Evaluating The Translation of Quranic Divine Attributes into English:
(Al-Yad) As A Case Study

Israa Mahmoud Hussein
Israataie9@gmail.com

Prof. Dr. Sarab Khalil Hameed
Sarabkhalil@coart.uobaghdad.edu.iq

Dewan Al-Waqf Al-Sunni, Al-Emam Al-Adham University College, English Islamic Studies Department

Abstract

Muslims have unanimously agreed that Allah Almighty has the attributes of perfection that are neither similar nor comparable to those attributes found in creatures, so the translation of the divine attributes needs careful study to find their equivalent to some extent; taking into account the semantic meanings that these attribute refer to, according to their positions in the aya as clarified by scholars and exegetes, to avoid as much possible the deviation of its meanings from the connotations to which it refers. This research contains four sections, the first section, an introduction to the research, the second section, deals with the divine attributes, i.e. their definition and general divisions. Then the third section, which is divided into two sections, the first section, in which I talked about the sayings of Muslim scholars in the interpretation of the
attributes in general, while the second section deals with the interpretation of the attribute of the al-Yad in particular, and shows its semantic meanings according to the exegetes. In the last section, an analytical study to evaluate the translation of the attribute of al-Yad for five orientalists followed by a conclusion with some results.

ان المسلمين منتفقون بالإجماع على أن لله تعالى صفات الكمال التي لا تتشابه ولا تتقارن بتلك الصفات الموجودة في المخلوقات ، لذا فإن ترجمة الصفات الإلهية تحتاج إلى دراسة دقيقة لإيجاد ما يكافئها إلى حد ما. مع مراعاة المعاني الدلالية التي تشير إليه الصفة بحسب موضعها من الآية كما وضحها العلماء والمفسرون ، لتجنب قدر المستطاع انحراف معانيها عن الدلالات التي تشير إليها. يحتوي هذا البحث على أربعة مباحث ، المبحث الأول مقدمة للبحث ، أما المبحث الثاني فيتناول الصفات الإلهية أي تعريفها وأقسامها بشكل عام . ثم المبحث الثالث الذي قسمته إلى جزءين: الجزء الأول ، حيث تحدثت عن أقوال علماء المسلمين في تفسير الصفات بشكل عام ، بينما تناول الجزء الثاني تفسير صفة اليد على وجه الخصوص وبحثت معانيها الدلالية عند المفسرين. في المبحث الأخير ، دراسة تحليلية لتحديد ترجمة صفة اليد لخمسة من المستشرقين ، ثم خاتمة ببعض النتائج.

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1.1 Introduction

The divine attributes is an important topic that has raised a lot of controversy, as it is one of the sensitive topics related to the belief. Those who delved into these topics provided different interpretations, so they prefer what they see as likely in terms of its relevance to the Arabic language, the reason for revelation, or the general meaning of the aya. Through my review of the translations of the Holy Quran, I found that some of the divine attributes were translated literary, because “Islamic translation is one of the sensitive areas due to the sensitivity of its contents and it is necessary to investigate it with complete accuracy. In general, a semantic deviation occurs in translation for reasons including: linguistic or cultural reasons, error by the translator,” (Al-Kuraidi, 2019). Or for other purposes and objectives such as distorting and inciting religion to discourage people from entering Islam. Al-Kuraidi also stated that due to the subtle linguistic differences and unique characteristics of language, linguistic deviation during the translation process is inevitable, the original and translated texts cannot be completely identical, but if the meaning changes, or if the deviation is a translation error rather than a natural deviation here lies the problem (ibid). According to Hayek (1998:25) translating the Quran into English is very important because English is a universal language nowadays, but it is impossible to accurately translate the Quran into any other language. Therefore, the consensus of Muslims was on the permissibility of translating the meanings of the Quran, not the text. Especially with
regard to the matters of belief, such as attributes that some of them do not apply to their apparent meaning in the literal sense, like hand, eye, and face, even among the Arabs. Instead, the meaning must be translated in order to access the significance as much as possible and what is needed for the recipient to understand.

1.2 Divine Attributes

Allah has the attributes of absolute perfection, free from imperfection, which are neither similar nor comparable to those attributes that exist in creatures, so there is nothing like Him. All Muslims believe in the oneness of Allah, and His transcendence of all attributes of deficiency, unlike other religions that have been marred by distortion, but a dispute arose between the Islamic sects of Ahl al-Sunnah wal Jama’ah “people of the traditional and the community” and other sects. Although they all agreed on the sublimity of Allah Almighty, a disagreement occurred between them on the issue of attributes, so some of them stopped delving into it, others likened the attributes of Allah to the attributes of his creation, while others interpreted them figuratively. Therefore, there were schools and opinions that differed and varied in this regard. As explained by Al-Kubaisi (2000:49-55) that Although the Divine Attributes have been mentioned in many texts from the Quran and Sunnah, the companions (may Allah be pleased with them) did not want to be preoccupied with studying them and researching their interpretation or even dividing them, because they believed in it all at once, and there was no need to explain it because they did not encounter it at that time, but when the era of the Rightly-Guided Caliphate ended, signs of an internal struggle appeared over the attributes of Allah, the issue of creation, destiny, and other issues that were raised during that period. Then the matter of Kalam was raised, which is one of the most important reasons for calling theology by this name. After these events,
the Islamic nation was divided into different sects including the Mu’tazila, and Jumhur al-Sunnah, from Salafis, Ash’aris, and Maturidis, who are named after “Jumhur Al-Sunnah wal Jama’ah” people of the traditional and the community, and others. Among the motives that led to the spread of the phenomenon of figurative interpretation: the development of civilization, the spread of books of science, philosophy and literature, the human need to contemplate the ayas of Allah and understand their meanings, as well as the spread of Islam on a large scale. As a result, ideological conflicts arose, so it was necessary to speak as a necessity to protect the doctrine by providing arguments for it and deflecting suspicion from it (ibid). With this dispute that occurred in the nation, as well as the emergence of the translation of the Quran in several languages that added other problems through the deviation of some of their translations, it was necessary to delve into and discuss some of the English translations, especially with regard to the subject of attributes. The divine attributes divided into categories and types, including the division of attributes in to psychic attribute (sifa nafsia), negative attributes (sifat salbia), actual attributes (sifat fi’liyyah), meaning attributes (sifat ma’ani), and informative attributes (sifat khabariyah) (Al-Kubaisi, 2000:60). The attribute of al-Yad is one of the informative attribute that I will study as a case in this paper to evaluate its translation into English.

1.3 The Attribute of al-Yad

The attribute of al-Yad is one of Informative Attributes that added to Allah Almighty, this attribute was mentioned in Quran eleven times. Before I begin to evaluate its translation in English, I must first explain the sayings of scholars and exegetes in the interpretation the meanings of the Divine attributes.
1.3.1 Sayings of Muslim Scholars in the Interpretation of Attributes in general

Al-Douri (2014:353-354) indicated that Muslims differed in the interpretation of the attributes on three saying: stopping; It is the doctrine of the Salaf, means that not to delve into the interpretation or fall in similarity, and to delegates its affair to Allah Almighty, with their Knowledge of the impossibility of the simile, as Allah Almighty said: \( \text{\{L}يۡسَ كَمِثۡلِهِۦ شَيۡء} \) (Q 42:11) “There is nothing like Him”. , entering in similarity; those who adhere to the apparent meanings of the texts and imagined Allah Almighty in the form of a body, and ignored the various methods of language and its various expressions such as metaphor, metonymy, and synecdoche, this group calls them Mushabbih. Al-Douri also stated that this opinion is contrary to the consensus of Muslims, because they conceived the divine essence through belief in the existence of the face, hand and foot, they fell into an explicit embodiment, and contradicted any absolute glorification, clinging to the apparent meaning of the verses that illusion the simile (ibid), and figurative interpretation (FI) (al-ta’wil), This opinion was held by Mu’tazilites and the general Muslims, both Shiites and Sunnis: Asha’ris and Maturidis. but the FI must be with conditions and controls so that it does not lead to manipulation of the texts according to whims (Alyan & Al-Douri, 2011:96), as Al-Amidi (1402 A.H.:66) clarified – may Allah have mercy on him- that the figurative interpreted in general regardless of validity and invalidity; it is the transfer of the meaning of the word to something other than its apparent meaning with possibility of that, while for correct and acceptable figurative interpretation, it is the transferring of the meaning of the word to something other than its apparent meaning, with possibility of the existence of this meaning and the evidence that supports it. So some of exegetes affirmed the attribute of al-Yad as an attribute of Allah without fall in similarity, as they affirmed the rest of the attributes, such as Al-Ash’ari (1397 A.H.:125) who said: “We were asked: Do you say that Allah has two hands? It was said: We say that without how”, and it was indicated by the Almighty saying in (Q48:10) and in (Q38:75), then he mentioned some of the
prophetic Hadiths in which the word ‘Yad’ was mentioned and made it a proof of that. Also Al-Bayhaqi (1993:v.2, p,118) who affirmed the attribute of al-Yad to Allah, not in terms of the apparent meaning because the sincere report came about it in Quran, and Ibn Taymiyyah (1995:v.6, p.363) said: “Allah Almighty has two hands that are exclusive to Him, self contained for Him as befits His Majesty”. Some of the exegetes who FI this attribute with different meanings, according to its place in the ayas, this saying is considered the most likely to translate this attribute into English, because all Muslims are in agreement that Allah, Glory be to Him, is nothing like Him, and that Allah has attributes of perfection that are not similar to the attributes of His creatures, also it is the opinion of most of the exegetes, as I will explain later, so my evaluation of the translation of this attribute will depend on the following explanations.

1.3.2 The Semantic Meaning of the Attribute of al-Yad According to the Exegetes

I will divide the ayas in which this attribute is mentioned according to its semantic meanings that refer to it, as it came from the exegetes, they are as follows:

Firstly, the word “ bi-yadika al-khayr” in Allah’s saying:

{بِيَدِكَ ٱلۡخَيۡر إنَّكَ عَلَىٰ كلِّ شَيۡءٖ قَدِير} (Q3:26)

Al-Samarqandi (v.1, p.204) mentioned in his interpretation that the word ‘Yad’ of this aya, which means victory and booty, and he quoted from al-Dahhak: it means guidance and happiness, Al-Mawardi (v.1, p.384) said: that is You are able to do it, but He assign the good for mention even if He is capable of good and evil, because it is desirable to do it, Al-Wahidi (1994:v.1, p.426) mentioned on the authority of Ibn Abbas that the meaning of this aya is the glory of the world and the Hereafter, also Al-Razi (1420 A.H.:v.8, p.190): said “Know that what is meant by al-Yad is power that is by your power is goodness, al-alif and al-lam in the word al-Khayr necessitate the generality…and the word
‘bi-yadika’ which indicates the limitation, as if he said in your hands is good, not in the hand of some one eles”. Al-Qurtubi (1964:v.4, p.55) transmitted on the authority of al-Naqash that the word ‘Yad’ in this aya means victory and booty, while Abu Hayyan (1420 A.H.:v.3, p.87) said: that its meaning is that with your power and your ratification, good happened, and he added that it is impossible for the hand to exist in the apparent sense (physical organ) of Allah Almighty. Al-Nisapuri (1416 A.H.:v.2, p.138) stated that the meaning of the aya is: through Your power, all good things are achieved, and none of it is in the hands of others, likewise Al-Mahalli & Al-Suyuti (2005:53) interpreted this aya with power, and Al-Alusi (2010:v.4, p.93) also chose it in his interpretation and he said: that is, by Your power, the amount of which cannot be estimated, all goodness that You alone do it according to Your will. There are also some exegetes who interpreted the word ‘al-Yad’ by repeating the same word, such as Al-Tabari (v.6, p.301) who said: “bi-yadika al-khayr” means, all of that is bi-yadika ‘in your hand’ and to you, no one is able to do that, and Al-Sam'ani (1997:v.1, p.307) where he said: it means bi-yadika ‘in your hands’ good and evil, as Allah said: 

\[
\text{سرابيل تقيكم الْحر} \\
\text{وَأَنَّ الْفَضۡلَ بِيَدِ اللَّهِ يُؤۡتِيهِ مَن يَشَآءَ}
\]

(Q16:81) that is: it protects you from heat and cold, so He sufficed with one of the two mentioned over the other, while Ibn Kathir (2005:v.1, p.318), he did not mentioned the word ‘Yad’ in his interpretation of this aya. Since the word ‘Yad’ in this ayahad different opinions about it, as some of them interpreted it figuratively and some of them interpreted it by repeating the same word without mentioning whether al-Yad in this aya in the apparent or figurative sense, therefore, it is possible -Allah knows best- the interpretation of the word ‘Yad’ in this aya is ‘power’ i.e., with Your power all goodness, and You alone control it, no one else.

Seconedly, the word “inna/anna al-fadhla bi-yadillaah” in Allah’s saying:

\[
\text{فَلَنِّ أَلْفَضۡلَ بِيَدِ اللَّهِ يُؤۡتِيهِ مَن يَشَآءَ} \]
\[
\text{وَأَنَّ الْفَضۡلَ بِيَدِ اللَّهِ يُؤۡتِيهِ مَن يَشَآءَ}
\]

(Q3:73) (Q57:29)

These two ayas came in the same context, so the exegetes dealt with them in the same way. Al-Samarqandi (v.1, p.223) said: “bi-yadillaah” means by Allah grace, Ibn al-Jawzi (1422 A.H.:v.1, p.295) said on the
authority of Ibn Abbas (may Allah be pleased with them) his saying in the interpretation of this aya: it means prophecy, the Book, and guidance, which He gives to whomever He wills. Also Al-Razi (1420 A.H.:v.8, p.261) chose it by saying: al-Fadle means the message, in language it expresses an increase that it used to increase charity, and for every benefite the actor intends to do good for others, in the saying “bi-yadillaah” means that: He is the possessor who is able to do it, Al-Qurtubi (1964:v.6, p.238) clarified that the apparent sense of the hand in Arabic language is the physical organ which is impossible for Allah Almighty and it has many meanings other than its apparent meaning including kingship and power as Allah Almighty said in this verse, likewise Abu Hayyan (1420 A.H.:v.3, p.218) said: that the hand in this aya is a metonymy for power, disposition, and mastery over it, the Creator, the Most High, is above the hand in its apparent meaning. Ibn Kathir (2005:v.1, p.320) mentioned that meaning of this aya is that all matters are at His disposal, and He is the giver and the preventer. Ibn Hajar (1379 A.H.:v.13, p.394) said: “the hand in language gives many meanings, including twenty-five meaning between real and figurative”, so the hand in this aya according to his saying is the ownership. Althogh some of the exegetes whose figurative interpretation of the word ‘Yad’ in some ayas but in this aya is not, and interpreted it by repeating the word itself, among them is Al-Tabari (v.5, p.506) who said: the meaning of this aya is that the conciliation to faith, and guidance to islam is “bi-yadillaah”. Accordingly, it is possible for the same reason that I mentioned in the previous aya- Allah knows best- that the word ‘Yad’ in these two places is meaning that the grace is belongs to Allah’s possession, He is the one who disposes of it and is able to do it.

Thirdly, the word “Yaduallahi maglulah” and “bal Yadaahu mabsotataani” in (Q5:64), Allah Almighty said:  

{وَقَالَتِ يَهۡوَدُ يَدُ أَنۡثَى مَغۡل وَلَةَ غَلَتَ إِيۡدِهِمۡ وَلَعۡنَآ أَبَا بِلَّ يَدَاهُ مَبۡسُوُطْتُانَ يَنَفُقُ كِيۡفَ يَشَآءُ}  

In this aya the word ‘Yad’ that added to Allah Almighty was mentioned twice, Al-Tabari (v.8, p.452) stated that the meaning of “Yaduallahi maglulah” is, the goodness of Allah is withheld, and His giving is
prevented from expanding upon them, and in His saying “bal Yadaahu mabsotataani” it means that indeed, His hand are outstretched by giving and gift, he added that “Allah Almighty described the hand with that, and the meaning is giving because people were used to describe each other, if they described it as generosity and bounty, or miserliness, stinginess and narrowness by adding the description of the described to his hand … so Allah addressed them with what they know and discuss among themselves in their speech”. Al-Qurtubi (1964:v.6, p.239) explained that the apparent sense of the hand in Arabic speech is the physical organ, and this is impossible for Allah Almighty so that ‘gul al-yad’ is represent miserliness and ‘bast al-yad’ is represent the grace. Also Al-Nasafi (1998:v.1, p.459) mentioned that ‘gul and bast of al-yad’ is a metaphor for miserliness and generosity, as Allah saying: 

وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلاَ تَبۡسُطۡهَا كُلَّٱلۡبَسۡطِ فَتَقۡعُدَ مَّحۡسُورًا

(Q17:29), he added that the word ‘Yad’ is singular in His saying 

{بَلۡ يَدَاهُ مَبۡسُوطَتَانِ}

, so that the response to the Jews, Allah’s cruse on them, would be more eloquent and indication of the absolute generosity of Him, Glory be to Him, and the denial of miserliness in Him, because the most generous doing is to give with both hands. And Ibn Kathir (2005:v.2, p.208) said the same thing when he express that ‘gul al-yad’ is miserliness, i.e. Allah the Most High has held what He has, Allah, Glory be to Him, is above that, and ‘bast al-yad’ means extensive in bounty, abundant in giving. And many other exegetes who interpreted this aya in this way, including Ibn al-Jawzi (1422 A.H.:v.1, p.565), Al-Razi (1420 A.H.:v.12, p.394), Al-Alusi (2010:v.7, p.291) and others. Based on this, the interpretation the two words that added to Allah in this aya is a metaphor for miserliness and generosity -Allah knows best-

Fourthly, the word ‘bi-yadihi’ in Allah’s saying: 

قُلْ مِنْ بَيِّنَةٍ مَلَكَتُ كُلٍّ ۚ (Q23:88)  

فَسَبِّحْنَ ٱلَّذِي بِيَدِهِ مَلَكَتُ كُلُّ شَيۡءٖ (Q67:1)

These three ayas came in the same context in terms of meaning, so the exegetes dealt with them in the same way. Al-Zajjaj (1988:v.4, p.296) said the meaning of the aya in (Q36:83) is that Allah has power of every
thing, Al-Samarqandi (v.2, p.488, v.3, p.133,473) said the interpretation of the aya (Q23:88) means: the treasure of every thing, and in (Q36:83) means: He created everything from the Resurrection and others it is also said the treasure of everything or He has the power of everything, he was narrated on the authority of al-Hasan by saying that the meaning of ‘be-yadihi al-mulk’ in (Q67:1) is who has the kingship, as Allah saying:

{لَهُۥ مُلَکُ السَّمَوَاتِ وَالأَرْضِ} (Q2:107), and it is also said that meaning is He who has power and authority. Al-Wahidi (1994:v.3, p.296,230) stated that the word ‘Malakut’ is the kingship, and the letter ‘taa’ is an addition for the exaggeration and the meaning is that the possession of everything and the power over everything, and Al-Sam'ani (1997:v.3, p.487, v.4, p.390, v.6, p.6) also said the same thing. Al-Razi (1420 A.H.:v.23, p.290, v.26, p.311, v.30, p.577) explained that the word “Yad” in these ayas are used only to confirm that Allah, the Most High, is the King and the Owner, just as it is said with hands 'of someone', the command, the prohibition, the solution and the intricacy which did not intend of its apparent sense. Al-Nasafi (1998:v.2, p.478, v.3, p.115, 510) stated in the interpretation of (Q23:88) and (Q36:83) that the word ‘Malakut’ means the kingship and the letters ‘waw’ and ‘taa’ are used for exaggeration, so that it clarifies about the greatness of the kingship, meaning that Allah is the owner of everything, and in (Q67:1) he said that is, at His disposal the kingship and the seizer of everything that exists and He is the owner of the kingship. Likewise Abu Hayyan (1420 A.H.:v.9, p.85, v.10, p.220) when he said that the word ‘Yad’ in these ayas meaning that He disposes his kingship according to what He wills and decrees, he added that the word ‘Yad’ is a metaphor for encompassing and subjugating, and the word ‘Yad’ is often ascription to Allah Almighty as in (Q23:88) and (Q3:26), for Allah Almighty this is considered a metaphor to investigation the kingship while in human is considered an instrument for ownership. Ibn Kathir (2005:v.4,
p.19,307,v.5, p.117) explained in his interpretation that the three ayas have the same meaning, so the word ‘mulk’ and ‘malakut’ is one in meaning, that is, He disposes of all his creatures as He pleases, while Mujama’ al-Buhuth al-Islamiya (1993:v.6, p.1324, v.8, p.393,v.10, p.1501) interpreted the word ‘Yad’ in the three ayas as a metaphor for power. There are those who interpreted the word ‘Yad’ by repeating the same word only, such as Al-Tabari (v.23, p.505), or he is interpreted these ayas without mentioning the word ‘Yad’ in his interpretation, such as Al-Qurtubi (1964:v.18, p.205), and he is one of those who consider that the word hand in its apparent sense is impossible for Allah Almighty. According to what was reported by most of the exegetes who interpreted it, so the interpretation of the word ‘Yad’ in the three ayas are power, disposition, and mastery -Allah knows best-

Fifthly, The word ‘Aydina’ in Allah’s saying: 
أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا لَه م م ِمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا
(Q36:71), and the word ‘biyadayy’ in Allah’s saying:
قَالَ يَٰٓإِبۡلِيس  مَا مَنَعَكَ أَن تَسۡج دَ لِمَا خَلَقۡت بِيَدَيَّ
(Q38:75)

These two ayas have the same general context in terms of meaning, so most of the exegetes interpreted them in the same meaning, Muqatil bin Sulayman (1423 A.H.:v.3, p.584) said in the interpretation of the phrase “mimma ’amilat aydina” (Q36:71) it means from what our We did, Al-Tabari (v.20, p.550, v.21, p.239) said: from what We created from creation, while he explained the word ‘biyadayy’ in the second aya that Allah Almighty tells us that He created Adam with His own hands, that he explained it by repeating the same word. Abu Mansur al-Maturidi (2005:v.8, p.538,646) said: “it is possible that the interpretation of (Q36:71) means what the hands of creation did of farming, planting and other things that people do, and He attributed that to himself, or it possible means with our power such as His saying: 
وَأَلۡسَمۡاءٍ بِنَبۡيۡرٍهَا بَيۡنَ يَدِينۡا
(Q51:47)”, he also interpreted the word ‘Yad’ with power in (Q38:75)
and he added that specifying the addition of one thing to Allah Almighty brings out of glorifying that one and that individual; such as His saying: the House of Allah, the Mosques of Allah, the Messenger of Allah, the Guardian of Allah and the like, and He singled out these things in addition to Him, even if all the regions and creation are all for Him to glorify that; accordingly, adding Adam’s creation to Himself comes out of the glorification of Adam, when He said: “lima khalqatu biyadayy” even though all creatures are created by Him (ibid). Al-Wahidi (1994:v.3, p.515,567) said: “mimma ’amilat aydina” means, what We created through our creativity and our creation, We did not participate in its creation and We did not create it with the help of anyone, so the mention of the word ‘Yad’ in this aya indicates that He is alone in what He created, Al-Wahidi explained that by saying: “if one of us says I did this with my hands, this indicates that he is alone does that, so Allah Almighty addresses the Arabs with what they use in their speech”, on this way he also interpreted the second aya. Also Al-Razi (1420 A.H.:v.12, p.395, v.26, p.306) said that the meaning of “mimma ’amilat aydina” is what we did without an assistant or a backer, but rather we did it with our power and our will, he added that the theologians said that the word hand mentioned in the Arabic language on several meanings and he gave an example of each meaning: first, the apparent meaning (physical organ) which is known, second, is grace as you say to someone I have a hand to thankful him for that, third, power as Allah Almighty said: {أُوْلِيَّ ٱلأَۡيۡدِ وَ ٱلأَۡبۡصَٰرِ} (Q38:45), Sibawayh said it is said: you have no hand with this, meaning is to rob you of perfect power, forth, the kingship, it is said: this village is in the hands of so-and-so, that is, in his possession, as Allah said: {ٱلَّذِي بِيَدِهِ ٱعۡقَدُّ ٱلۡتَّكۡالِحَ} it means he owns that, fifth, intense care and specialization as Allah Almighty said: “lima khalqatu biyadayy”, what is meant is the allotment of Adam (peace be upon him) with this honor, because Allah Almighty is the creator of
all creation. Al-Qurtubi (1964:v.15, p.55,228) said “mimma ’amilat aydina” it means, of what we have created and done without an intermediary, no agency, or a partner, while in His saying: “lima khalaqtu biyadayy”, that Allah added the creation of Adam to Himself for honor to him, even if He was the creator of everything, Al-Qurtubi clarified that through an example, that the chief of mankind does not exercise anything with his hand except for the sake of the glorification and honour, so He mentioned the word ‘Yad’ in this aya with this meaning, he also quoted from Mujahid that the word ‘Yad’ in this aya is in the sense of emphasizing and linking, that is a metaphor of ‘what I was created’ as He said: {وَيَبۡقَىٰ وَجۡهُ رَب ِكَ} (Q55:27) that is, your Lord will remain (ibid). Al-Nasafi (1998:v.3, p.111,165) also chose it by saying “mimma ’amilat aydina” meaning that which we assigned us to create and no one else was able to undertake it and in His saying: “lima khalaqtu biyadayy” meaning without an intermediary. There are also those who interpreted it as mentioned above, including Al-Baghawi (1997:v.4, p.23) and Abu Hayyan (1420 A.H.:v.9, p.82). Accordingly the word ‘Aydina’ can be interpreted in (Q36:71) that which we assigned us to create with Our strength and Our power without an intermediary, and the word ‘biyadayy’ in (Q38:75) meaning that when I created with my power and strength without an intermediary, with my honor to him. -Allah knows best-

Sixthly, the word ‘Yad’ in Allah’s saying: {بِيَدِ أَللَّهِ فَوۡقَ أَيۡدِيهِمۡ} (Q48:10)  

Al-Tabari (v.22, p.210) mentioned that the aya has two sides in the interpretation, one of them: the hand of Allah is above their hands when they pledge allegiance to Allah because they pledge allegiance to Allah by their pledge allegiance to the Messenger of Allah (peace be upon him), here Al-Tabari interpreted the word ‘Yad’ by repeating the same
word, the other: the power of Allah is above their power in supporting His Messenger, because they pledge allegiance to the Messenger of Allah for his victory over enemy. Al-Samarqandi (v.3, p.314) said: the word ‘Yadu Allah’ is with victory and conquest, while Al-Wahidi (1994:v.4, p.136) said: ‘Yadu Allah’ is Allah’s blessing in guidance, Al-Sam'ani (1997:v.5, p.194) said: ‘Yadu Allah’ is with victory and favor. Al-Zamakhshari (1407 A.H.:v4, p.335) stated when Allah Almighty said: {إنَّمَا يَبَيَّنُونَ أنَّهُ} (Q48:10), He affirmed it on the method of imagination, because Allah is above the hand in its apparent meaning and the attributes of bodies, rather, the meaning is a statement that the convenant contract with the messenger (peace be upon him) is like his contract with Allah Almighty without any difference between them as Allah saying: {مَن يُطِعِ الرَّسُولَ فَقَدۡ أَطَاعَ اللَّهَ} (Q4:80). With regard to Al-Qurtubi (1964:v.16, p.267), he interpreted the aya in the sense that His hand in reward is over their hand in fulfillment, he was quoted from al-Kalbi that meaning is: Allah’s blessing, Ibn Kathir (2005:v.4, p.464) mentioned that interpretation of ‘yadu Allah’in this aya, meaning He is present with them, hears their words and knows their consciences and outward appearances, so the pledge of allegiance is to Allah Almighty through his messenger (peace be upon him), Mujama' al-Buhuth al-Islamiya (1993:v.9, p.989) the word ‘Yad also interpreted with power and victory, and many of exegetes that interpreted it in one of these interpretations. Accordingly the interpretation of the aya is Allah’s power and victory over their power and victory - Allah knows best-
1.4 Analysis of The Tanslation of the Attribute of al-Yad for five English orientalists

I will analyze the attribute of al-Yad for five English orientalists, they are George Sale (S), J. M. Rodwell (R), M. M. Pickthall (P), Richard Bell (B), and Arthur J. Arberry (A), by using the following versions for their translation of the Quran, for Sale, I'll use the 1877 version "The Koran: or The Alkoran of Mohammed ", Rodwell, 1876 version "The Koran: Translated from the Arabic", Pickthall, 1930 version "The Meaning of The Glorious Quran an Explanatory Translation", Richard Bell, 1937-1939 version "The Quran Translated, with a Critical Re-arrangement of Surahs" with two volum, As for Arberry I will use the electronic version, because the original was not found except for the first volume, and I will also use the electronic pagination because this version is not numbered.

Below some of these ayas with the translations, then a table in which I will mention all the translations used in translating this attribute in all the ayas. The translations will be evaluated as (matching) for the translations that fits with the metaphorical meaning i.e semantic meaning of the attribute (Al-Yad) and (non-matching) for the literal translation or semantically deviant translations along with the justification of the evaluation.

NO.1

ٱﭨٱﱡﭑ ﺎُو آٍل أُمِرَانَ: ۲۶

S: “thy hand is good, for thou art almighty” p.38
R: “In thy hand is good ! Verily Thou art over all things potent”p.425
P: “In Thy hand is the good. Lo! Thou art Able to do all things” p.69
B: “verily Thou over all things hast power” p.47
A: “in Thy hand is the good; Thou art powerful over everything” p.44

NO.2

ٱﭨﭑ ﺎُو آٍل أُمِرَانَ: ۷۳

S: “thy hand is good, for thou art almighty” p.38
R: “In thy hand is good ! Verily Thou art over all things potent”p.425
P: “In Thy hand is the good. Lo! Thou art Able to do all things” p.69
B: “verily Thou over all things hast power” p.47
A: “in Thy hand is the good; Thou art powerful over everything” p.44

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S: “Say, Surely excellence is in the hand of GOD” p.45
R: “Say: Verily plenteous gifts are in the hands of God” p.431
P: “Lo! the bounty is in Allah's hand” p.75
B: “bounty is in hand of Allah” p.52
A: “Say: 'Surely bounty is in the hand of God” p.47

R: “Moreover, the hand of God, say the Jews, " is tied up." Their own hands shall be tied up and for that which they have said shall they be cursed. Nay ! outstretched are both his hands ! At his Own pleasure doth He bestow gifts” p.548

P: “The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will.” P.127

B: “The Jews say: “surely the hand of Allah is fettered!”; may their hands be fettered and may they be cursed for what they say! Nay, both His hands are wide open, He giveth liberally as He pleaseth” p.103

A: “The Jews have said, 'God's hand is fettered.' Fettered are their hands, and they are cursed for what they have said. Nay, but His hands are outspread; He expends how He will.” P.78

S: “Say, In whose hand is the kingdom of all things” p.285
R: “Say : In whose hand is the empire of all things” p.146
P: “Say: In Whose hand is the dominion over all things” p.354
Bell: “Say: “In whose hand is the kingdom over everythings” p.332

A: “Say: 'In whose hand is the dominion of everything” p.211

NO.5

S: “God said unto him, O Eblis, what hindereth thee from worshipping that which I have created with my hands?” p.376

R: “0 Eblis,” said God, ”what hindereth thee from prostrating thyself before him whom I have created with mine own hands?” p.123

P: “HE said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands?” p.470

B: “He said: ‘0 Iblis, what prevented thee doing obeisance to what I created with My (own) hands ?” p.456

A: “Said He, 'Iblis, what prevented thee to bow thyself before that I created with My own hands?” p.274

Table (1) the Attribute of al-Yad

<table>
<thead>
<tr>
<th>NO. of Surah</th>
<th>The Figurative interpreted (ta’wil) of the attribute al-Yad</th>
<th>S</th>
<th>R</th>
<th>P</th>
<th>B</th>
<th>A</th>
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<table>
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<tr>
<th>verse</th>
<th>power</th>
<th>Thy hand</th>
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<th>Hast power</th>
<th>Thy hand</th>
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<tbody>
<tr>
<td>2:26</td>
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<td>Not matching</td>
<td>Not matching</td>
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<tr>
<td>2:26</td>
<td>Justification of evaluation</td>
<td>Literal translation</td>
<td>Literal translation</td>
<td>Literal translation</td>
<td>figurative translation</td>
<td>Literal translation</td>
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<td>2:73</td>
<td>Possession</td>
<td>In the hand</td>
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<td>Hand</td>
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<tr>
<td>57:29</td>
<td>Evaluation of translation</td>
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<td>57:29</td>
<td>Justification of evaluation</td>
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<td>5:64</td>
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<td>5:64</td>
<td>generosity</td>
<td>His hands</td>
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<tr>
<td>23:88</td>
<td>Evaluation of translation</td>
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<td>23:88</td>
<td>Justification of evaluation</td>
<td>Literal translation</td>
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<td>36:83</td>
<td>power and disposition</td>
<td>In whose hand</td>
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<td>67:1</td>
<td>Evaluation of translation</td>
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<td>67:1</td>
<td>Justification of evaluation</td>
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<tr>
<td>36:71</td>
<td>managing affairs and creation</td>
<td>Our hands</td>
<td>Our hands</td>
<td>Our handiwork</td>
<td>Our hands</td>
<td>Our hands</td>
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<tr>
<td>38:75</td>
<td></td>
<td>With my hands</td>
<td>With both my hands</td>
<td>With mine own hands</td>
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<td>With mine own hands</td>
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</table>
This attribute that added to Allah Almighty was mentioned in Quran eleven times, which represented a metaphor that indicates several meanings according to its position in the ayas, in other words most of Muslim scholars were interpreted with power, but various other meanings were added to this meaning, as I mentioned previously, these meanings are:

1) A metaphor for power in (Q3:26), i.e. with Your power is the goodness.
2) A metaphor for possession in (Q3:73, 57:29), meaning that the grace belongs to Allah's possession.
3) In (Q5:64) the word ‘Yad’ has two meaning: a metaphor for Miserliness i.e. Allah is holding back from giving (Allah Almighty is above that), and for generosity, i.e. Allah is extensive in bounty and giving.
4) A metaphor for power and disposition in (Q23:88, 36:83, 67:1), i.e. Allah is over all things powerful, disposes of His kingdom as He wills.
5) A metaphor for managing affairs and creation, i.e. in (Q36:71) that means, we assigned us to create with Our strength and Our power without an intermediary, and in (Q38:75) meaning that when I created with my power and strength without an intermediary, with my honor to him.
6) A metaphor for power and victory in (Q48:10), i.e. Allah’s power and victory over their power and victory.

But, it is clear from the translations of the orientalists that they all translated the attribute of al-Yad with hand. This translation may suggest to the recipient who is not familiar with the Arabic language and its traditions, in addition to its linguistic uses, and whose beliefs are based on the fact that Allah has a face, a hand, an eye, and other human attributes, exalted be Allah above that, some of them imagine that God is embodied in the form of human beings, such as Christians, or is embodied in statues made by humans with their own hands, such as pagans and other religions that have deviated from their innate beliefs. Their translations were literal as shown in the table, despite its occurrence as a metaphor for more than one meaning. This leads to deviation from the rhetorical meaning of this attribute, that is, they all failed to translate it with the exception of Bell just in (Q2:26), where he translated it by “power”, meaning that he succeeded in conveying the intended meaning just in this aya.

**Conclusion**

The divine attributes is very important topic, because its matter is related to belief, and all Muslims agree that Allah Almighty is exalted from all attributes of imperfect. Therefore, it was better to translate the divine attributes accurately, taking into account the sayings of scholars, especially theologians, because they expanded in this field. One of the
results that I found through this research is that the attribute of al-Yad that added to Allah in all the eleven ayas came as a metaphor which indicating meanings according to the context of the aya in which it was mentioned, and also the word al-Yad was used in the Arabic to denote other meanings than its literal meaning, including the meanings that it came in these ayas. While all orientalists translated the attribute of al-Yad with hand (91%), with the exception of Bell just in (Q2:26), where he translated it by “power”. Meaning that their translation was literal, and they did not follow a specific Islamic school in their translation. For example, in (Q5:64) I found that most of the Muslims, from the Salaf and theologians, who interpreted it figuratively, yet their translation was literal, which led to distortion and deviation of the rhetorical meaning of the aya, and thus the translation of the aya becomes very weak so that the recipient does not understand the purpose of it.

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