



()

/

/ / / /

()

ABSTRACT

The research has compared between what the Quranic verse order has implied regarding the psycho, mental and the sentimental denotations and outputs expressed by the stylistic phenomenon such as precedence & non precedence and the translation of the meanings those verses into the target language (English for instance) as well as the loss of meaning and denotation resulted from translation by using the tools of that language such as the style and formation.

As the translation hasn't abide by this stylistic requirement, therefore the translated text of the holly Quran was only a reflection of the general meaning of the verse; whereas no trace of the hidden aesthetic and energy of significance standing behind this style can be found in there.

.()

:

()"

" ()

"

()"

" ()

)

()

()"

() (

()

" :

()"

(1)

(2)

(3)

(4)

(5)

(6)

" ()

()"

()"

()

" ;

()

()

()

()

Hysteron Proteron

Transformation

/ : (1)

: (2)

- : (3)

- : / (4)

: (5)

- : (6)

.()

()

()

Surface

:

Deep Structure

Structure

() ()

()

()

)

(

()

:

()

H. Sweet, The new English Grammar, p.20.

: (1)

Noam Chomsky, Syntax Structure, p. 121.

: (2)

Wright, w. A Grammar of the Arabic Language, vol: 2 , p.25.

: (3)

. :

: (4)

. :

: (5)

. . :

: (6)

. :

: (7)



()

"

()

:

" :

Inter – Lingual

()" :

–

–

" ()" Translation

Reproduction

"

()"

"

()"

" :

()"

(1)

(2)

(3)

(4)

(5)

(6)

(7)



.()

.()

- - " ;

.()"

.()

The meaning of the Glorious Koran :

:

:

./ : : (1)

./ : : (2)

J.Burton

.(-)

﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِنْبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ
 مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ ﴾ (٣٢) :

Ye deemed not that they would go forth , while they deemed that their strongholds would protect them from Allah. p. 393 .

()

" () ()

() ()

() "

﴿ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴾ (٣٦) :

Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the worlds. p. 357.

() ()

() - -

﴿ وَبَدَأَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾ (٣٣) ﴿ وَقِيلَ الْيَوْمَ نَنْسَخُكُمْ مَا نَسَخْنَا لِقَاءَ يَوْمِكُمْ

هَذَا وَمَأْوَنِكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴾ (٣٤) ﴿ ذَلِكَ بِأَنكُمْ أَخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَعَرَضْتُمْ الْحَيَاةَ الدُّنْيَا فَاَلْيَوْمَ لَا

يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْعَعَبُونَ ﴾ (٣٥) :

()

-

(1) / :

(2) / :

(3) / :

() .

:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يٰۤاُولِيَ الْاَلْبٰبِ ﴿١٧٩﴾ ﴾ :

And there is life for you in retaliation , p. 48 .

() ()
()

() "

()
()"

"

()"

()

() () ()

()

()

() ()

:

﴿ قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ ﴿١٠﴾ ﴾ :

Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? p. 187.

(1)

(2)

(3)

(4)

(5)



() ()
()

) ()
(

" " :
()

: ﴿وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا﴾ (١٧)

And the True Promise draweth nigh; then behold them staring wide (in terror) the eyes of these who disbelieve! p. 240.

()

.()

() ()
)

:

:

:

:

:

:

()"

"

_____ / : (1)

_____ / : (2)

()

" ()"

()"

()"

" ()"

:()

()

: ﴿ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴾ (١١)

They said: We shall by no means cease to be its votaries till Moses return unto us) p. 232.

() ()

()

() ()

()

: :

(1)

(2)

(3)

(4)

(5)

(6)

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ :

And Moses conceived a fear in his mind. p. 230

() ()

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾

() :

:()

أَفِنَّ هَذَا الْحَدِيثِ تَعَجُّبُونَ ﴿٥٩﴾ :

Marvel ye then at this statement, p.379.

()

:

فَأَوْجَسَ مِنْهُمْ خِيفَةً ﴿٢٨﴾ :

Then he conceived a fear of them. p. 373 .

()

()

(1)

﴿ وَمَا زَبَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَنْظُرُكُمْ كَذِبِينَ ﴾ (١٧)

We behold in you no merit above us. p. 167 .

()

()

﴿ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ ﴾ (١١)

And sent down water from the sky upon you that thereby He might purify you. p. 139.

()

()

()

﴿ وَإِذْ مَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي

ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴾ (٤٩)

That was a tremendous trial from your Lord, p. 37.

(1)

() ()

"

()"

()

:

:()

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ ﴾

: ﴿ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ ﴿٥﴾ ﴾

Successful indeed are the believers,
Who are humble in their prayers,
And who shun vain conversation,
And who are payers of the poor – due,

()

()

()

(successful)

:

()

"

()

()"

(1)

(2)

(3)

.()

()

()

()

()

()"

" ()

()"

.()

()

()

()

()

(shun)

conversation

" ()

()"

.conversation

()

()"

"

.() / : : (1)

. : (2)

. / : (3)

. : - / : : (4)

. / : () (5)

. : (6)

()

() ()

()

() ()

()

(payers)

(poor –due)

- -

()

:

()

:

: ﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾ (١١)

How many a community that dealt unjustly have We shattered, and raised up after them another folk) p. 234.

()

()

()

(1)

(2)

(3)

(4)

(5)

(Howmany)

()

: ﴿ إِنَّمَا يَذْكُرُ أُولُو الْأَلْبَابِ ﴾ (١٩)

But only men of understanding heed. p. 184.

: ﴿ وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴾

: ﴿ ٥٠ ﴾

If thou couldst see how the angels receive those who disbelieve smiting their faces and their backs and (saying); Taste the punishment of burning. p. 142.

() ()

()

()"

"

(1)

(2)

(3)

() () ()

()

:

﴿ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴾ (٨)

:

And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them. p. 80.

"

()"

() ()

()

﴿ وَكَذَٰلِكَ زَيْنٌ لِّكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَاءُهُمْ ﴾ (١٣٧)

:

Thus have their (so – called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters. p. 118.

(1)

(2)

(3)

(4)

() .

()

()

()

()

"

()

)

()

()

:

﴿ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴾

: ﴿ ١٢٤ ﴾

:

And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leader)? He said: My covenant includeth not wrong doers. p. 44

):

()

()

() (Focusing)

()

()

()

()

(1)

(2)

(3)

(4)

(5)

﴿ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ ﴾

: ﴿ ١٨ ﴾ الْكِنَ

The forgiveness is not for those who do ill deeds until when death attendeth upon one of them, he saith 000

() ()
" ()

()"

()

: ﴿ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ ﴾ ﴿ ١٣٣ ﴾

Or were ye presnt when death came to Jacob, he said unto his sons 000 p. 44

: ﴿ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ أَحَدَكُمْ ﴾ ﴿ ١٠ ﴾

And spend of that wherewith We have provided you before death cometh unto one of you. p. 40

()

()

:

:

(1)

(2)

(3)

﴿ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۗ ﴾

So We took each one in his sin. p. 281

()

()

()

﴿ بَلَىٰ لِلَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ۗ ﴾

Nay, but Allah must thou serve, and be among the thankful. p. 333

()

()

()

()] () " : [() ()

(1)

(2)

(3)

(4)

(5)

:

()

()

: ﴿ قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وِلِيًّا ۖ ﴾ (١٤)

Say: Shall I choose for a protecting friend other than Allah. p. 109

: ﴿ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ۖ ﴾ (٤٠)

Do ye then call (for help) to any other than Allah. p. 111

: ﴿ أَفَغَيْرَ اللَّهِ ابْتَغِي حَكَمًا ۖ ﴾ (١١٤)

Shall I seek other than Allah for Judge. p. 117

: ﴿ قُلْ أَغَيْرَ اللَّهِ ابْتَغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۖ ﴾ (١٦٤)

Say: Shall I seek another than Allah for Lord, when He is Lord of all things. p. 121

()

"

() ()

]

:

:

[

()"

()

(1)

(2)

(3)

:

﴿ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ ﴾ .

﴿ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِن أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾ ﴾ .

ج

﴿ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ ﴾ .

﴿ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ ﴾ .

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾ ﴾ .

﴿ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ ﴾ .

﴿ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ ﴾ .

﴿ وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾ .

﴿ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ﴾ .

() ()

:

() ()

:

(*) We wronged them not, but they did wrong themselves. p. 38.

Allah wronged them not, but they did wrong themselves. p. 197

It was not for Allah to wrong them, but they wronged themselves. p. 287.

:

:

﴿ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ ﴿٧﴾ ﴾ .

And know that the messenger of Allah is among you. p. 368

() () ()

()

(1) / :

38 ; 133 ; 197 ; 287 ; 290 ; 151 ; 160 ; 203 :

(*)

() : " :
 ()
 ()

()

: ﴿ قَالَ سَنُقِيلُ أبنَاءَهُمْ وَنَسْتَجِيءُ نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴾ (١٢٧)
 We are in Power over them. p. 130
 ﴿ وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنذِرْ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ ﴾
 وَيَذْرَأُكَ وَءَالِهَتَكَ قَالَ ﴿ ﴾ (١٢٧) :
 () ()

() () ()

: ﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴾ (٤٧)
 To help believers is incumbent upon Us. p. 293

()

()

 / : (1)
 / : (2)

() .()

)

()

(

:

(

)

()

(help)

:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۗ ﴾ (٨)

:

O ye who believe: Be steadfast witnesses for Allah in equity, p. 97

()

()

()

:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾ (٣٨)

And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not. p. 309

()

)

()

(

()

(1)

(2)

(3)

(4)

()

":

"

:

﴿ وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْتَلَّ بِنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ

يَمُوسَى مَسْحُورًا ﴿١٠١﴾ :

﴿ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هُنَا إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَفْرَعَوْتُ مَثْبُورًا

: ﴿١٠٢﴾

Then pharaoh said unto him: Lo ! I deem thee one bewitched, O Moses.
p. 210

And Lo! (for my part) I deem thee lost, O pharaoh. p. 210

()

):

(

()

(1)

. ()

:

()

:

()

/



... ()

()

-



.()



: ()

.

-

.

.

.

:

:

.

.

/

.

.

.

.

.

...

()

.

.

.

... ()

.

.

.

/

.

.

: ()

.

.

.

...

()

.

...

.

:

:

.

.

()

/

:

- 1) The Meaning of the Glorious Koran An explanatory translation by Mohammed Marmaduke pickthall, New American library, New York and Scarborough, Ontario, The New English library limited London.
- 2) H. Sweet, The new English Grammar.
- 3) Noam Chomsky m Syntax Structure, p. 121.
- 4) Wright, w. A Grammar of the Arabic Language, vol: 2 , p. 25.