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# *Adab Al-Rafidayn Journal*



A refereed journal concerned with the publishing of  
scientific researches in the field of arts and humanities  
both in Arabic and English

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## *Translating The Connotative Meaning of Lexemes Synonymous to "Wind" and "Winds" in Some Qur'ānic Ayas Into English*

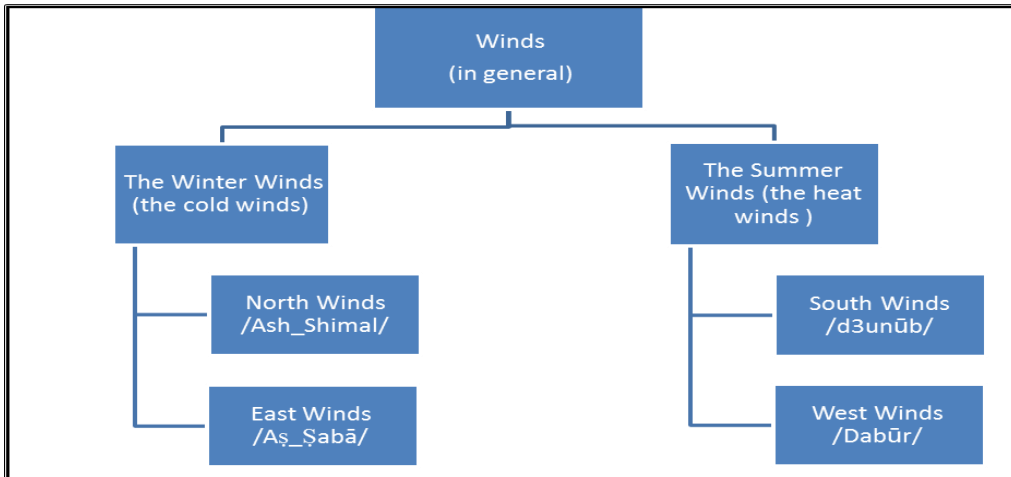
**Asst. Lect. Khawla Mohammed Jamil Al-Habbal\***

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### Introduction

As is universally acknowledged, "winds" in general are of four types: the North, the South, the East and the West Winds. Ad-Duleimy (1999:12) maintains that traditionally for Arabs, winds are classified into two types: the summer and the winter winds. The former are called the "heat" winds and they include both south and west winds, whereas the latter are known to be the cold ones; they are the north and the east winds. What is stated above is illustrated in the following diagram designed by the researcher:



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## **Translating The Connotative Meaning of Lexemes Synonymous to "Wind" and "Winds" in Some Qur'ānic Ayas Into English**

**Asst. Lect. Khawla Mohammed Jamil Al-Habbal**

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The Glorious Qur'ān is revealed in Arabic and consequently it involves lexemes can have a range of meanings specific to Arabic depending on the context. Since this paper aims to study the connotative meaning of lexemes synonymous to "wind" and "winds", problems of translating them in some Ayas of the Qur'ān will arise due to the way whereby the meanings of the Ayas dealing with the lexemes "wind" and "winds" are rendered into English. No translation could do justice to those marvelous signs of Almighty Allah. They are difficult to translate, but easy to understand.

Although this study examines these problems, yet it is found important to present a brief definition related to "wind" and "winds". Synonyms and characteristics of both are also investigated.

In order to achieve the above mentioned aims, the study hypothesizes that the lexeme ریح /rīḥ/ "wind" and its plural رياح /rijāh/ "winds" differ in their connotative meanings and that there is no one-to-one correspondence between those Qur'ānic lexemes and their translations into English.

### **Definition of "Winds" and "Wind"**

**Winds** /rijāh/ is the plural of Wind /rīḥ/. The wind is the breeze of air in which its origin is of four types (Ibn Manẓūr, n.d.:1247).

Wherever the lexeme "winds" occurs in the Glorious Qur'ān, mercy and prosperity come along revealing The Almighty favours and bounty upon all livings (Az-Zarkashi, 1988:13). Winds of mercy are of various benefits in which they have been mentioned ten times; nine of them show that winds serve to be as subjects to the Almighty commands and orders including the change of their directions upon the Will of Allah. The other is mentioned in Al-Kahf Surah indicating "winds" metaphorically which scatter dry chaff referring to the trivial things which are nothing before the marvelous winds (Ad-Duleimy, 2011:45).

"... فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا " (الكهف: ٤٥)

...but soon become dry chaff scattered by the winds. Allah has absolute power

over everything. (Abdalhaqq and Bewley, 1999:279).

**Wind** /rīḥ/is, as stated above, the air breeze of everything. Its plural is winds Ibn Manzūr (n.d.:848). This lexeme occurs nineteen times in different Surahs of the Glorious Qur'ān indicating various significations. That is, it occurs in three Ayas in different Surahs which is subjected to Solomon (P.B.U.H.) by the Will of Allah. One of them is as follows:

" فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ " (ص:٣٨)

Then We subjected the wind to his power, to flow gently to his order whithersoever he willed (A.Y. Ali, 1992:1170).

The other signification of wind indicates strength and power in one Surah:

" وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ... " (الأنفال:٤٦)

And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart....(A.Y. Ali, 1992:426).

It is worth mentioning that this lexeme is used once in the sense of mercy and favour as well as torture in the same Aya as shown below:

"...وَجَزَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ... " (يونس:٢٢)

....they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind....( A.Y. Ali, 1992:485 ).

Wind is mostly described as an important type of punishment befalling wrong-doers and disbelievers by the Mighty Will of Allah (Ad-Duleimy,2011:45 ). Thus, it envisages torture and endless suffering which lead to destruction in fourteen different places in the Glorious Qur'an as a means to warn the evil people of Allah's punishment in such a way as to make them return to the straight path (ibid). As for the latter Aya mentioned in Yūnus Surah, Al-Qurtūbi (1967:325) explains that this lexeme is mentioned in its singular form since it is subjected by His bounty, when man boards ships, to sail with this favourable wind speeding along with ease.

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**Asst. Lect. Khawla Mohammed Jamil Al-Habbal**

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### **Denotation and Connotation**

Aziz and Lataiwish ( 2000: 21-22) state that denotation is the definition of a word found in a dictionary; it defines the class rather than any individual. It normally determines the reference of a word when it is uttered. They add that connotation is the shade of meaning acquired by a word in addition to its denotation. Connotation is often culture specific and is the most difficult part of meaning to translate.

Hence, usually the word "Lion" refers to a certain lion or a group of lions differentiating the denotative meaning of this word from others, i.e., fox, cat, cow, etc. whereas the connotational meaning of "Lion" conveys such properties as strength, bravery and nobleness.

To Waldron (1967:78) connotation is equivalent to that set of semantic limitations on the word's use which are expressed in a full dictionary definition, while denotation is simply the linguistic function of reference, which is a classifying process.

In the same vein, Farghal and Shunnaq (1999:108) differentiate between "denotative" and "connotative" meanings . The former involves the relationship between lexical items and the nonlinguistic entities to which they refer, whereas the latter indicates the emotional associations which are suggested by lexical items. For instance, "white" is denotatively used in "a white shirt" but connotatively in "white revolution - bloodless revolution"

Al-Ghazāli states that denotative meaning determines the reference of a word when it is uttered, whereas the connotative meaning determines what is beyond the word reference (cited in Ar-Rāzi, 1981:83-84).

The study of the connotative meaning of a lexeme is not restricted to showing the relationship between the signifier "the lexeme" and the signified "the mental image", but it is affected by a third element; that is reality (Yaḥya, 1987 :13). Ash-Shāṭibi (1975) explains that language is of



two perspectives; absolute and restricted. The former depicts absolute meanings (the original ones), whereas the latter shows the ones which are related to cotext and context of situation. Hence, the meaningfulness of language consists of connections between words and expressions and parts of reality Kearns(2000:16).

### **Synonymy**

Synonymy is used to mean "sameness of meaning". It is obvious that for the dictionary-maker many sets of words have the same meaning; they are synonymous (Palmer, 1981:88). However, it can be maintained that there are no real synonyms, that no two words have exactly the same meaning, e.g. deep or profound though are considered to be ,to some extent, synonyms; yet they are interchangeable in certain environments only. Deep or profound maybe used with sympathy but only deep with water (ibid:91).

Synonyms are rarely exact equivalents, since any instance of a word's use may reveal only part of its complete range (Waldron, 1967:56).

To Lyons (1981:148), lexemes are completely synonymous, if and only if, they have the same descriptive, expressive and social meaning (in the range of contexts in question). They are absolutely synonymous, if they have the same distribution and are completely synonymous in all their meanings and contexts. It is recognized that complete synonymy of lexemes is almost rare in natural languages and absolute synonymy is probably restricted to highly specialized vocabulary as in "caecitis": 'typhlitis' (meaning "inflammation of the blind gut").

### **Synonyms of the lexeme "winds" and its characteristics**

Ibn Manzūr (n.d.:383) shows that the lexeme "**winds**" that is correlated with mercy and bounty of Almighty Allah in the Glorious Qur'ān has six synonyms. They are as follows:

1. **لَوَاقِحَ**/lawāqih/ "Fertilizers": Linguistically, it is the name of camels and horses male semen; then it also refers to women (Ibn Manzūr, n.d.:383). This term has been generalized to indicate the process of fecundation and reproduction in all living creatures. Some natural

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phenomena are metaphorically described in terms of this reproductive process, that is winds. They perform this function when "impregnating" the clouds to be rainy, hence "clouds pregnant with rain/ pregnant clouds". So, by means of all that rain, all kinds of fruit, crops, and vegetation are produced there in (IbnʿĀshūr, n.d.:37). This is evinced in the Glorious Aya:

" وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ..... " (الحجر: ٢٢)

We send the winds as fertilizing agents, by which We send down water from the sky...(Kassab, 1987:432).

2. المُبَشِّرَاتِ /al-mubashirāt/ "The heralds of happy tidings":Az-Zamakhshari (2002:748) states that this lexeme is related to the winds when are sent as heralds bringing glad tidings of mercy and blessings; that is "rain".

" وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ..... " (الروم ٤٦)

Among His Signs is this, that He sends the winds, as heralds of glad tidings...(A.Y.Ali, 1992:1020).

3.,4. الدَّارِيَاتِ /aj-jārijāt/ "The Scatterers" and الْجَارِيَاتِ /al-d3ārijāt/ "Those that flow": These two lexemes have been mentioned almost successively in the same surah:

" وَالدَّارِيَاتِ ذُرْوًا ..... فَالْجَارِيَاتِ يُسْرًا " (الذاريات: ١، ٣)

By the winds that scatter broadcast.....And those that flow with ease and gentleness.(A.Y.Ali, 1992:1356).

Ar-Rāzi (n.d.:161) says that most of the exegesis attribute the above characters to the winds since the Ayas are conjoined to each other by the apposition letter "ف"/Fā/ indicating compatibility and homogeneity. The function of the winds here is to blow dust here and there resulting in the scatterings of seeds in every direction and carrying them to settle on certain places of lands. Consequently, after rain is sent down a variety of plant will grow.

As for /al-d3ārijāt/ "Those that flow", IbnʿĀshūr(n.d. :338) states that this expression denotes the winds that carry the accumulated clouds pregnant

with heavy rain. The clouds flow easily, then rain falls setting the scene of Almighty Allah's mercy and grace upon his creatures.

5.,6. المُرْسَلَاتِ /al-mursalāt/ " The sent forth" and النَّاشِرَاتِ /an-nāshirāt/ "The Scatterers", Qutub(n.d.:237) shows that these two lexemes involve various meanings of the "winds". The first one refers to the winds in general, whether utilizing them in favourable or unfavourable senses. As for the latter, its function will be for good things, that is scattering clouds/things far and wide (Ad-Duleimy,2011:43).

"والمُرْسَلَاتِ عُرْفًا..... وَالنَّاشِرَاتِ نَشْرًا" (المُرْسَلَاتِ: ١، ٣)

By the winds sent forth one after another.....And scatter things far and wide (A.Y.Ali, 1992:1578).

### **Synonyms of the lexeme "wind" and its characteristics**

Ad-Duleimy (2011:55) explains that synonyms of "wind" /rīḥ/ occur in different sūrahs of the Glorious Qurān indicating torture. They are seven synonyms as seen in some Ayas cited below:

1. الإِعْصَارِ /al-'aṣār/ "The fierce whirlwind " : Linguistically, this lexeme is derived from the verb "عصر" /ṣara/ which indicates putting pressure on something and squeezing it to get the juice out (Abdulrahman,1971:482). Terminologically, it is a result of accumulated hot clouds gathered above oceans creating low atmospheric pressure (Al-Miri, 2002:186). In other words, it indicates a strong wind blast causing dust eruption heading upwards and forming a conical column accompanied by heat and moisture. The wind twists swiftly as it approaches the centre of the conical column (Ibn Manẓūr, n.d.:795). This type of punishment is hard to bear.

"...وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ...." (البقرة: ٢٦٦)

..... and have children who are weak, and then for a fierce whirlwind containing fire to come and strike it..... (Abdalhaqq and Bewley,1999:39)

2. الصِّرِّ /aṣ-ṣir/"The Nipping Frost": It refers to a very low degree of temperature causing dead in areas stricken by this type of wind as if they were burned (Al-Farāhīdi, 1982:82). In the same vein, Ibn

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Manzūr(n.d.:120) stresses that it could be accompanied by a furious sound and heat.

3. العاصِف/al-ḡāsif/"The Tempestuous Day" : Linguistically, Al-Azhari(1964:41) states that this lexeme is associated with hay, that is all consumable plants vanish leaving nothing except for hay. It indicates a stormy wind causing awe and devastation.

4. الحاصِب/al-hāsib/ "The Heavy Gale" and القاصِف/al-qāsif/ "The Violent Stormy Tornado": The former refers to the heavy gale accompanied by an unbearable strong sound which smashes whatever lies on its way (Ibn Manzūr, n.d.:104). The latter reflects the meaning of a violent tornado with showers of stones (An-Nasafi, n.d.:205).

"أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ...." (الإسراء: ٦٩)

Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale .....(A.Y.Ali ,1992:693)

"إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ" (القمر: ٥٤)

We sent against them a violent tornado with showers of stones (which destroyed them), except Lūt's household: them We delivered by early Dawn. (A.Y.Ali, 1992:1392)

6. الصَّرْصَر/ aş-ṣarsar / "The Furious Wind " : It is a terrible blast of wind with a deep resonant sound due to its speed and collision against objects. Ibn Manzūr(n.d.:2) shows that this expression along with all the above characteristics indicate a very hot wind. As for Al- Farrā'(1983:13), he states that it refers to a frosty wind which burns whatever comes up against its direction.

"وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ" (الحاقة: ٦)

And the `Ad, they were destroyed by a furious wind ..... (A.Y.Ali, 1992:1516)

7. العقيم / al-ḡaḳīm /"The Barren Storm": It is the wind which is not accompanied nor followed by rain. It brings fury and destruction; that is

the West Wind sent to the ?Ād people who were apparently destroyed by this devastating wind (Ad-Duleimy, 1999:85).

"وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ" (الذاريات: ٤١)

There was another lesson in the story of `Ad, when We sent on them the barren storm (Kassab, 1987:938).

### **Data Analysis and Discussion**

In order to analyze the lexemes of "Wind" and "Winds" as well as their synonyms, the interpretations of some exegetes will be relied on. As for the analysis of the English renderings of these lexemes, Newmark's (1988) semantic and communicative approach has been adopted as this method involves a broad range of flexibility when dealing with the various meaning of the Glorious Qur'ān.

Seven Qur'ānic Ayas of different Surahs related to the study along with five translations of each have been chosen. Together with the interpretations and discussions of the translated Ayas tables have been designed that will help the reader have a clear vision of the data. Three Ayas including "winds" and other four involving "wind" as well as their synonyms have been chosen. TLT renderings and translation methods have been provided. Charts have also been utilized.

#### **SLT (1) :**

" وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سَفَتَاهُ لِبَلَدٍ مَّيِّتٍ....." (الأعراف : ٥٧)

### **Interpretation**

A.Y.Ali (1992:360) states that in the physical world, the winds go like heralds of glad tidings as if they are the advance guard. A great army of winds is coming behind driving heavily laden clouds before it, directing them towards a parched land on which the clouds deliver their showers of mercy. Hence, converting the dead land into a living, fertile, and beautiful one bearing a rich harvest. If we can see or experience such things in our earthly life, how can we doubt the resurrection? See also (Al-Ālūsī,2005:521).

#### **TLT :**

1. It is He who sends out the winds bringing advance news of His mercy ... (Abdalhaqq and Bewley, 1999:142)
2. And He it is Who sendeth the winds as tidings heralding His mercy...

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(Pickthall, 1982)

3. It is He who sends the wind to bode well before His mercy ...

(Kassab, 1987:255)

4. It is He who sendeth the winds like heralds of glad tidings, going before His mercy.....

(A.Y.Ali, 1992:360)

5. And He it is Who sends forth the winds bearing good news before His mercy.....

(M.H.Shakir, 2002:142)

**Table (1): Analysis of SLT (1) and TLTs**

SLT No.1	Synonym of the lexeme "winds"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بِشْرًا بَيِّنًا بِذِي رَحْمَتِهِ.....	بُشْرًا	1	bringing advance news	-	+
		2	tidings heralding	+	-
		3	to bode well	-	+
		4	heralds of glad tidings	+	-
		5	bearing good news	-	+

### Discussion

As far as the adopted method is concerned, Abdalhaqq and Bewley(No.1) and Shakir (No.5) have utilized the present participles "bringing" and "bearing" followed by noun phrases consisting of the premodifiers "advance" and "good" modifying the head "news" so as to transfer the meaning of the lexeme بُشْرًا /bushran/. This all means to bring news in progress, rendering the meaning communicatively.

Pickthall (No.2) and Ali (No.4) have attempted to create the same effect of the SLT semantically. Though the lexemes herald, glad, and tidings have occupied different positions, yet they reflect the same function. As for

Kassab (No.3), his rendition "to bode well" which means "to be a good sign of ...." has rendered the meaning communicatively, yet he has lessened the force of the message. The rendering of Shakir (No.5) is the proposed one.

### **SLT (2):**

"والذَّارِيَاتِ ذُرُوءًا" (الذَّارِيَاتِ : ١)

### **Interpretation**

A.Y.Ali (1992:1356) maintains that this Aya refers to the winds that scatter particles of dust far and wide. They reshape the configuration of the earth; they carry seeds about and plant new seeds in old soils. They also produce mighty changes in temperature and pressure that affect animal and vegetable life. Yet, they are just one little agency showing Allah's working in the material world. Then man must contemplate Allah's grant and mercy, see also (Al-Ālūsī, 2005:5).

### **TLT :**

1. By the scatterers scattering. (Abdalhaqq and Bewley, 1999:512)
2. By those that winnow with a winnowing. (Pickthall, 1982)
3. I swear by the winds which scatter particles of all kinds everywhere. (Kassab, 1987:934)
4. By the winds that scatter broadcast. (A.Y.Ali, 1992:1356)
5. I swear by the wind that scatters far and wide. (M.H.Shakir, 2002:519)

**Table (2): Analysis of SLT (2) and TLTs**

SLT No.1	Synonym of the lexeme "winds"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
والذَّارِيَاتِ ذُرُوءًا	الذَّارِيَاتِ	1	<u>scatterers</u>	+	-
		2	<u>winnow</u>	+	-
		3	<u>Scatter</u>	+	-
		4	<u>Scatter</u>	+	-
		5	<u>scatters</u>	+	-

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### Discussion

Abdalhaqq and Bewley(No.1) as well as Shakir (No.5) have rendered the meaning of the concerned lexeme الذاريات /aj-jārijāt/ into "the scatterers" and "the winds that scatter" respectively without intendedly referring to the object. That is to say, they have attended to be faithful to the ST via a semantic trend of translation. Examining the renditions of Kassab (No.3) and Ali (No.4) carefully, it is obvious that their transferences are semantically oriented; yet they have aimed to make the TT reader see the image as close as possible by referring to the objects "Particles of all kinds" and "broadcast which means to scatter seed etc." respectively.

Moving to Pickthal (No.2), he has used different wording which communicates different, though related, shade of meaning. Rendering the related lexeme into "winnow" is an attempt to use old English related to wind which is equivalent to blow (grain,etc.) of chaff. No matter how arduous a task they have undertaken, attaining the very same degree of excellence of the Glorious Qur'ān is hard to accomplish. So far, it is believed that Kassab's (No.3) rendering is more appropriate than the others.

### SLT (3) :

"فَالْجَارِيَاتِ يُسْرًا" (الذاريات : ٣)

### Interpretation:

Az-Zamakhshari (2002:1049) explains that /al-d3ārijāt/ indicates the winds that fill the sails of ships with gentle and favourable breezes that carry men and merchandise to their destinations. This is because this Aya along with the preceded ones, which refer to the winds are conjoined to each other by the apposition letter "ف"/Fā/ indicating compatibility and homogeneity. See also (Al-Ālūsī, 2005:5).



**TLT :**

1. And those speeding along with ease. (Abdalhaqq and Bewley, 1999:512)
2. And those that glide with ease (upon the sea). (Pickthall, 1982)
3. And by the vessels which sail with ease. (Kassab, 1987:934)
4. And those that flow with ease and gentleness. (A.Y.Ali, 1992:1356)
5. Then those (ships) that glide easily. (M.H.Shakir, 2002:519)

**Table (3): Analysis of SLT (3) and TLTs**

SLT No.1	Synonym of the lexeme "winds"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
فَالْجَارِيَاتِ يُسْرًا	الْجَارِيَاتِ	1	those speeding	+	-
		2	those that glide	-	+
		3	the vessels which sail	-	+
		4	those that flow	+	-
		5	those (ships) that glide	-	+

**Discussion**

As previously mentioned, achieving the same degree of eloquence and excellence of the Glorious Qur'an is a far-reaching effort. The Almighty's words are inimitable; hence one lexeme would have various indications, all of which pour into the same melting pot with specific differences in different places at different times. الجاريات /al-d3ārijāt/ "those that flow" has more than one denotation; winds, ships, etc., yet; in this context, as stated by most exegies, it inevitably refers to winds. Pickthall (No.2), Kassab (No.3) and Shakir (No.5) have been decisive when they have restricted their renditions into one constrain; that is vessels and ships.

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Although they have transferred the meaning of the Aya communicatively, they have failed to cover the various realizations of this miraculous lexeme.

Aiming at focusing on the content of the message itself rather than its force, Abdalhaqq and Bewley (No.1) along with Ali (No.4) have transferred the meaning semantically by rendering /al-d3ārijāt/ into "those speeding along" and "those that flow" respectively in order to be on the safe side. They have facilitated different shades of meaning. It is believed that (No.1) and (No.4) are the proposed renderings.

### SLT (4):

" فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ..... " (العنكبوت : ٤٠)

### Interpretation:

A.Y.Ali (1992:996) indicates that this Aya shows us the physical effect of the violent destructive tornado with showers of stones (brimstone) sent against humans. Al-Ālūsī ( 2005:476) explains that nobody would be safe, neither on land nor at sea except by the grace and mercy of the Almighty. In no time, the stricken area is overcome by destruction all of a sudden that will leave no time for wrong-doers to escape.

### TLT :

1. We seized each one of them for their wrong actions. Against some We send a sudden squall of stones... (Abdalhaqq and Bewley, 1999:384)
2. So We took each one in his sin; of them was he on whom We sent a hurricane... (Pickthall, 1982)
3. We punished each people for their own sin. On some We send awhirlwind of stones... (Kassab, 1987:693)
4. Each one of them We seized for his crime: of them, against some We send aviolent tornado (with showers of stones)... (A.Y.Ali, 1992:996)
5. So each We punished for his sin; of them was he on whom We sent down aviolent storm... (M.H.Shakir, 2002:388)

Table (4): Analysis of SLT (4) and TLTs

SLT No.1	Synonym of the lexeme "wind"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا.....	حَاصِبًا	1	a sudden squall of stones	+	-
		2	a hurricane	+	-
		3	a whirlwind of stones	+	-
		4	a violent tornado	+	-
		5	a violent storm	-	-

### Discussion

Both Pickthall (No.2) and Ali(No.4) have provided semantic renderings "a hurricane " and "a violent tornado with showers of stones" respectively as equivalents to the lexeme حَاصِبًا /hāṣiban/. They have transferred its meaning with predominantly strong force. The rendition of Abdalhaqq and Bewley(No.1) into "a sudden squall of stones" is also semantic, yet it has an aesthetic flavor due to the alliteration in successive occurrence of the letter /s/.

As for Kassab (No.3) he has rendered the meaning semantically by using different wordings "a whirlwind of stones". Yet, he has not created the same forceful effect of fear and horror on the TT reader. Shakir's (No.5) rendering is a failure because he didn't convey to the meaning of the Aya appropriately. Pickthall (No.2) and Ali (No.4) renderings are believed to be the more appropriate ones.

### SLT (5):

"مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ....." (إبراهيم : ١٨)

### Interpretation:

A.Y.Ali (1992:608) shows that the above underlined lexeme refers to wind which blows on those who reject the signs of the Almighty, is by no means an ordinary wind. It is indeed a furious blowing gale, for such is the wrath of Allah. Hence, their deeds are comparable to ashes which are in

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themselves light and unsubstantial useless rubbish blown about hither and thither by the wind, see also (Al-Ālūsī, 2005:261).

### **TLT:**

1. The metaphor of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day.....  
(Abdalhaq and Bewley, 1999:238)
2. A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day.....  
(Pickthall, 1982)
3. The (good) deeds of those who disbelieve in their Lord are likened to ash blown by a strong wind on a stormy day.....  
(Kassab, 1987:422)
4. The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day.....  
(A.Y.Ali, 1992:608)
5. The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day.....  
(M.H.Shakir, 2002:235)

**Table (5): Analysis of SLT (5) and TLTs**

SLT No.1	Synonym of the lexeme "wind"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
<p>مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ.....</p>	<p>عَاصِفٍ</p>	1	Stormy	+	-
		2	Stormy	+	-
		3	Stormy	+	-
		4	tempestuous	+	-
		5	Stormy	+	-

## Discussion

Having a glimpse at the four renditions of translators (No.1), (No.2), (No.3), and (No.5), one could discern that they have unanimous realizations. "A stormy day" though opted for semantically, yet it does not communicate the feelings and inner parts of human as the ST does. On the other hand, "a tempestuous day" by Ali (No.4), though is rendered also semantically, it has a stronger force than that expressed by the near synonym "stormy". Hence, it is believed that Ali's rendering is the proposed one.

## SLT (6):

"مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ...." (آل عمران : ١١٧)

## Interpretation:

Faith and love are the essence of charity, or else charity is not charity. However man resists Allah's purpose, this will do him wrong. Some baser motive is there ; something that is connected with the earthly materialistic world. Do you expect a good harvest? When time comes; surely your greatness, is a " ripening"! (A.Y.Ali, 1992:157)

Alas! There comes a nipping frost destroying all your hopes. It is really a calamity as such! (Al-Ālūsī, 2005:349-350).

## TLT:

1. The metaphor of what they spend in their life in the dunya is that of a wind with an icy bite to it....

(Abdalhaqq and Bewley, 1999:57)

2. The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind.....

(Pickthall, 1982)

3. What they spend [on charities] in this life is likened to a storm of cold wind.....

(Kassab, 1987:103)

4. What they spend in the life of this material world may be likened to a wind which brings a nipping frost.....

(A.Y.Ali, 1992:157)

5. The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold...(M.H.Shakir, 2002:58)

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**Table (6): Analysis of SLT (6) and TLTs**

SLT No.1	Synonym of the lexeme "wind"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
<p>مَثَلٌ مَا يَنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ....</p>	<p>صِرٌّ</p>	1	an icy bite	-	+
		2	a biting, icy wind	-	+
		3	a storm of cold wind	+	-
		4	a nipping frost	+	-
		5	intense cold	+	-

### Discussion

Abdalhaqq and Bewley (No.1) along with Ali (No.4) have post-modified the lexeme "wind" by rendering صِرٌّ /sir/ into "an icy bite" and "a nipping frost" respectively. The former translator has metaphorically attributed the stinging sensation caused by the wind resulting in a sharp pain. Thus, he managed somehow to communicate the meaning successfully. As for the latter, adopting the semantic realization : "a nipping frost" he reflected the meaning of painful pinch or squeeze, providing a semantic meaning.

Pickthal (No.2) attempted to render the meaning communicatively, Kassab (No.3) semantically. They pre modified the wind by utilizing the expression "a biting, icy wind" and "a storm of cold wind" respectively. Therefore, the former and the latter's rendition are adequate, although they somewhat did not convey the power of the message.

The last translator has managed to convey the meaning semantically, though less forcefully by his rendition "intense cold".

The rendering of translator (No.1) is believed to be the more appropriate one.

**SLT (7):**

"..... حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ..... " (يونس : ٢٢)

**Interpretation:**

This Aya indicates, as is illustrated by this sign of the sea, that heart of man rejoices when the ship goes smoothly with favourable winds. How in adversity it turns, in terror and helplessness to Almighty Allah; calling upon him in humility, silently and secretly from the depth of his inner heart. He makes vows for deliverance; yet those vows are disregarded as soon as the danger is past (A.Y.Ali, 1992:310,485).

As it is previously stated, wind is mostly described as an important type of punishment befalling wrong-doers and disbelievers by the Mighty will of Allah (Ad-Duleimy,2011:45 ). Yet, Al-Qurtubi (1967:325) explains that this lexeme is mentioned in its singular form since it is subjected by His bounty, when man boards ships, to sail with this favourable wind speeding along with ease. The believers along with the unbelievers were onboard. Soon, the Qur'ānic context has shifted from this positive signification into the negative one since it addresses those who are unmindful sailing on the same ship (ibid).

**TLT:**

1. .... so that when some of you are on a boat, running before a fair wind, rejoicing at it, and then a violent squall comes upon them and the waves come at them from every side (Abdalhaqq and Bewley, 1999:193)

2. ....when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm wind reacheth them and the wave cometh unto them from every side... (Pickthall, 1982).

3. .... when you take to the boats, and these set sail carrying you through a mild wind to your satisfaction, a gale comes to these boats and the waves strike at them from all directions... (Kassab, 1987:339)

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4. .... so that ye even board ships, they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides... (A.Y.Ali, 1992:485)

5. .... Until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides... (M.H.Shakir, 2002:189).

**Table (7): Analysis of SLT (7) and TLTs**

SLT No.1	Synonym of the lexeme "wind"	TLT No.	TL rendering	Semantic Translation	Communicative Translation
<p>..... وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ....</p>	<p>ريح طَيِّبَةٍ</p>	1	a fair wind	+	-
		2	a fair breeze	+	-
		3	a mild wind	+	-
		4	a favourable wind	-	+
		5	a pleasant breeze	-	+

### Discussion:

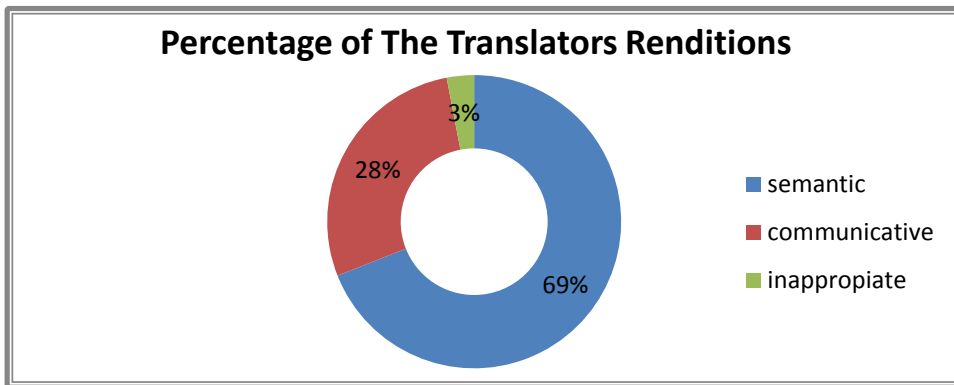
Translators (No.1), (No.2) and (No.3) have translated the lexeme under discussion into a fair wind, a fair breeze and a mild wind respectively. Their semantic renditions are not so close to the intended meaning of the Aya. الرِّيحُ الطَّيِّبَةُ /ar-rīḥ at-ṭajība/ "the favourable wind" indicates an auspicious moderate wind favoured by men riding the sea. Hence, Ali (No.4) has succeeded to render the meaning. He has adopted the communicative method.

As for Shakir (No.5), he has communicated the meaning by his rendition "a pleasant breeze"; yet it is not forceful as is the case with (No.4). To sum up, the study believes that the rendering of translator (No.4) is the appropriate one.



Translators overall renderings of the connotative meanings of the lexemes "wind" and "winds"

Method of Translation	Frequency	Percentage
Semantic	24	69%
Communicative	10	28%
Inappropriate	1	3%
Total	35	100%



### **Conclusion**

The study reveals that (69%) of the translators rendered the lexemes related to "wind" and "winds" semantically, (28%) communicatively, whereas (3%) of the renditions were inappropriate.

The above result asserts that none of the available English versions conveyed the meaning of Allah's words adequately. Hence, when reading the existing translations, although the meanings are sometimes approximately realized, the inimitable language of the Glorious Qur'ān always seemed to get in its way.

To conclude, since the Qur'ān is a divine text revealed by AlMighty Allah, rendering its Glorious Ayas by using the usual words to create in the TL readers the same effect as that created in the SL readers is a strenuous task. To add, the difference between the realizations of the phenomenon in question is due to the different interpretations and the different views of translators from different cultures.

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ترجمة المعنى الدلالي للألفاظ المرادفة للريح والرياح في بعض الآيات القرآنية إلى الإنكليزية  
م. م. خولة محمد جميل الحبال

### المستخلص

تتناول هذه الدراسة المعنى الدلالي للألفاظ المرادفة للريح والرياح في بعض الآيات القرآنية بتحليل إطارها الاصطلاحي والديني، وتبين أن استعمالها في النصوص الدينية يعدّ من الوسائل الكاشفة للقدرة الإلهية في تسخير مخلوقاته التي تتمثل في هذه الدراسة "بالريح" و"الرياح"، فجاءت مجموعة مع الرحمة، ومفردة مع العذاب. فهي من روح الله تارة تأتي بالرحمة وتارة بالعذاب كما تهدف الدراسة الى تقييم ترجمات هذه الالفاظ وتسلسل الضوء على المشكلات التي تواجه معظم المترجمين لأن ترجمة القرآن تكون من الصعوبة بمكان وتشكل معضلة لكون القرآن معجزة ولا يمكن محاكاته. تعتمد الدراسة على أتمودج نيومارك (١٩٩٨) لتقييم الترجمة الانجليزية لعدد من الآيات القرآنية؛ لبيان اوجه التشابه والاختلاف ما بين اللغتين الانجليزية والعربية. وتفترض الدراسة عدم وجود تطابق ما بين المعاني الدلالية للفظي الريح والرياح في القرآن الكريم ومكافئاتها الترجمة مما يؤدي الى الحصول على ترجمة غير ملائمة .