of presenting a logical consequence or causal concept and "then" holds a time concept or used as a substitute for adverb expressions of time. Muhammad Asad uses more forceful words than Abdullah Yusuf Ali about the stars - "effaced" and "become dim" respectively. Both the translated versions do not differ much in meaning. They want to put across the fact that the stars will disappear. It is agreed that Muhammad Asad uses a more accurate description of the stars than Abdullah Yusuf Ali. It is also mentioned that the words to describe the stars should rightfully be forceful since the rest of the verses nine to eleven have very forceful descriptions of the signs of the Day of Judgement. Verse eight of both versions do not differ much in meaning. They inform about the first sign of the Day of Judgement described in this surah. The stars will lose their shine and lustre and will disappear from the sky.

(B) by MA

(9) and when the sky is rent asunder,

(B) by AYA

9. When the heaven
Is cleft asunder;

Analysis: Muhammad Asad uses "the sky" and Abdullah Yusuf Ali uses "the heaven" to describe up above where the stars appear. The word "asunder" is used in both translated versions to put across the meaning of torn up to bits and destroyed like in a big explosion. Muhammad Asad begins verse nine with the conjunction "and" whereas Abdullah Yusuf Ali uses "when". Verse nine of both versions do not differ much in meaning. They tell what will happen to what is above us or to where the stars appear --the heavens or the sky. It will all explode.

(B) by MA

10. and when the mountains are scattered like dust,

(B) by AYA

10. When the mountains are

Scattered (to the winds) as dust;

Analysis: Similar words are used in verse ten in both translated versions. Again, Muhammad Asad uses the conjunction "and" to begin the verse whereas Abdullah Yusuf Ali uses "when" to begin the verse. In Muhammad Asad’s version, “when” appears following “and”. It normally appears without “when” repeated in the next clause. In other words, “When the sky is rent asunder and the mountains are scattered like dust.....” In Abdullah Yusuf Ali’s version, the conjunction “and” is not there to provide that smoother effect. Verse ten of both versions
do not differ much in meaning. They give the picture of the huge masses of sand (mountains) being uprooted and fly about in the wind like dust.

(B) by MA

(11) and when all the apostles are called together at a time appointed ...

(B) by AYA

11. And when the messengers
Are (all) appointed a time
(To collect); —

Analysis: Muhammad Asad begins verse eleven in the same way as Abdullah Yusuf Ali - "and when". Muhammad Asad uses "the apostles" and Abdullah Yusuf Ali uses "the messengers" to refer to the Prophets, one being a paraphrase of the other. Both translated versions use similar words to put across the same meaning. In Muhammad Asad’s versions, "when" appears again. In Abdullah Yusuf Ali’s version, the conjunction “and appears to give that cohesive effect. Verse eleven of both versions do not differ much in meaning. They say that the Prophets or Messengers who have lived and died at different times will all gather on the Day of Judgement.

(B) by MA

(12) For what day has the term [of all this] been set?

(B) by AYA

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12. For what Day are these

(Portents) deferred?

Analysis: Both translated versions ask what day do the signs in verses eight to eleven mark? Muhammad Asad uses "the term [of all this]" and Abdullah Yusuf Ali uses "these (Portents)" to mean omen or signs. Both translated versions begin with the same few words - "For what day". The letter "d" in "Day" is capitalized in Abdullah Yusuf Ali's version to reemphasize this special "Day". Verse twelve questions and verse thirteen answers in both versions. As a matter of paraphrasing, The Day of Judgement or The Day of Decision or The Day of Distinction or The Day of Sorting out, are all synonymous expressions. This verse of both versions do not differ much in meaning. They tell when the good will be separated from the evil.

(B) by MA

(13) For the Day of Distinction [between the true and the false]!

(B) by AYA

13. For the Day of Sorting out.

Analysis: Verse thirteen answers verse twelve. Muhammad Asad uses "the Day of Distinction" and Abdullah Yusuf Ali uses "the Day of Sorting Out". Both translated versions mean "the Day of Judgement". Muhammad Asad goes on to further explain this "Day of Distinction" with "[between the true and the false]!". The experts commented that
literally the Arabic word “fasl” means to sort out. Thus, in this case, both translators have translated the essence of the word. However, Muhammad Asad goes on to attempt to clarify further by adding the words “[between the true and the false]”. The experts feel his addition does make a difference in clarifying the verses and that Abdullah Yusuf Ali has left it vague. Both translated versions begin with the same few words "For the Day of ...." Verse twelve questions and verse thirteen answers in both versions and they do not differ much in meaning. They tell that The Day of Judgement is when the believers (good) will be separated from the disbelievers (evil).

(B) by MA

(14) And what could make thee conceive what that Day of Distinction will be?

(B) by AYA

14. And what will explain

To thee what is

The Day of Sorting out?

Analysis: Verse fourteen of both translated versions reach out to disbelievers to believe. This address is in a question form. Both translated versions begin verse fourteen with "And what ...." to provide cohesion. Muhammad Asad who usually adheres to Modern English has made use of “thee” to refer to the disbelievers. It gives a Classical English effect and the sound of appeal comes through. Verse fourteen
in both versions do not differ much in meaning. They appeal to the disbelievers to believe.

(B) by MA

(15) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

15. Ah Woe, that Day,

To the Rejecters of Truth!

Analysis: Verse fifteen of both translated versions is a warning to disbelievers if they continue to disbelieve. The word "woe" is used in both translated versions. According to the Oxford dictionary, woe means bitter grief. This writer feels that woe also carries a streak of disappointment in its meaning. Although this warning can sound stern, it can still carry a form of persuasive, warning tone. Muhammad Asad uses "those who give the lie to the truth!" and Abdullah Yusuf Ali uses "the Rejecters of Truth!" to mean the disbelievers. Muhammad Asad who usually adheres to Modern English has made use of "unto". It does give that Classical English effect. Abdullah Yusuf Ali who usually adheres to Classical English has made use of simply "to". In comparison, the "to" does give the Modern English effect. Furthermore, in Abdullah Yusuf Ali's versions, the word "Ah" precedes the word "woe". This gives a sadder, perhaps an even more disappointed tone to this warning. Here, this writer feels that Muhammad Asad, in his effort to provide an
interpretation rather than a literal translation, has complicated the expression to label the disbelievers. This writer further adds that Abdullah Yusuf Ali, simply but aptly labels the disbelievers—"the Rejecters of Truth". Verse fifteen of both versions do not differ much in meaning. They carry the first warning of ten repeated warnings. These warnings contain the essence of this surah. They aim to reach out to the disbelievers to turn to Allah in humility and repentance. The analysis of this first warning (in verse fifteen) provides the basis of analysis for the rest of the remaining nine same warnings throughout this surah. This writer will make a back reference to verse fifteen whenever appropriate.

(B) by MA

(16) Did We not destroy [so many of] those [sinners] of olden days? (17) And We shall let them be followed by those of later times: (18) [for] thus do We deal with such as are lost in sin.

(B) by AYA

16. Did We not destroy

The men of old.

(For their evil)?

17. So shall We make

Later (generations)
Follow them.

18. Thus do We deal

With men of sin.

Analysis: These three verses appear in one paragraph in Muhammad Asad’s translated version whereas Abdullah Yusuf Ali puts them numbered one after another. These arrangements clearly put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali.

(B) by MA

(16) Did We not destroy [so many of] those [sinners]
of olden days?

(B) by AYA

16. Did We not destroy

The men of old

(For their Evil)?

Analysis: Using the past tense, The /d/ alliteration is felt in reading this verse to plod on a reminder in a question. The /d/ in “did”, “destroy”, “olden”, “days” is felt in the pronunciation of each word. This effect is felt more so in Muhammad Asad’s version who managed to use more /d/ words without changing the meaning of the verse. Verse sixteen of both translated versions do not differ much in meaning as they tell one of "those [sinners of olden days]" by Muhammad Asad and "The men of
old (For their Evil)" by Abdullah Yusuf Ali to mean the sinners of the past who have been destroyed by God. Both translated versions start the question in verse sixteen with the same few words - "Did We not destroy ....." "We" is used to refer to God in both translated versions. "We" can either be used to be inclusive or exclusive of the listener or in this case, the reader. For this verse, "We" excludes the reader because "We" means God's doing through the Prophets, excluding the believers or disbelievers (humans). This puts across the meaning that God has been around since the beginning of time and that nothing or no one has been able to destroy or defeat God. Thus, in effect, it emphasizes further on God's everlasting strength and that we (humans) are indeed weak. Verse sixteen of both versions do not differ much in meaning. They remind all that sin and corruption will bound to lead to suffering and punishment as it happened to the sinners of the past.

(B) by MA

(17)And We shall let them be followed by those of later times:

(B) by AYA

17. So shall We make

Later (generations)

Follow them.

Analysis: Both translated versions use the future tense to show the continuity or timelessness of God's law. This same law will apply in the future.
"We" is used to refer to God in both translated versions and to exclude the reader. Verse seventeen of both versions do not differ much in meaning. They tell that as for the sinners of later times, the same, that is, suffering and punishment will befall on them as it happened to the sinners of the past.

(B) by MA

(18) [for] thus do We deal with such as are lost in sin.

(B) by AYA

18. Thus do We deal

With men of sin.

Analysis: Using the present tense, both translated versions tell that the sinners who are described as "such as are lost in sin." by Muhammad Asad and "men of sin" by Abdullah Yusuf Ali are being dealt with the same way now. This writer feels that Muhammad Asad, in his attempt of an interpretation of the expression label for sinners, has complicated the clarity of the label. Abdullah Yusuf Ali, on the other hand, in the simplicity of a literal translation, has come up with an expression label to serve its purpose- "men of sin". The "thus" used in Abdullah Yusuf Ali's version, carries the causal concept and begins a new sentence in this verse. Muhammad Asad begins the verse with the conjunction [for] to provide cohesion. The next few words - "thus do we deal with .... " are repeated in Abdullah Yusuf Ali's version. The "We" here again is a personal pronoun to include God and the Prophets, excluding
the reader. Verse eighteen of both versions do not differ much in meaning. They underscore the fact that sin and corruption prepares its own destruction.

(B) by MA

(19) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

19. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: Verse nineteen is the same warning to the disbelievers as in verse fifteen. This warning is repeated for the second time. Verse nineteen of both versions do not differ much in meaning. They call out to the disbelievers to turn to the right path. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(20) Did We not create you out of a humble fluid, (21) which We then let remain in [the womb's] firm keeping (22) for a term pre-ordained?

(B) by AYA

20. Have We not created

You from a fluid

(Held) despicable? –
21. *The which We placed*

*In a place of rest,*

*Firmly fixed,*

22. *For a period (of gestation),*  

*Determined?*

**Analysis:** Muhammad Asad writes verses twenty to twenty-two to be in one paragraph whereas Abdullah Yusuf Ali writes them numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali. These three verses do not differ much in meaning. They remind one of our humble beginnings and that none should be arrogant.

**(B) by MA**

**(20) Did We not create you out of a humble fluid,**

**(B) by AYA**

20. *Have We not created*

*You from a fluid*

*(Held) despicable? -*

**Analysis:** The past tense is used in both translated versions. Verse twenty in Muhammad Asad's version is only part of a question whereas verse twenty in Abdullah Yusuf Ali's version has already formed the whole question. "We" is used in both translated versions to refer to God,
excluding the reader, because although conception is brought about by
the act of sexual intercourse of a man and a woman, conception can
only occur if God wills it. Conception is described as "a humble fluid"
by Muhammad Asad and "a fluid (Held) despicable" by Abdullah
Yusuf Ali. Abdullah Yusuf Ali uses the word "despicable" to describe
and to humiliate humans' contribution to conception. Verse twenty of
both versions do not differ much in meaning. They aim to put man
back in his place and remind man of his humble beginnings.

(B) by MA

(21) Which We then let remain in [the womb's] firm
keeping

(B) by AYA

21. The which We placed

In a place of rest,

Firmly fixed,

Analysis: Verse twenty-one in Muhammad Asad's version still has not formed
the question. The whole question is formed with verse twenty-two.
Abdullah Yusuf Ali begins to form part of the second question in verse
twenty-one and will complete the whole question in verse twenty-two.
Muhammad Asad mentions "womb" and seems to go straight to the
point, whereas Abdullah Yusuf Ali metaphorically describes the womb
as "in a place of rest". This writer feels that through his words,
Abdullah Yusuf Ali seems to give more respect and appreciation to the
carrier of the child. Both translated versions do not differ much in meaning. They try to put across the silent, protected growth of man in his mother's womb.

(B) by MA

(22) for a term pre-ordained?

(B) by AYA

22. For a period (of gestation),

Determined?

Analysis: Muhammad Asad completes the question with verse twenty-two. Abdullah Yusuf Ali completes the other part of the second question. According to the Oxford dictionary, preordain means determined beforehand and gestation means the process of carrying and being carried in the womb between conception and birth. Again, Muhammad Asad goes straight to the point as in the previous verse and Abdullah Yusuf Ali exhibits more care and caution in his choice of words, perhaps to suit the context of mother and child. This writer adds that she prefers Abdullah Yusuf Ali’s style of language for verses twenty to twenty-two. Both translated versions do not differ much in meaning. They put across in different words the nine months and ten days that God has set for the pre-natal period. Verse twenty-two of both versions specifically points out the determined period of time in the womb which man ourselves have no control of and are unconscious about.
(B) by MA

(23) Thus have We determined [the nature of man's creation]: and excellent indeed is Our power to determine [what is to be]!

(B) by AYA

23. For We do determine

For We

Are the Best to determine (things).

Analysis: The word "determine" is used twice in both translated versions. "We" is used in both translated versions to refer to God and to exclude the reader. This writer feels that Muhammad Asad has made a difference for the sake of clarity with his additions of the words in []. Abdullah Yusuf Ali, on the other hand, in his attempt to clarify by adding "(things)", has still left it vague. Both translated versions put across the same effect of meaning that God determines the life and death of man and thus God will rightfully determine life after the Day of Judgement. Verse twenty-three of both versions do not differ much in meaning. They confirm that Allah is the rightful Determiner of life and death.

(B) by MA

(24) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

24. Ah woe, that Day!
To the Rejecters of Truth!

Analysis: Verse twenty-four is the same warning to the disbelievers. This warning is repeated for the third time. In Abdullah Yusuf Ali's version, there is a slight punctuation difference in that after the word Day, there is an exclamation mark - "Day!" whereas the other times when this warning is repeated, the word Day is followed by a comma - "Day,"
Verse twenty-four of both versions do not differ much in meaning. They call out to the disbelievers to prepare for the Day of Judgement. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(25) Have We not caused the earth to hold within itself (26) the living and the dead? - (27) and have We not set on it proud, firm mountains, and given you sweet water to drink?

(B) by AYA

25. Have We not made

The earth (as a place)

To draw together.

26. The living and the dead,
27. And made therein

Mountains standing firm,

Lofty (in statue);

And provided for you

Water sweet (and wholesome)?

Analysis: Muhammad Asad puts verses twenty-five to twenty-seven in one paragraph whereas Abdullah Yusuf Ali puts the verses numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali. Verses twenty-five to twenty-seven of both translated versions do not differ much in meaning. They describe what God has let man see for himself which should help man to appreciate His creations and acknowledge His existence.

(B) by MA

(25) Have We not caused the earth to hold within itself

(B) by AYA

25. Have We not made

The earth (as a place)

To draw together

Analysis: Verse twenty-five is in the past tense in both translated versions. "We" is used in both translated versions to refer to God and to exclude the reader. Verse twenty-five is part of a question in both translated
versions and start the question with the same few words - "Have We not .....". The "caused" and "made" in Muhammad Asad's version and Abdullah Yusuf Ali's version respectively, are used in a passive structure. Because they are used in a question, it is not as clear as if they are put in this way- We have caused..... and We have made....Verse twenty-five of both versions do not differ much in meaning. They remind man to look at the earth as a place where both life and death happen, one leading to the other.

**B) by MA**

(26) the living and the dead?

**B) by AYA**

26. The living and the dead,

**Analysis:** Muhammad Asad forms the question in verse twenty-six whereas Abdullah Yusuf Ali forms the question only in verse twenty-seven. Both translated versions have used exactly the same words in verse twenty - six. Verse twenty-six of both versions do not differ much in meaning. They look again at both life and death happening on earth.

**B) by MA**

(27) and have We not set on it proud, firm mountains,

and given you sweet water to drink?

**B) by AYA**

27. And made therein

Mountains standing firm,
Lofty (in stature);

And provided for you

Water sweet (and wholesome)?

Analysis: Muhammad Asad begins verse twenty-seven with the conjunction "and" to form the second question in this paragraph. Abdullah Yusuf Ali completes his only question in verses twenty-five to twenty-seven and also begins verse twenty-seven with the conjunction "and". Rhyme occurs in the second line - "firm" and last line - "wholesome" in verse twenty-seven in Abdullah Yusuf Ali's version. Both translated versions describe the mountains that God has created as "firm" mountains to denote hardness, solid, rock mountains. The high altitude of these mountains is described as "proud" by means of using the description of an attitude or behaviour by Muhammad Asad and "Lofty (in stature) by means of using the description of a physique by Abdullah Yusuf Ali. God has given man sweet water from these mountains in form of rivers and springs to drink. Verse twenty-seven of both versions do not differ much in meaning. They bring to light the fact that something as dead as mountains is able to function on earth to produce sweet, pure water for man who is alive to drink and to keep man alive.
(B) by MA

(28) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

28. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the fourth time in both translated versions. Verse twenty-eight of both versions do not differ much in meaning. They call out to disbelievers to approach the right path and repent in humility. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(29) GO ON towards that [resurrection] which you were wont to call a lie!

(B) by AYA

29. (It will be said:)

"Depart ye to that
Which ye used to reject
As false!

Analysis: Verse twenty-nine marks a new section in Muhammad Asad's version. Abdullah Yusuf Ali does not mark the above verse as a new section. Both translated versions address the disbelievers to tell them what awaits them if they continue to deny the truth. "You" is used to refer
to the disbelievers in Muhammad Asad's version and "ye" is used to refer to the disbelievers in Abdullah Yusuf Ali's version, the former adhering to Modern English and the latter adhering to Classical English. Muhammad Asad attempts to clarify with "[resurrection]" which does make a difference. Abdullah Yusuf Ali adds "(It will be said)" before the opening of a speech but this writer feels his addition is redundant. Verse twenty-nine is not in speech form in Muhammad Asad's version whereas in Abdullah Yusuf Ali's version, verse twenty-nine is in speech form. Verse twenty-nine of both versions do not differ much in meaning. They tell the disbelievers that their destination is Hell if they continue to reject the Truth.

(B) by MA

(30) Go on towards the threelfold shadow(31) that will offer no [cooling] shade and will be of no avail against the flame (32) which - behold! will throw up sparks like [burning] logs, (33) like giant fiery ropes!

(B) by AYA

30. "Depart ye to a shadow

(Of smoke ascending)

In three columns,

31. "(Which yields) no shade

Of coolness, and is
Of no use against
The fierce Blaze.

32. "Indeed it throws about
  Sparks (huge) as Forts,

33. "As if there were
  (A string of) yellow camels
  (Marching swiftly)."

Analysis: Muhammad Asad puts verses thirty to thirty-three in one paragraph whereas Abdullah Yusuf Ali puts them numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali. Verses twenty-nine to thirty-three are not in speech form in Muhammad Asad's version whereas in Abdullah Yusuf Ali's version, these verses are in speech form.

(B) by MA

(30) Go on towards the threesfold shadow

(B) by AYA

30. "Depart ye to a Shadow
  (Of smoke Ascending)
   In three columns,
Both translated versions use the word "shadow" which the sinners will see in hell. Abdullah Yusuf Ali describes it further - "Shadow (of smoke ascending)". Muhammad Asad, on other hand, makes no mention of smoke. Both translated versions mention the number three but in different ways - "threefold shadow" by Muhammad Asad and "three columns" by Abdullah Yusuf Ali. According to the Oxford dictionary, column means a vertical, cylindrical mass of liquid or vapour and shadow means a dark figure projected by something or someone intercepting rays of light. Given this, this writer feels that "columns" in Abdullah Yusuf Ali’s version adds more information by giving shape to the smoke. On the other hand, with the use of "shadows", both versions manage to give that dark, scary, mysterious effect. Verse thirty of both versions do not differ much in meaning. They give a picture of Hell as a burning, hot, dark place fogged up with smoke.

(B) by MA

(31) Will offer no [cooling] shades and will be of no avail against the flame

(B) by AYA

31. "(Which yields) no shade

Of coolness, and is

Of no use against

The fierce Blaze.
Analysis: Similar words are used in both translated versions - "no [cooling] shade" by Muhammad Asad and "no shade of coolness" by Abdullah Yusuf Ali. The fire in Hell is described as "the flame" in Muhammad Asad's version and "the fierce Blaze" in Abdullah Yusuf Ali's version. Both translated versions are clear in meaning but use different expressions - "offer" in Muhammad Asad's version and "yields" in Abdullah Yusuf Ali's version, "of no avail" in Muhammad Asad's version and "of no use" in Abdullah Yusuf Ali's version. Verse thirty-one of both versions do not differ much in meaning. They tell more about Hell which has shadows that offer no coolness, comfort or shade.

(B) by MA

(32) which- behold! will throw up sparks like
[burning] logs,

(B) by AYA

32. "Indeed it throws about

Sparks (huge) as Forts,

Analysis: Both translated versions use metaphors to describe the sparks - "like [burning] logs" in Muhammad Asad's version and "(huge) as Forts" in Abdullah Yusuf Ali's version. Both translated versions use idioms to describe the effect of the sparks bursting into the air - "throw up" in Muhammad Asad's version and "throws about" in Abdullah Yusuf Ali's version. "Up" gives Muhammad Asad's description height whereas "about" is more vague, it could mean everywhere-up, down

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and sideways in Abdullah Yusuf Ali's version. Verse thirty-two of both versions do not differ much in meaning. They describe the size of the huge sparks in Hell continuously bursting into the air.

(B) by MA

33) like giant fiery ropes

(B) by AYA

33. "As if there were

(A string of) yellow camels

(Marching swiftly)."

Analysis: Both translated versions continue to describe the fire in Hell by using different metaphors - "like giant fiery ropes" in Muhammad Asad's version and "As if there were (A string of) yellow camels (Marching swiftly)." in Abdullah Yusuf Ali's version. This writer questions the fact that verses twenty-nine to thirty-three do not appear in speech form in Muhammad Asad's version whereas they appear to be in speech form in Abdullah Yusuf Ali's version. The answer to this varies in opinion. It is said with certainty by one expert that these verses are not in speech form and it is also said with certainty by another expert that these verses are all in speech form in the original Quran. This writer happens to be more inclined to think that verses thirty and thirty-one are God's speech. But verses thirty-two and thirty-three, where the sparks are described, are not in speech form. This writer feels this way because in verses forty-one to forty-three,
when Paradise was mentioned, God's speech does not include the
description of Paradise. Similarly, this writer feels that God's speech
does not include the description of the sparks in Hell. For all the
description in verses thirty to thirty-three, the experts agree that
Muhammad Asad has presented more accurate descriptions. Verse
thirty-three of both versions do not differ much in meaning. They
continue to describe the huge sparks. This time giving them colour and
shape.

(B) by MA

(34) Woe on that Day unto those who give the lie to
the truth - (35) that Day on which they will not [be able
to] utter a word, (36) nor be allowed to proffer excuses!

(B) by AYA

34. Ah woe, that Day,

To the Rejecters of Truth!

35. That will be a Day

When they shall not

Be able to speak,

36. Nor will it be

Open to them

To put forth pleas.
Analysis: Muhammad Asad puts verses thirty-four to thirty-six in one paragraph whereas Abdullah Yusuf Ali puts the verses numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali.

(B) by MA

(34) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

34. Ah woe, that Day, To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the fifth time. Verse thirty-four of both versions do not differ much in meaning. They call out to disbelievers to believe and prepare for the Day of Judgement that is bound to come. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(35) that Day on which they will not [be able to] utter a word,

(B) by AYA

35. That will be a Day When they shall not Be able to speak,
Analysis: Both translated versions use similar word - "not [be able to] utter a word" in Muhammad Asad's version and "not Be able to speak" in Abdullah Yusuf Ali's version. The addition in Muhammad Asad's version in [ ] makes a lot of difference in explaining that the sinners will not utter a word, not because they do not want to but because God will not let them. Abdullah Yusuf Ali, on the other hand, manages to put this across without any extra help. Both translated versions begin verse thirty-five with "that". Verse thirty-five of both versions do not differ much in meaning. They tell that excuses will not be entertained.

(B) by MA

(36) nor be allowed to proffer excuses!

(B) by AYA

36. Nor will it be

Open to them

To put forth pleas.

Analysis: Both translated versions begin with the conjunction "nor". Different expressions are used - "to proffer excuses!" in Muhammad Asad's version and "to put forth pleas" in Abdullah Yusuf Ali's version. According to the Oxford dictionary, proffer means to give and excuses is commonly used for reasons to defend oneself. In Abdullah Yusuf Ali's version, "pleas" is used to mean the defence for more serious offences. "Pleas" is usually used in the court of law and thus, Abdullah Yusuf Ali has used the language of the law in this instance. Verse
thirty-six of both versions do not differ much in meaning. They further
tell that there will be no opportunity for pleas.

(B) by MA

(37) Woe on that Day unto those who give the lie to
the truth - (38) that Day of Distinction [between the true
and the false, when they will be told]: "We have brought
you together with those [sinners] of olden times; (39) and
if you [think that you] have a subterfuge left, try to outwit
Me!"

(B) by AYA

37. Ah woe, that Day,

To the Rejecters of Truth!

38. That will be a Day

Of Sorting Out! We shall

Gather you together

And those before (you)!

39. Now, if ye have

A trick (or plot),

Use it against Me!

Analysis: Muhammad Asad puts verses thirty-seven to thirty-nine to form one
paragraph whereas Abdullah Yusuf Ali puts them numbered one after
another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali.

(B) by MA

(37) Woe on that Day unto those who give the lie to the truth -

(B) by AYA

37. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the sixth time. Verse thirty-seven of both versions do not differ much in meaning. They call out to disbelievers to turn to Allah in humility and repent. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(38) that Day of Distinction [between the true and the false, when they will be told]; "We have brought you together with those [sinners] of olden times;

(B) by AYA

38. That will be a Day

Of Sorting Out! We shall

Gather you together

And those before (you)!

Analysis: Both translated versions use "We" to refer to God, excluding the reader. In Muhammad Asad's version, "you" to refer to the
disbelievers, adhering to Modern English. Abdullah Yusuf Ali, on the other hand, does not adhere to Classical English in this instance with the use of "you", aiming to separate one from his ancestors. The Day of Judgement is described as "Day of Distinction" in Muhammad Asad's version and "Day of Sorting out" in Abdullah Yusuf Ali's version. Although one is a paraphrase of the other, the experts have commented that in this instance, Abdullah Yusuf Ali's description of "Day of Sorting out" is a literal translation and Muhammad Asad has provided a more of an interpretation. The translators use different expressions to mean one's ancestors who have sinned before and who have been destroyed—"those sinners of olden times" and "those before (you)". The experts commented that Muhammad Asad's expression provides a clearer explanation. Muhammad Asad indicated the opening of a speech to be continued throughout verse thirty-nine. Abdullah Yusuf Ali does not mark any speech form in verses thirty-eight and thirty-nine. Verse thirty-eight of both versions do not differ much in meaning. They tell that even with all the wisdom one and one's ancestors possess, all put together, cannot defeat Allah and His plan and His wisdom.

(B) by MA

(39) and if you [think that you] have a subterfuge left,

try to outwit Me!"
39. Now, if ye have

A trick (or plot),

Use it against Me!

Analysis: Muhammad Asad uses "you" to refer to the disbelievers in verses thirty-eight and thirty-nine, adhering to Modern English. Abdullah Yusuf Ali uses "you" to refer to the disbelievers in verse thirty-eight, making a distinction between one and his ancestors and "ye" to refer to the disbelievers in verse thirty-nine, adhering to Classical English. Different expressions are used - "Subterfuge" in Muhammad Asad's version and "A trick (or plot)" in Abdullah Yusuf Ali's version. According to the Oxford dictionary, subterfuge means to avoid blame or defeat by lying or deceit which means that Abdullah Yusuf Ali used more common words in this verse- "a trick (or plot)". Muhammad Asad uses "outwit Me!" and Abdullah Yusuf Ali uses "Use it against Me!". "Me" refers to God and aims to evoke a formal tone. Verse thirty-eight and thirty-nine appear in speech form in Muhammad Asad's version whereas in Abdullah Yusuf Ali's version the verses do not appear in speech form. The experts agree that these two verses should appear in speech form and that Muhammad Asad gives a better translation for verses thirty-eight and thirty-nine. Verse thirty-nine of both versions do not differ much in meaning. They challenge man to try to defeat Allah.
(B) by MA

(40) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

40. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the seventh time. Verse forty of both versions do not differ much in meaning. They call out to disbelievers to prepare for the Day of Judgement. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(41) [AS AGAINST this,] behold, the God-conscious shall dwell amidst [cooling] shades and springs, (42) and [partake of] whatever fruit they may desire; (43) [and they will be told:] "Eat and drink in good cheer in return for what you did [in life]!"

(B) by AYA

SECTION 2

41. As to the Righteous,

They shall be amidst (Cool) shades and springs

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(Of water).

42. And (they shall have)

Fruits, - all they desire.

43. "Eat ye and drink ye

To your heart's content:

For that ye worked

(Righteousness).

Analysis: Muhammad Asad puts verses forty-one to forty-three to form one paragraph. Abdullah Yusuf Ali puts them numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali. Verse forty-one marks a new section in Muhammad Asad's version. Verse forty-one marks the beginning of Section 2 in Abdullah Yusuf Ali's version.

(B) by MA

(41) [AS AGAINST this.] behold, the God-conscious

shall dwell amidst [cooling] shades and springs,

(B) by AYA

41. As to the Righteous,

They shall be amidst

(Cool) shades and springs

(Of water).

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Both translated versions begin verse forty-one with "as". In other words, as opposed to the sinners, the believers are promised "[cooling] shades and springs" in Muhammad Asad's version and "(Cool) shades and springs (of water)" in Abdullah Yusuf Ali's versions. Verse forty-one of both versions do not differ much in meaning. They show the contrast of sinners in Hell and the righteous in Paradise with cooling shades and springs.

(B) by MA

(42) and [partake of] whatever fruit they may desire;

(B) by AYA

42. And (they shall have)

Fruits, - all they desire.

Both translated versions begin with the conjunction "and" to provide cohesion. Both translators attempt to clarify further. Muhammad Asad used "[partake of]" to emphasize the abundance of fruits; the righteous will not be able to consume all the fruits available instead they will consume only part of all the fruits that they desire to consume. Abdullah Yusuf Ali translates this more literally. Basically, similar words are used in verse forty-two for both translated versions. Verse forty-two of both versions do not differ much in meaning. They tell that the righteous will further be rewarded with an abundance of fruits.
(B) by MA

(43) [and they will be told:] "Eat and drink in good cheer in return for what you did [in life]!"

(B) by AYA

43. "Eat ye and drink ye

To your heart's content:

For that ye worked

(Righteousness).

Analysis: Muhammad Asad uses "you" to refer to the believers, adhering to Modern English whereas Abdullah Yusuf Ali uses "ye" to refer to the believers, adhering to Classical English. Both translated version are in speech form for verse forty-three however, Abdullah Yusuf Ali's version does not mark the closing of the speech at the end of verse forty-three. Different vocabulary is used - "in good cheer" by Muhammad Asad and "to your heart's content" by Abdullah Yusuf Ali; both translators try to capture the inner feelings by these words. The experts agree that Abdullah Yusuf Ali's version should have marked the closing of the speech at the end of verse forty-three. Verse forty-three of both versions do not differ much in meaning. They tell that as a symbolism of the joys of paradise, the righteous are left to eat and drink as much as they desire.
(B) by MA

(44) Thus, behold, do We reward the doers of good;

(45) [but] woe on that Day unto those who give the lie to the truth!

(B) by AYA

44. Thus do We certainly

Reward the Doers of Good.

45. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: Muhammad Asad's version puts verses forty-four and forty-five to form one paragraph. Abdullah Yusuf Ali puts them numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali.

(B) by MA

(44) Thus, behold, do We reward the doers of good;

(B) by AYA

44. Thus do We certainly

Reward the Doers of Good.

Analysis: Both translated versions begin verse forty-four with the conjunction "Thus" to carry the causal concept in a formal way. "We" is used to refer to God and to exclude the reader in both translated versions. Basically, both translated versions use exactly the same words in this
verse and do not differ much in meaning. This verse underscores the way the believers will surely be rewarded. Verse forty-four of both versions carry the fact that the righteous will indeed be rewarded.

(B) by MA

(45) [but] woe on that Day unto those who give the lie to the truth!

(B) by AYA

45. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the eighth time. Muhammad Asad uses the conjunction "[but]" to begin this verse. Verse forty-five of both versions do not differ much in meaning. They call out to disbelievers to turn to Allah for repentance. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(46) EAT [your fill] and enjoy your life for a little while, O you who are lost in sin! (47) [But] woe on that Day unto those who give the lie to the truth,(48) and when they are told, "Bow down [before God]", do not bow down: (49) woe on that Day unto those who give the lie to the truth!
46. (O ye Unjust!)

Eat ye and enjoy yourselves

(But) a little while,

For that ye are Sinners.

47. Ah woe, that Day,

To the Rejecters of Truth!

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

49. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: In Muhammad Asad's version, verse forty-six marks a new section and verses forty-six to forty-nine are put in one paragraph. Abdullah Yusuf Ali puts the verses numbered one after another. These arrangements put forth the narrative prosaic style of Muhammad Asad and the poetic-like style of Abdullah Yusuf Ali.

(B) by MA

(46) EAT [your fill] and enjoy your life for a little while,

O you who are lost in sin!
(B) by AYA

46. (O ye Unjust!)

*Eat ye and enjoy yourselves*

*(But) a little while,*

*For that ye are Sinners.*

**Analysis:** Muhammad Asad address the disbelievers as "O you who are lost in sin!" whereas Abdullah Yusuf Ali uses "O ye Unjust!" to address the disbelievers. The order in which the words appear differs in the two translated versions. Muhammad Asad addresses the disbelievers later in the verse whereas Abdullah Yusuf Ali addresses the disbelievers at the beginning of the verse. This writer feels that Muhammad Asad manages to say it all in one go — in address and explanation at the end of the verse. Abdullah Yusuf Ali, on the other hand, calls the disbelievers "unjust" in the beginning and later calls them sinners at the end of the verse. Verse forty-six of both versions do not differ much in meaning. They tell that the reward for the righteous is continuous contentment in this life and in the hereafter but the sinners will suffer and be punished when all good things will come to an evil end.

(B) by MA

(47) *[But] woe on that Day unto those who give the lie to the truth,*

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(B) by AYA

47. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the ninth time. Muhammad Asad begins this verse with the conjunction "[But]". Verse forty-seven of both versions do not differ much in meaning. They call out to disbelievers to prepare for the Day that is bound to come. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(48) and when they are told, "Bow down [before God]", do not bow down:

(B) by AYA

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

Analysis: Both translated versions have speech in them - "Bow down [before God]" in Muhammad Asad's version and "Prostrate yourselves!" in Abdullah Yusuf Ali's version. Muhammad Asad uses more common words "bow down" and attempts to clarify further by using [ before God]. Abdullah Yusuf Ali, on the other hand, uses "prostrate" which is a word usually used only in the context of performance in prayers. Verse forty-eight of both versions do not differ much in meaning. They
tell that the disbelievers refuse to prostrate in humility for forgiveness and repentance towards Allah.

(B) by MA

(49) Woe on that Day unto those who give the lie to the truth!

(B) by AYA

49. Ah woe, that Day,

To the Rejecters of Truth!

Analysis: This warning to the disbelievers is repeated for the tenth and last time. Verse forty-nine do not differ much in meaning. They call out to disbelievers to seek repentance toward Allah in preparation for the Day of Judgement. (Refer to verse fifteen for a more complete analysis)

(B) by MA

(50) In what other tiding, then, will they, after this, believe?

(B) by AYA

50. Then what Message,

After that,

Will they believe in?

Analysis: In Muhammad Asad's version, verse fifty appears in a new paragraph alone. In Abdullah Yusuf Ali's version, verse fifty is the last numbered verse. The conjunction "then" appears in the middle of the verse fifty Muhammad Asad's version whereas "then" appears to begin verse fifty
in Abdullah Yusuf Ali's version. The "then" provides cohesion and carries the time concept. Both translated versions end with a question. "They" is used to refer to the disbelievers in both translated versions. Verse fifty of both versions do not differ much in meaning. They question what then would the disbelievers accept or believe in if not the Guidance from the Quran.

6.4 A COMPARATIVE STUDY OF THE TWO SETS OF MEDINAN AND MECCAN SURAH

In Chapter 6, the two sets of Medinan and Meccan surah from the two versions of the English language translations of the meaning of the Quran by Muhammad Asad and Abdullah Yusuf Ali were compared with the help of two experts in the field of linguistics in English and Arabic. The sixty-first surah, As-Saff translated by Muhammad Asad and Abdullah Yusuf Ali was marked (A) by MA and (A) by AYA respectively. The seventy-seventh surah, Al-Mursalat translated by Muhammad Asad and Abdullah Yusuf Ali was marked (B) by MA and (B) by AYA respectively. Similarities and differences were found. Some examples of the differences found are as follows:

i) The arrangement of the verses. In Muhammad Asad's version, the verses are arranged in paragraph form whereas Abdullah Yusuf Ali's arrangement of verses are numbered one after another with capital letters in the beginning of each line. For example, in verses two and three of the sixty-first surah, As - Saff,
(A) by MA

(2) O YOU who have attained to faith! Why do say one
thing and do another? (3) Most loathsome is it in the
sight of God that you say what you do not do!

(A) by AYA

2. O ye who believe
Why say ye that
Which ye do not?

3. Grievously hateful is it
In the sight of Allah
That ye say that
Which ye do not.

ii) For the sixty-first surah, As-Saff, Muhammad Asad translated the title
of the surah, As-Saff, to be “The Ranks” whereas Abdullah Yusuf Ali
translated As-Saff to be “Battle Array”.

The experts' opinions differ as to which title is appropriate or closest to the
original meaning of the title, As-Saff. ‘The Ranks” by Muhammad Asad is said to be
suitable since it describes layers, hierarchy or strata of people whereas “The Ranks”
by Muhammad Asad is also said to be not suitable because it is too vague. It could
describe academic rank, social rank and so on. “Battle Array” by Abdullah Yusuf Ali
is direct and to the point because it describes the soldiers arrangement in warfare.

The experts feel that "Allah" should be used in translated versions of the meaning of the Quran in any language instead of "God".

iv) Different vocabulary is used in the two versions to describe the children of Isreal. For example, in verse five of the sixty-first surah, As-Saff.

(A) by MA

(5)..... *And so, When they swerved from the right way, God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.*

(A) by AYA

5..... *Then when they went wrong,*

*Allah let their hearts go wrong.*

*For Allah guides not those*

*Who are rebellious transgressors.*

Different vocabulary is used to describe the disbelieving children of Israel - "iniquitous folk" by Muhammad Asad and "rebellious transgressors" by Abdullah Yusuf Ali. According to the Websters' dictionary, "iniquitous" means wicked and carries a streak of cruelty in the meaning whereas "rebellious transgressors" means those who break the law. The experts have differing opinions as to which meaning is closer to the original meaning in the Quran. It is said that "iniquitous folk" is closer
and yet it is also said that "rebellious transgressors" is closer to the original meaning in the Quran.

v) In the seventy-seventh surah, Al-Mursalat, Muhammad Asad uses more forceful words than Abdullah Yusuf Ali in the description of the stars as one of the signs of the Day of Judgement.

(B) by MA

(8) Thus, [it will come to pass] when the stars are effaced,

(9) And when the sky is rent asunder,

(10) And when the mountains are scattered like dust

(11) And when all the apostles are called together at the time appointed........

(B) by AYA

8. Then when the stars

Become dim;

9. When the heaven

Is cleft asunder

10. When the mountains are

Scattered (to the winds) as dust;

11. And when the messengers
Are (all) appointed a time

(To collect);

Muhammad Asad uses more forceful words than Abdullah Yusuf Ali in verse eight when describing the stars - "effaced" and "become dim" respectively. Both the translated versions want to put across the fact that the stars will disappear.

The experts agree that Muhammad Asad uses a more accurate description of the stars than Abdullah Yusuf Ali. They also mentioned that the words used to describe the rest of the verses nine to eleven have very forceful descriptions of the signs of the Day of Judgement.

Some examples of the similarities found are as follows:

i) The same word "solid" is used in both translated versions. In the fourth verse of the sixty-first surah, As-Saff, the word "solid" is used.

(A) by MA

(4) Verily, God loves [only] those who fight in his cause in [solid] ranks, as though they were building form and compact.

(A) by AYA

4. Truly Allah loves those

Who fight in his Cause

In battle array, as if

They were a solid

Cemented structure.
The word "solid" is used in both translated versions but at different junctures of verse four. Muhammad Asad uses "solid" to describe "[solid] ranks" and Abdullah Yusuf Ali uses "solid" to describe "solid cemented structure". Both translated versions describe the arrangement of soldiers in warfare.

ii) Both translated versions use basically similar words of description of Paradise. In verse twelve of the sixty first surah, As -Saff, Paradise is described.

(A) by MA

(12) [If you do so,] He will forgive you your sins, and [in the life to come] He will admit you into gardens through which running waters flow and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!

(A) by AYA

12. He will forgive you

Your sins, and admit you

To Gardens beneath which

Rivers flow, and to beautiful

Mansions in Gardens

Of Eternity: that is indeed

The supreme Triumph.

Both translated versions use basically a similar description of Paradise - "running waters flow" by Muhammad Asad and "rivers flow" by Abdullah Yusuf

iii) Both translated versions repeat the warnings to the disbelievers ten times in surah Al - Mursalat.

(B) by MA

(34) woe on that Day into those who give the lie to the truth!

(B) by AYA

34. Al woe, that Day,

To the Rejecters of truth!

Verse thirty-four is a warning to the disbelievers which is repeated for the fifth time. This similar warning is repeated ten times throughout the whole surah. The repetitions of this warning occur in verses fifteen, nineteen, twenty-four, twenty-eight, thirty-four, thirty-seven, forty, forty-five, forty-seven and forty-nine. These warnings call out to the disbelievers to turn to Allah in humility and repentance in preparation for the Day of Judgement that is bound to come.

With regards to language and style variation, the language of the set of Medinan and Meccan surah from The Message of the Quran - English language translation of the meaning of the Quran by Muhammad Asad is generally found to be Modern English, adult, religious - class, educated language. The language of the same set of Medinan and Meccan surah from The Holy Quran - English language translation of the meaning of the Quran by Abdullah Yusuf Ali is generally found to be Classical English, adult, religious- class, educated language.
For example, in verse seven of surah As-Saff,

(A) by MA

(7) And who could be more wicked than one who
invents [such] a lie about [a message from] God, seeing
that he is [but] being called to self-surrender unto Him?

But God does not bestow His guidance upon evil-
doing folk.

(A) by AYA

7. Who doth greater wrong

Than one who forges

Falsehood against Allah,

Ever as he is being invited

To Islam? And Allah

Guides not those

Who do wrong.

The use of “doth” in verse seven in (A) by AYA gives the Classical English effect.

For example, in verse seven of surah Al-Mursalat,

(B) by MA

(7) BEHOLD, all that you are told to expect will surely

come to pass.

(B) by AYA

7. Assuredly, what ye are

Promised must come to pass.

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The use of “ye” in (B) by AYA gives the Classical effect and the use of “you” in (B) by MA gives the Modern English effect.

The medium of the two sets of Medinan and Meccan surah from the two versions of the English language translations of the meaning of the Quran is written language but they contain some representations of spoken language. For example, in verse six of surah As-Saff,

(A) by MA

(6) And [this happened, too,] when Jesus, the son of Mary, said: "O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad."

But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: "this [alleged message of his] is [nothing but] spellbinding eloquence!"

(A) by AYA

6. And remember, Jesus,

The son of Mary, said:

"O Children of Israel!

I am the messenger of Allah

(Sent) to you, confirming
The Taurat (which came)
Before me, and giving
Glad Tidings of a messenger
To come after me,
Whose name shall be Ahmad"
But when he came to them
With Clear Signs,
They said, "This is
Evident sorcery!"

Verse six contains the speeches of Prophet Jesus and the children of Israel.

For example in verse forty-eight of surah Al-Mursalat,

(B) by MA

(48) and when they are told, "Bow down [before
God]", do not bow down:

(B) by AYA

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

Verse forty-eight of surah Al-Mursalat contains the speech of command directed to the disbelievers.

The tenor of the two sets of surah from the two versions is generally formal. However, there were instances where the tenor became informal, impolite. For example, in verse six of surah As-Saff,
(A) by MA

(6) And [this happened, too,] when Jesus, the son of Mary, said: "O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad."

But when he [whose coming Jesus had foretold] came unto them with all evidence of the truth, they said: "this [alleged message of his] is [nothing but] spellbinding eloquence!"

(A) by AYA

6. And remember, Jesus,

The son of Mary, said:

" O Children of Israel!

I am the messenger of Allah

(Sent) to you, confirming

The Taurat (which came)

Before me, and giving

Glad Tidings of a messenger

To come after me,

Whose name shall be Ahmad"

But when he came to them
With Clear Signs,

They said, "This is

Evident sorcery!"

The children of Israel called the message that Prophet Jesus had brought to be "spellbinding eloquence" in (A) by MA and "evident sorcery" in (A) by AYA. In this instance, the tenor becomes informal, impolite. For example, in verse forty-eight of surah Al-Mursalat,

(B) by MA

(48)and when they are told, "Bow down [before God]", do not bow down:

(B) by AYA

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

The tenor in verse forty-eight involves impoliteness in the disobedience on the disbelievers' part because the disbelievers did not comply with the order to prostrate before God.

The domain of language in verse forty-eight (above) in (B) by AYA is using the language of religion and consequently, the language of instruction in religion with the word "prostrate".

The domain of language in verse thirty-six in (B) by AYA is using the language of the law with the word "pleas". For example, in verse thirty-six,
(B) by MA

(36) **nor be allowed to proffer excuses!**

(B) by AYA

36. **Nor will it be**

*Open to them*

*To put forth pleas.*

The domain is generally the language of instruction calling out for all to believe in Allah, His Messengers and the Day of Judgement. For example, in verse eleven of surah As-Saff,

(A) by MA

(11) **You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives! this is for your own good - if you but knew it!**

(A) by AYA

11. **That ye believe in Allah**

*And His Messenger, and that Ye strive (your utmost)*

*In the Cause of Allah, With your wealth And your persons: That will be best for you, If ye but knew!*

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Verse eleven of surah As-Saff carries the language of instruction. For example, in verse forty-nine of surah Al-Mursalat,

(B) by MA

(49) **Woe on that Day unto those who give the lie to the truth!**

(B) by AYA

49. *Ah woe, that Day,*

*To the Rejecters of Truth!*

This warning to the disbelievers is repeated for the tenth and last time.

Verse forty-nine carries the language of instruction in calling out to disbelievers to seek repentance toward Allah in preparation for the Day of Judgement.

In both versions, there is accessibility in the language used especially in the descriptions of Paradise and Hell. For example in verse twelve of surah As-Saff,

(A) by MA

(12)[*If you do so,*] *He will forgive you your sins, and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!*

(A) by AYA

12. *He will forgive you*

*Your sins, and admit you*
To Gardens beneath which
Rivers flow, and to beautiful
Mansions in Gardens
Of Eternity: that is indeed
The supreme Triumph.

The words used in verse twelve of surah Al-Saff to describe Paradise in both versions are accessible to the reader and are familiar to the reader to help create a clear picture of Paradise. For example, in verses thirty to thirty-three of surah Al-Mursalat,

(B) by MA

(30) Go on towards the threefold shadow (31) that will offer no [cooling] shade and will be of no avail against the flame (32) which - behold! will throw up sparks like [burning] logs, (33) like giant fiery ropes!

(B) by AYA

30. "Depart ye to a shadow
(Of smoke ascending)
In three columns,

31. "(Which yields) no shade
Of coolness, and is
Of no use against
The fierce Blaze.

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32. "Indeed it throws about

Sparks (huge) as Forts,

33. "As if there were

(A string of) yellow camels

(Marching swiftly)."

Verses thirty to thirty-three carry the descriptions of Hell. The words used are accessible to the reader to help create a clear picture of Hell.
6.5 THE USE OF EXEMPLARY SURAH IN
THE TEACHING OF LITERATURE

6.5.1 BACKGROUND

This study seeks to explore the possibility of using extracts of selected surah from both versions of the English language translations of the meaning of the Quran by Muhammad Asad and Abdullah Yusuf Ali. These extracts will be applied in a literature classroom situation.

The task of a literature teacher is to provide a text and to get the student to explore the text in order to establish an understanding of the text. To test the students' understanding of the text, the teacher goes about making it problematic for the students to see beyond what is written. This involves asking questions which need conclusions to be drawn and how the text differs from conventional ways of a description.

This study attempts to take extracts of Surah As-Saff and Al-Mursalat from The Message of the Quran -English language translation of the meaning of the Quran by Muhammad Asad and The Holy Quran -English language translation of the meaning of the Quran by Abdullah Yusuf Ali and use these extracts as literary texts. Exercises for literary understanding are then devised to show how these extracts may be used in the literature classroom.
6.5.2 EXERCISE 1

Verses twelve and thirteen of Surah As-Saff (A) by MA are used for the first exercise.

If you do so, He will forgive you your sins, and in the life to come will admit you into gardens through which running waters flow, and into goodly mansions in those gardens of perpetual bliss: that will be the triumph supreme!

And withal, He will grant you yet another thing that you dearly love: Succour from God in this world, and a victory soon to come: and thereof, O Prophet, give thou a glad tiding to all who believe.

Q1 Where would you find a description of this kind?

Q2 What do you think it is describing?

Q3 What do you think you would have to do to get what is described above?

Q4 Can you guess the meaning of the word "succour" just by reading the two paragraphs above?

6.5.3 EXERCISE 2

Verses two and three of Surah As-Saff (A) by AYA are used for the second exercise.
O ye who believe!

Why say ye that

Which ye do not?

Grievously hateful is it

In the sight of Allah

That ye say that

Which ye do not.

Q1 Explain in your own words what the question means in lines 2 and 3.

Q2 Why do you think it is hateful in the sight of God that "ye say that which ye do not"?

6.5.4 EXERCISE 3

Verses seven to thirteen of Surah Al - Mursalat (B) by MA are used for the third exercise.

Behold all that you are told to expect will surely come to pass.

Thus, it will come to pass when the stars are effaced, and when the sky is rent asunder,

and when the mountains are scattered like dust,

and when all the apostles are called together at a time appointed ...

For what day has the term of all this been set?
For the Day of Distinction between the true and the false!

Q1 Have you been told of this Day?

Q2 What have you been told to expect after death?

Q3 Can you guess the meanings of the words "effaced" and "asunder" just by reading the above verses?

Q4 What is the connection of these: the stars, the sky, the mountains and the apostles?

6.5.5 EXERCISE 4

Verses one to six of Surah Al-Mursalat (B) by AYA are used for the fourth exercise.

By the Winds Sent Forth

One after another

(To man's profit);

Which then blow violently

In tempestuous Gusts,

And scatter things

Far and wide;

Then separate them,

One from another,

Then spread abroad

A Reminder,
Whether of Justification

Or of Warning; -

Q1 Make your own sentences with these idioms:
   a) One after another
   b) Far and wide
   c) One from another

Q2 What do the words "sent forth" suggest in line 1 and why?

Q3 What do you think the "things" that are scattered in line 6 and why?

6.6 EXERCISES IN LITERARY UNDERSTANDING USING EXEMPLARY SURAH AS LITERARY TEXTS

The second objective of this study is to explore the possibility of using extracts from the two translated versions of the English language translations of the meaning of the Quran as literary texts for the teaching of the literature.

In Chapter 6, four exercises for literary understanding accommodated extracts from surah As-Saff and Al-Mursalat from the English language translations of the meaning of the Quran by Muhammad Asad and Abdullah Yusuf Ali.

For the first exercise, verses twelve and thirteen of surah As-Saff were used. Questions were devised based on the verses which are describing Paradise. The questions are stimulating especially if the students were not informed as to where the verses came from in the beginning of the lesson. After the lesson is over, then they could be informed.
The description of Paradise could also be the description of beautiful places which they had probably read in story books. The accessibility of the language is such that the same descriptive words could be used to describe other beautiful places.

Difficult vocabulary can be pointed out and making inferences as to the meaning of the vocabulary can also be done.

The second exercise accommodated verses two and three of surah As-Saff. The questions devised can definitely test the understanding of the verses itself and deeper concepts can be discussed from there. These questions can also be answered in an essay form as a written exercise.

The third exercise used verses seven to thirteen of surah Al-Mursalat. The questions are devised based on the extract of the descriptions of the signs of the Day of Judgement.

This particular exercise is aimed at:

i) testing the students' level of Islamic knowledge.

ii) exposing non-Muslim students to the Day of Judgement of the Muslims

iii) Muslims can learn what the non-Muslims expect after death

iv) difficult vocabulary can be pointed out and making inferences of the meaning of the difficult words

v) leading the students into discussions of deeper concepts

The fourth exercise used verses one to six of surah Al-Mursalat. The questions are devised based on the extract of the gradual step-by-step revelation of the Quran.

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The idioms found in this extract are highlighted and exploited by asking the student to make their own sentences and thus, test their understanding.

Discussions of deeper concepts can also be carried out verbally or in an essay (written) form.