

Assessing and Translating The Qur'anic Word (*Aya*) into English

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Abstract:

The Glorious Qur'an is defined as the greatest miracle on the face of earth. It embraces different teachings, ideas, science and blessings. For this reason, people should pay attention for every single word found in the Glorious Qur'an due its importance. Besides, it is of divine authorship. The present paper tackles one of the greatness of Almighty Allah that is found in the Glorious Qur'an. It is about the Qur'anic Word (*aya*). It is very significant to present the different meanings of the Qur'anic Word (*aya*) within the process of translation because there are misconceptions among many people about its meaning. Some people think that the Qur'anic Word (*aya*) means the *aya* literally. In other words, they think it is the Qur'anic words that form the structure of the Glorious Qur'an. This is incorrect concept. The correct one is that the Qur'anic Word (*aya*) has six different meanings besides its literal meaning. They are as follows: lessons, proofs, miracles, Almighty Allah's ability, Tall buildings and Evidence. The current paper is about a translation assessment of the Qur'anic Word (*aya*) into English in the existing translations of the Glorious Qur'an to see how far the Qur'anic translators whose works are chosen for translation assessment are successful in rendering the said word correctly. In other words, are the Qur'anic Translators concerned able to pinpoint the appropriate equivalent in TL? To verify the above-mentioned hypothesis, six published translations of the Glorious Qur'an were consulted and eight Qur'anic Ayas consisting of the word (*aya*) were chosen as well. Besides, a model for translation assessment was designed and some translation strategies were selected. The process of Translation Assessment was based upon the Qur'anic translations that were selected, the chosen ayas and the model of assessment as well. It is found out that the Qur'anic translators whose cultural background is Islam are able to

define the different meanings of the Qur'anic Word (*aya*) in the translation process. The most appropriate translation method is Connotative Translation Method of (CTM) and two translation strategies: Transliteration and Explanatory Translation Strategies.

Keywords: (Translation, Assessment, Glorious Qur'an, Connotative Translation Method)>

تقويم وترجمة لفظة آية في القرآن الكريم الى الانكليزية الاستاذ المساعد

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الملخص:

يعد كتاب الله العظيم القرآن الكريم اعظم معجزة على وجه الارض. اذ يحتوي في ثناياه الكثير من التعاليم والافكار والعلوم والبركات. ولذلك, على الناس ابداء الاهتمام لكل كلمة مذكورة في ثنايا القرآن الكريم نظرا لاهميتها.

تعالج الدراسة الحالية واحدة من اهم الكلمات التي ذكرها الله عزه وجل في القرآن الكريم. انها كلمة (آية). ويعد اخراج معاني كلمة آية المختلفة امر بالغ الاهمية في عملية الترجمة وذلك لوجود الكثير الافكار الخاطئة بين الكثير من الناس بشأن معانيها. ويظن بعض الناس ان لفظة آية في القرآن الكريم تعني كلمة (آية) حرفيا. وبمعنى اخر, يعتقدون انها الكلمة القرآنية التي تتشكل منها الايات والسور القرآنية, لكن هذا المفهوم المذكور اعلاه خاطئ. ويكمن المفهوم الصحيح ان لفظة (آية) في القرآن الكريم ست معاني الى جانب معناها الحرفي كما مذكورة ادناه:

١- الدروس ٢- البراهين ٣- المعجزات ٤- قدرة الله عزه وجل ٥- المباني العالية ٦- الدليل.

تتمحور الدراسة الحالية في مجال تقويم ترجمات لفظة (آية) في القرآن الكريم الى الانكليزية في ضوء ترجمات القرآن الكريم المتوفرة لاجل معرفة قابلية المترجمين, المختارة ترجماتهم في عملية التقويم, على نقل معاني اللفظة المذكورة اعلاه بنجاح. وبمعنى اخر, هل المترجمون القرآنيون قادرين على اختيار المرادف الصحيح للفظ (آية) في لغة الهدف؟

ولاثبات صحة الفرضيات المذكورة اعلاه, اعتمد الباحث على ست ترجمات للقرآن الكريم واختار اثنتا عشر اية قرآنية تحتوي على لفظة (آية) ايضاً. وصمم الباحث الية تقويم الترجمات واعتمد على بعض استراتيجيات الترجمة ايضاً.

واعتمد نظام تقويم الترجمات القرآنية على الترجمات القرآنية والايات القرآنية المختارة لعملية التقويم والية التقويم ايضاً.

واثبتت الدراسة ان مترجمي القرآن الكريم ذات الخلفيات الثقافية الاسلامية قادرين على التمييز بين معاني لفظة (آية) المختلفة في عملية الترجمة وتعد نظرية الترجمة الايحائية من افضل النظريات للدراسة واستراتيجية التلثين والترجمة التفسيرية مناسبتان لعملية تقويم ترجمات لفظة (آية) في الانكليزية. **الكلمات المفتاحية:** (الترجمة والتقويم والقرآن الكريم ونظرية الترجمة الايحائية).

The Meanings of the Word (*aya*) in the Glorious Qur'an

1.1. Preliminaries

Almighty Allah (the God of Universe) is equal by none. In other words, all the works of Almighty Allah are defined as miracles to all humanity. The Glorious Qur'an is considered to be the miracle of Almighty Allah sent to Prophet of Islam Mohammad (PBUH) to guide humanity in the right path. So, every single word mentioned in the Glorious Qur'an is a miracle including the word (*aya*) as a result of the meanings it conveys in the body of the Glorious Qur'an.

1.2. Types of the meanings of the Qur'anic Word (*aya*)

The meanings of the Qur'anic word (*aya*) is divided into two main categories, they are as follows:

- 1- Denotative Usage
- 2- Connotative Usage

1.2.1. The Denotative Usage

The Denotative Usage means that Qur'anic word (*aya*) is used literally. In other words, it is employed to refer to the (*aya*) itself.

1.2.2. The Connotative Usage

The Connotative Usage stands for using the Qur'anic word (*aya*) to mean something else other than its literal meaning. It further divided into following sub-categories:

Connotative Usage of the Qur'anic Word (*aya*)

- 1- Lessons
- 2- Proofs
- 3- Miracles
- 4- Almighty Allah's Ability
- 5- Tall Building
- 6- Evidence

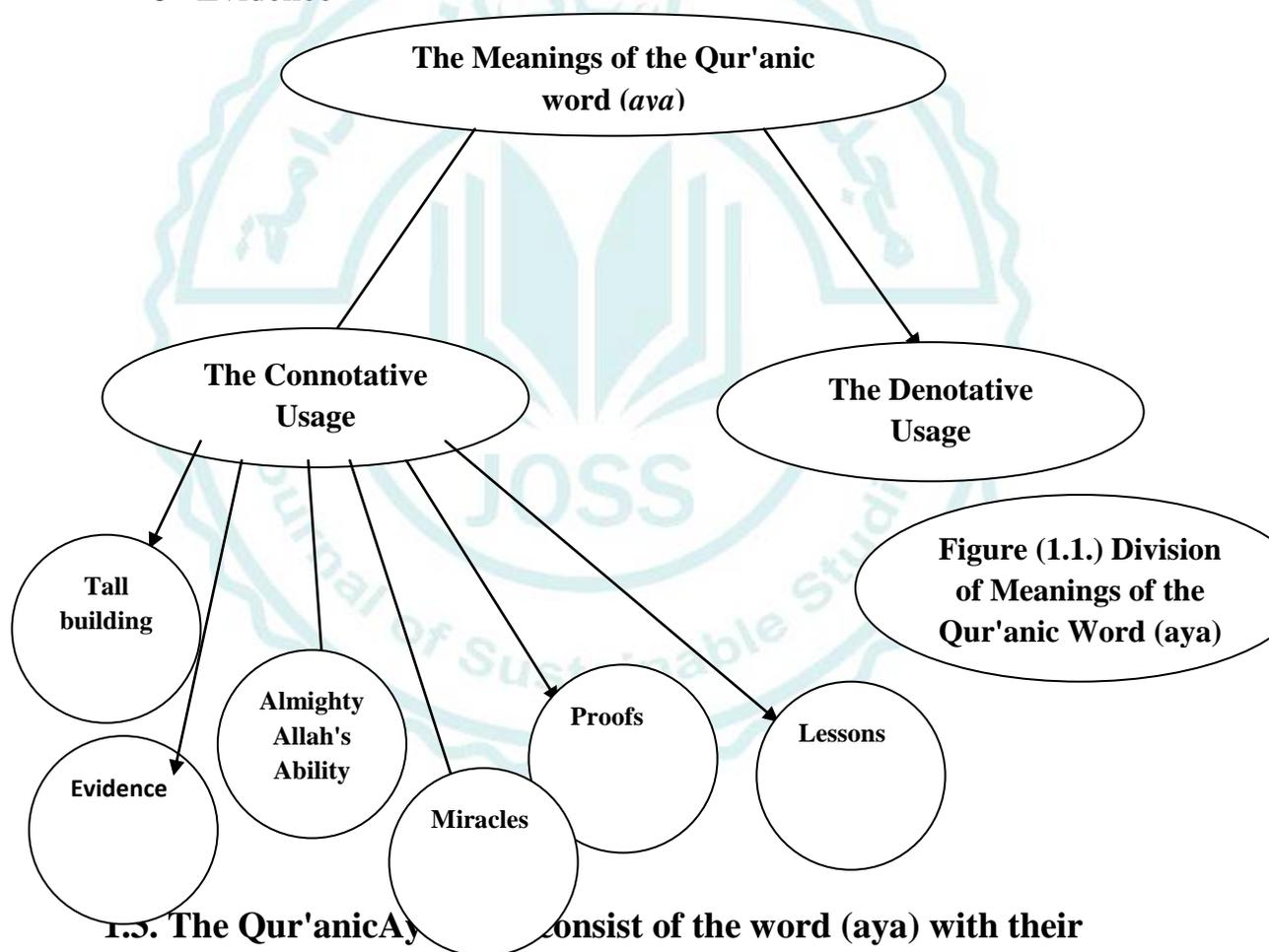


Figure (1.1.) Division of Meanings of the Qur'anic Word (*aya*)

1.3. The Qur'anic Words consist of the word (*aya*) with their commentaries

1.3.1. The Denotative Usage

"وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ"

(Surat Al-Nahilaya: 101)

And when We change a Verse (of the Qur'an,) in place of another- and Allah knows best what He sends down- they (the disbelievers) say: "You (O Muhammad صلى الله عليه وسلم) are but a Muftari! (Forger, liar)." Nay, but most of them know not. (Surat Al-Nahilaya: 101) (Hilali and Khan, 1996: 309).

Commentaries

If Almighty Allah amends or changes certain ayas, Almighty Allah does so to make the law of Islam in harmony with people. So, the unbelievers described Prophet Mohammad (PBUH) as a liar because they said that the prophet said things never said by Almighty Allah. However, Prophet Mohammad (PBUH) is defined as the most honest man ever yet those unbelievers have no idea about Almighty Allah and his Laws (Scholars, 2009: 278). Almighty Allah said that if I alter certain aya instead of another one, I do it for the sake of humanity and to make the aya in question in harmony with people. Some unbelievers questioned this process, therefore, Almighty Allah replied to them saying that they have no idea about this important process (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 186/ Vol II).

"مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

(Surat Al-Baqara, aya: 106)

Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things? (Surat Al-Baqara, aya: 106) (Hilali and Khan, 1996:19).

Commentaries

If Almighty Allah makes certain amendment in certain ayas, this means that Almighty Allah makes better ayas or brings ayas similar to these amended in obligation and merits (Scholars, 2009: 17). Almighty Allah said that If I abrogate a particular aya in the Glorious Qur'an, I bring a better one or similar to the previous one for the goodness of people. In other words, this refers to Almighty Allah's ability in doing great works (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 131f/ Vol I).

1.3.2. The Connotative Usage

1.3.2.1. The Qur'anic Word (*aya*) means (lesson)

"فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ"

(Surat Al-⁶ankabot, aya: 15)

Then We saved him and those with him in the ship, and made it (the ship) an *Ayah* (a lesson, a warning) for the '*Alamin*' (mankind, jinn).(Surat Al-⁶ankabot, aya: 15)(Hilali and Khan, 1996: 443).

Commentaries

Almighty Allah saved the life of Noah and his followers who were on board the ship to make them a significant lesson to humanity (Scholars, 2009: 398). Almighty Allah saved the life of Prophet Noah and those people who were on board the ship; they

were less than 80 persons. Noah lived for 60 years following this significant event. Besides, Almighty Allah made the story of the ship a real lesson for humanity (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 494/ Vol II).

1.3.2.2. The Qur'anic Word (*aya*) means (proof)

"وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ"

(Surat Al-An⁶am, aya: 35)

If their aversion (from you, O Muhammad صلى الله عليه وسلم and from that with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign,

(and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jahilun* (the ignorant) (Surat Al-An⁶am, aya: 35)(Hilali and Khan, 1996: 151)

Commentaries

Almighty Allah said to his prophet you cannot make those unbelievers believers and even if you impress them through digging a very big tunnel on earth or even create a big lifter in the sky they would never believe because Almighty Allah do not want to. This is Almighty Allah's wisdom. You haveto understand this message and do not be like them(Scholars, 2009: 131). Almighty Allah said to his messenger you cannot make them believe and even if you dig a very big tunnel on earth or create a lifter in the sky. You cannot impress them at all because Almighty Allah does

not want to. In addition, Almighty Allah can make them all believe in Him but He does not do it because this disagrees with His wisdom (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 417/ Vol I).

1.3.2.3. The Qur'anic Word (*aya*) means (Miracle)

"بَن قَالُوا أَضْغَاثُ أَحْلَامٍ بَنِ افْتَرَاهُ بَنِ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ"

(Surat Al-Anbiya', aya: 5)

Nay, they say: "These (revelations of the Qur'an which are revealed to Muhammad (صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones that the formers (Prophets) were sent (with)!" (Surat Al-Anbiya', aya: 5) (Hilali and Khan, 1996: 363)

Commentaries

The unbelievers denied the Glorious Qur'an, some of said it is a collection of baseless dreams, others described it as a lie and it is not a revelation. Some unbelievers said that Mohammad (PBUH) is a poet. The unbelievers also mentioned if he wants us to believe him, he has to bring a miracle such as the camel of Saleh, the miracles of Jesus and Moses and other messengers (Scholars, 2009: 322). The unbelievers did not give a credit for the Glorious Qur'an. Instead, they described Prophet Mohammad (PBUH) as a liar, they also said that the Glorious Qur'an is collection of null and void dreams and they said the Prophet Mohammad (PBUH) is a poet. If he wants to convince us in his message, he has to show us a miracle like the Camel of Saleh and the stick of Moses (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 308/ Vol II).

1.3.2.4. The Qur'anic Word (*aya*) means (Almighty Allah's Ability)

"قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ"

(Surat Al-An⁶am, aya: 65)

(p.156) Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously

We explain the *Ayat* (proofs, evidences, lessons, signs, revelations, etc.), so that may understand (Surat Al-An⁶am, aya: 65) (Hilali and Khan, 1996: 156).

Commentaries

Almighty Allah said to his prophet: Tell the unbelievers that Almighty Allah is only able to make suffer from severe torment such as stoning or the flood, or Almighty Allah can make tremble by destroying your place via employment of earthquakes, or Almighty Allah can make you fight each other. Almighty Allah told his prophet how Almighty Allah diversify his arguments for unbelievers so as to understand the ability of Almighty Allah (Scholars, 2009: 135). Almighty Allah is capable of making the unbelievers suffer from severe torment like the flood, the severe winds, the stones and thunderous blast. In addition, He can make the unbelievers kill each other as a punishment. Almighty Allah said to humanity these are the pieces of evidence that can help you distinguish between right and wrong (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 424/ Vol I).

1.3.2.5. The Qur'anic Word (*aya*) means (Tall Building)

"أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ"

(Surat Al-Shu⁶ara', aya: 128)

"Do you build high palaces on every high place, while you do not live in them? (Surat Al-Shu⁶ara', aya: 128) (Hilali and Khan, 1996: 416)

Commentaries

Almighty Allah said: Do you build tall building everywhere to look at people and make fun of them?(Scholars, 2009: 372). Almighty Allah says do you build tall building everywhere to mock at those people who pass by the building(Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 435/ Vol II).

1.3.2.6. The Qur'anic Word (*aya*) means (Evidence)

"فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ"

(Surat Al-Qasas, aya: 36)

Then when Musa (Moses) came to them with Our clear *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) they said: "This is nothing but invented magic. Never did we hear of this among our father of old." (Surat Al-Qasas, aya: 36)(Hilali and Khan, 1996: 434)

Commentaries

Moses came to impress Pharaoh and his folks by showing them strong pieces of evidence from Almighty Allah. They told Moses what you presented is magic and it is void. Besides, we never heard from ancestors what you want us to do (Scholars,

2009: 390). Prophet Moses presented some pieces of evidence to his folk. However, the unbelievers said to him: what you showed us is magic like other magic works. Besides, we never heard from our ancestors that these works can prove someone's prophecy (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 477/ Vol II).

Culture and Translation

2.1. Definitions of Culture

Culture is not an easy term to be defined briefly because it is related to every single thing of our life as humans. It deals with human habits, beliefs, customs, policies, ideas, thoughts, education, religions, language and Translation. So, it is the core of humanity.

The following are some definitions of the term Culture:

The term *Culture* is defined as the customs, beliefs, arts and the way of social life organization of a particular country or group (OALD, 2008: 373). It is defined as the way of living life and its manifestations that are related to a community that employs a particular language as its means of communication (Newmark, 1988: 94). It is a rainbow that embraces all components of reality and each one of these components has its own categories and sub-categories; by which all aspects of life are reflected by habits, customs, rituals, knowledge, arts, values, attitudes, etc. Although *culture* is a shared affair, it is different from one person to another from one community to another and from time to time.

2.2. Culture Bound Terms

Cultural aspects of translation have produced a large number of theories about cultural translation. They manage to present theories with reference to cultural identity of a specific

community. As stated above the term culture is not an easy term. In Duranti's opinion, culture is "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication" (Duranti 1997:24) This is why, language plays an integral role in a culture. Pierre Bourdieu has emphasized the importance of language as a system determined by socio-political processes. In his own perspective, language exists as a linguistic *habitus* (1990:52), which relies not only on a particular system of words and grammatical rules, but also on symbolic power of a particular way of communication, with specific patterns for every community (particular systems of classifications, specialized lexicons, metaphors, reference forms, etc.). So, once someone speaks, it means to resort to a particular way of viewing the world, a particular way of establishing contacts.

According to Bourdieu, in a wider sense, we are members of a community of ideas and practices through the language we speak. Therefore, language is linked to culture, as a link between thought and behaviour. Duranti observes that words carry in them myriad possibilities for connecting us to other human beings, other situations, events, acts, beliefs, feelings... The indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users. (Duranti 1997:46)

2.3. Culture and Language

Culture and language are correlated with each other. This is generally agreed upon because language reflects various aspects of

culture (Larson, 1984: 432). Since the term culture refers to certain ways of life of a certain group of people living with each other and speaking the same language, the term in question stands for thinking, feeling and having emotions, rather differently from people who employ a different language (Eliot, 1962: 120).

The same is true of Edward Sapir; he cites that the vocabulary of a language more or less faithfully reflects the culture, for the mere content of language is intimately related to the socially inherited assemblage of practices and beliefs that define the texture of our lives (1941: 207f). So, the term language is part of culture and the central method by which various parts of culture are expressed as being the primary means of cultural transmission (Halliday, 1970: 48). Raymond Williams understood culture as formed by the meanings and practices of ordinary men and women. He believes that culture is lived experience; the texts, practices and meanings of all people as they conduct their lives within the totality of 'a whole way of life'. He insisted that culture be understood through 'the analysis of all forms of signification within the actual means and conditions of their production' (Williams, 1981: 64f). In so far as contemporary cultural studies has a distinguishing 'take' on 'culture' it is one which stresses the intersection of language, meaning and power (Barker and Galasinaski, 2001: 3). Culture is said to be centrally concerned with questions of shared meanings so that:

To say that two people belong to the same culture is to say that they interpret the world in roughly the same ways and can express themselves, their thoughts and feelings about the world, in ways which will be understood by each other. Thus culture depends on its participants interpreting meaningfully

what is happening around them, and 'making sense' of the world, in broadly similar ways (Hall, 1997: 2).

Language represents the most wonderful characteristic of a culture, which may be explained in a simple way as the totality of the beliefs and practices of a society. And although a language may be regarded as a relatively small part of a culture, it is indispensable for both the functioning and the perpetuation of the culture. Accordingly, competent translators are always aware that ultimately words only have meaning in terms of the corresponding culture. But while a language can usually be acquired within a period of ten years, it takes a lifetime to understand and become an integral part of a culture (Nida, 2001: 13).

2.4. Culture and Translation

Translation Studies tackles not only the process and product of translation as a linguistic phenomenon, but also with translation as a form of intercultural mediation taking place in certain social and cultural contexts (Gile et al, 2010: 29). The position of the translator in the target language culture plays a more integral role in decoding the context of source text. In other words, the higher the assigned status through certain socio-cultural context, the more probable it is that the translator will have the confidence to mediate or intervene in the process of translation (Ibid: 33). It is through a constant process of translation that people continue to possess their own literature and, indeed, their own culture (Tonkin and Frank, 2010: 97). This means that the process of translation transfers thought, ideas of certain culture into another culture and by this process the literature of the culture in question is revived. It is proposed that translation offers an ideal 'laboratory situation' for the study of cultural interaction, since a comparison of the

original and the translated text will not only present the strategies employed by translators at certain moments, but will also reveal the different status of the two texts in their several literary systems. More broadly, it will expose the relationship between the two cultural systems in which those texts are embedded (Kuhiwczak and Littau, 2007:19). The cultural turn in translation studies reflects the cultural turn in other disciplines, which is an inevitable result of the need for greater intercultural awareness in the world today. It is greatly to be welcomed, for it offers the best chance to understand more about the complexities of textual transfer, about what happens to texts as they move into new contexts and the rapidly changing patterns of cultural interaction in the world. (ibid: 23). It is concluded that the more the translator is familiar with the culture concerned, the more the product of translator will be clear. The translator has to be bicultural if not multi-cultural because there are differences from one culture to another and even there may be differences within the same culture (Al-Bayati, 2013: 87).

2.5. Culture and Religion

Religions are real factors in shaping the culture of nations. Eliot cites the following: "No culture can appear or develop except in relation to a religion" and he also says "culture comes into being and maintains itself with a religious basis" (1962:27f). So, it is so important to pay attention to the religious terms in general and Qur'anic terms in particular within the process of translation because every single word found in the Glorious Qur'an has its own reasons of revelation. This is why; Muslim and Non-Muslim translators must master the Culture of the Glorious Qur'an well so as to produce appropriate translations and they must count on the

commentaries of different sects of Islam in translating the ayas concerned.

Translation and The Glorious Qur'an

3.1. Preliminaries

The present chapter is concerned with Translation and the Glorious Qur'an, it will highlight the significance of translation and the nature of the Qur'anic Language and the text types and the relation between the Glorious Qur'an and Translation.

3.2. Definitions of Translation

There is no unanimous agreement on the definition of the term Translation. As cited by Ilyas (1989: 27), some scholars in the field of translation presented a variety of definitions of the term above. They are as follows; Ray defined the term Translation as the transference of meaning from one language into another.

Savory defined it as the process that is concerned with the conveyance of meaning and style of the ST into TT.

While Tweney and Hoemann defined the term in question as the process in which meaningful utterances in one language are converted into meaningful utterances in another linguistic system. Nida believes that the term Translation is concerned with the reproduction of the closest equivalent of the ST in TT. Translation is defined as the replacement of an original text with another text (House, 2009:3).

In the process of translation, it is the text as a whole that is replaced and not its constituent parts. It does not exchange one separate word or sentence for another. It deals with the relationship between texts as actual uses of languages (ibid: 5). In

other words, translation is not the process of conveying the meaning of words and sentences only from one language into another, but also to transfer the cultural flavour of the ST into TT so as to achieve faithfulness. Translation is also defined by Catford as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." (1965: 20).

3.3. Text-Typology and Translation Methods

Many scholars translation field like: (Newmark, 1988: 12) (Reiss, 2000: 16) and (House, 2001:245f) supported the idea that is there is interrelation between text-type and the translation method chosen. It is so obvious that there are different kinds of texts which need different types of translation methods. They are as follows:

Translation Methods (Approaches)	Text-Types	Subject-matter
Free (Communicative)	Expressive	Literary
Literal	Informative	Scientific
Semantic	Vocative	Commercial

Figure (3.1.) Division of Translation Methods, Text-Types and Subject-Matter

It is understood that free method of translation is employed when there is an expressive text-type. It is divided into different kinds such as: poems, prose, stories and novels etc. because they consist of rhetorical devices (metaphors, similes) and these devices require this method to render the same sense and meaning of ST into TT.

Literal method of translation is widely resorted to in translating scientific, medical texts because the readers are after the meanings of these texts not the aesthetic effects. Semantic method is roughly similar to literal method used for translating commercial texts for reasons of persuasions. So, Reiss (Reiss, 2000: 16) stresses that the text-type defines the approach for the translator. The text-type is described as the primary factor that influences the choice of translator in choosing the suitable translation method.

The translation of religious texts is more complicated than any other type of translation since it aims at translating sacred beliefs, thoughts and concepts as well as a particular culture into another culture which must be fulfilled with clarity. The beliefs and intentions of translator of religious texts must be impartial (AL-Khawalda, 2004: 217). In other words, he has to be neutral within the process of translation so as to achieve the highest degree of clarity.

3.4. Features of Religious Texts

It is clear that not all texts have the same characteristics. There are many text-types like political, medical, legal, scientific, economic, and religious texts. Every single type of the said texts has its own features. These features make them different in comparison with other text-types.

The English language of religion has some characteristics, they are presented by Waard and Nida (1986: 21f):

- 1- It is figurative. It employs symbols, is filled with metaphors and metonymies, and makes extensive use of poetic forms.

- 2- It is timeless: it proclaims a truth which goes beyond time and history.
- 3- In this language, experience generally outweighs in a rational way. For this reason, there is no hesitation to speak of miracles.
- 4- New and unusual expressions become hallmarks of the new community of faith.
- 5- It almost always consists of a great deal of expressions that refer to instructions and the appeal to the commitment.
- 6- The religious texts embrace a lot of ethics. Although spirituality takes priority over ethics, the ethical behaviour is defined as the product of a change in one's spiritual relationships.

3.5. The Language of the Glorious Qur'an

The language of the Glorious Qur'an is a unique kind of discourse in the Arabic language.

It is different from ordinary discourse and from classical Arabic in its highly rhetorical fusion of form and content. It is unanimously agreed upon by Muslim theologians and linguists that the language of the Glorious Qur'an is of divine authorship. In other words, no one can write down an Aya due to its uniqueness. One of those famous figures is Al-Jirjani, ١٩٨٤ whose work *Dalā'il al-iḥjāz* Evidence pieces Inimitability. The language of the Glorious Qur'an is absolutely unparalleled in its style, eloquence, structure and lexis. Tawhidi gives a detailed account over the

language of the Glorious Qur'an by saying the following: The language of Qur'an shows "some unparalleled eloquence of speech and writing to the extent that the most able poets and orators were astounded before the beauty and magnificence of the text" (2004: xx). Bell and Wott say that the language of the Glorious Quran is "neither a treatise on theology, nor a code of laws, nor a collection of sermons, but rather a medley of all three" (1970: xi).

The Glorious Qur'an is described as the most phenomenal textual material; it is the most wonderful artistic combination. For this reason Ahmed Khan cites the following:

The holy Qur'an is neither a poetry, nor prose, nor rhymed prose, yet in emphasizing the significance of its message, it brings home of its main ideas in ever so fresh a set of effective artistic combination (1987: 12).

Almighty Allah indicates that neither human beings nor jinns (angels) can produce a book like the Glorious Qur'an:

"قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا"

(Al-Isra', aya: 88)

say: If the mankind and the jinn were together to produce the like of this Qurân, they could not produce the like thereof, even if they help one another(Surat Al-Isra': aya: 88) (Al-Hilali and Khan, 1996:381).

3.6. Translation of the Glorious Qur'an

Translating the Glorious Qur'an is described as the most difficult task shouldered by the translators. The difficulty of translating it partially resulted from its importance whose ultimate goal is to spread the message of Islam and to strengthen faith and partially caused by the nature of language which this book employs.

The translators of religious texts have to take the following points into account:

- 1- They must believe in or at least sympathize with the message expressed in the texts.
- 2- They must be thoroughly familiar with the various nuances of the words which they intend to translate.
- 3- Since religious texts are closely related to faith, and faith is an essential part of the culture of the speaking community, translators should involve themselves in attempting to create the original culture (Yowell and Latawish, 2000: 111)

When dealing with Sacred Books, two incompatible criteria have to be satisfied:

- 1-Accuracy: being faithful to the meaning
- 2-Intelligibility: being understandable to the reader and related to the current trend (Crystal, 1987: 385).

Since words have associations grasped intuitively by native speakers, the essential role of the translator is to convey not only what is said but also what is implied (Duff 1981: 111). Terms of

religious vocabulary carry with them a heavily charged pragmatic meaning (Nida1964: 36).

Assessing and Translating The Qur'anic Word (*aya*) into English

4.1. Preliminaries

The present chapter is dedicated to assessing the translations of the Qur'anic word (*aya*) into the English language to know how far the translators whose Qur'anic translated versions are chosen for assessment process are successful in transferring the meaning and sense of the Qur'anic word (*aya*) into English. So, the researcher has created an eclectic model for assessment it is of two methods (Denotative Translation Method (DTM)) and (Connotative Translation Method (CTM)) in order to carry out the process of assessing the Qur'anic word (*aya*). The assessment process will be carried out with the employment of the said methods of translation and some translation strategies: Transliteration, Literal Translation, Translation Couplets and Cultural Equivalent.

It is worth noting that the study has consulted 4 published translations of the Glorious Qur'an translated by the following:

1. Abdel Haleem M.A.S. (2005)
2. Dawood, N. J. (1956)
3. Al-Hilali and M. and Khan, M.M.(1996)
4. Pickthall, M. M. (1970)
5. Rodwell, J. M. (1994)
6. Shaker, M. H. (2009)

The above-mentioned translators' names are respectively abbreviated as follows:

- 1- Abd
- 2- Daw
- 3- Hi.-Kh
- 4- Pick.
- 5- Rod
- 6- Sh

The main reason behind choosing the above-mentioned translations is that those translators are from different religions and cultural backgrounds: Dawood is Jewish, Al-Hilali and Khan are Sunni Muslims, Pickthall is Christian but he converted to Islam, Rodwell is Christian and Shaker is Shi⁶i Muslim.

Hypothetically, a translator's religious/cultural background has some influence on his products in the Target Language. Speaking of such effect, Iiyas (1989: 107) affirms that the translators of religious texts may sometimes be influenced either consciously or unconsciously, by their own religious doctrines and beliefs, i.e. their religious background.

4.2. The Model of Translation Assessment:

The researcher has designed an eclectic model for assessing the English translations of the Qur'anic word (*aya*) into English with the help of some translation strategies. The model in question is divided into two translation methods, they are as follows:

4.2.1. Connotative Translation Method (CTM)

It is defined as the process of translating the meaning and sense of the Qur'anic word (*aya*) into English. So, (CTM) is after showing the inner idea of the word concerned in target language.

4.2.2. Denotative Translation Method (DTM)

It is described as the process of rendering the outer meaning of the Qur'anic word (*aya*) into English.

4.3. Translation Strategies

4.3.1. Transliteration

It is defined as the process of writing the original word using the alphabet of the language of rendition when the translator fails to find an equivalent SL word due to the lack of a corresponding word. It is a safer method to avoid meaning misinterpretation (Hefzallah, 1970: 182). It usually co-exists with another strategy to achieve further understanding.

4.3.2. Literal Translation

When the translator comes across a SL cultural term which is so important to the TL culture a literal translation is the answer, provided it secures referential and pragmatic equivalence to the original.

It is incorporated at once in the TL text if it coincides in frequency and semantic range with its equivalent function expressing the sense aimed at naturally and closer to the original thought. The SL grammatical constructions are converted to their nearest TL equivalent; Lexis is translated singly as a pre-translation process without taking the translated SL sign far from its original context. It ranges from word to word, group to group,

collocation to collocation, clause to clause, to sentence to sentence (Newmark, 1988: 46f).

4.3.3. Translation Couplets

When the translator believes that one translation method is not sufficient to transfer the meaning of the message of a SL expression, the translator resorts to following this [one] procedure by another i.e. a transcription and a literal translation or a cultural equivalent. The SL term is retained for the remainder of the text. Although this strategy provides more information, it distorts the economy of the text, owing to its being lengthy (Newmark, 1981:76).

4.3.4. Cultural Equivalent

A SL cultural word is translated by a TL cultural word (Acculturation). Its use is limited because the words used are approximate equivalents and not accurate; they can be used in general texts and propaganda for brief explanation when the term is of little importance in a popular article or fiction and when the reader is ignorant of the relevant SL culture (Newmark, 1988: 83).

4.3.5. Additions

This technique of adjustment is used for facilitating the reproduction of the message in a different form in its fullest and most accurate sense. It includes filling out elliptical expressions, obligatory specification, classifiers, connectives, bracketing, footnotes or endnotes (Nida, 1964:227f).

The following is the eclectic model designed for assessing the English translations of the Qur'anic word (*aya*):

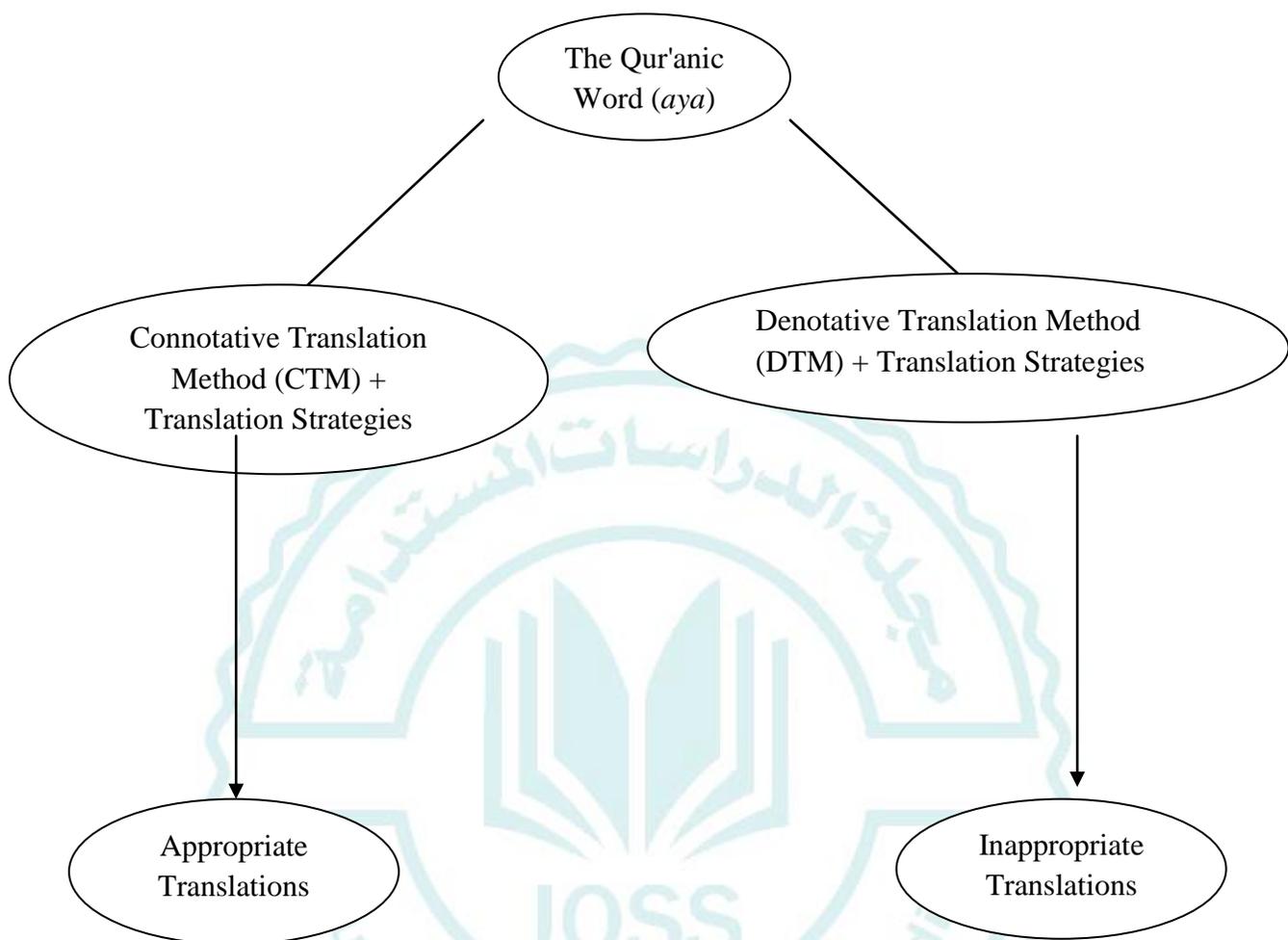


Diagram (4.1.) The Eclectic Model designed to assess the translations of the Qur'anic word (aya) into English

4.4. The Translation Assessment of the Qur'anic Word (aya) into English

4.4.1. The Denotative Usage

As stated in (1.3.1. above), the word (aya) is employed in Qur'anic suras literally. In other words, it is used to refer to aya itself.

"وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ"

(Surat Al-Nahilaya: 101)

Abd (p.172) When We substitute one revelation for another— and God knows best what He reveals— they say, ‘You are just making it up,’ but most of them have no knowledge.

Daw (p.304) When We change one verse for another (Allah knows best what He reveals), they say: 'You' are an imposter.' Indeed, most of them are ignorant men.

Hi.-Kh (p.309) And when We change a Verse (of the Qur'an.)in place of another- and Allah knows best what He sends down- they (the disbelievers) say: "You (O Muhammad صلى الله عليه وسلم) are but a Muftari! (Forger, liar)." Nay, but most of them know not.

Pick (p.358f)And when We put a revelation in place of (another) revelation, and Allah knoweth best what He revealeth they say: Lo! thou art but inventing. Most of them know not.

Rod (p.178) And when we change one (sign) verse for another, and God knoweth best what He revealeth, they say, 'Thou are only a fabricator.' Nay! but most of them have no knowledge.

Sh (p.331) And when We change [one] communication for [another] communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

Abd and Pick successfully rendered the meaning of the Qur'anic word (aya) into TL because they rendered it into **revelation** it means something considered to be a sign or message from God (OALD, 2008: 1300). So they resorted to (CTM). Daw and Rod relied Cultural Equivalent Strategy in translating the word concerned into **verse** that is used to describe short numbered divisions of a chapter in the Bible (Ibid: 1698). So, they were not

successful because **verse** is related to biblical culture whereas (*aya*) is defined a culture bound term. They employed (DTM). Hi.-Kh transferred the meaning of the Qur'anic word (*aya*) into **verse+** (of the Qur'an). Although they employed Addition Strategy, they failed because (*aya*) is a culture bound term. They used (DTM). Sh also failed because he rendered it into **communications**, it is described a word that embraces three meanings, they are as follows: the process of expressing ideas or feelings or giving people information, a method of sending information like: Telephones, Radio and Computers or a formal message or telephone call from a party leader to his party (OALD, 2008: 304). So, two out of six translators succeeded in rendering the Qur'anic word (*aya*) correctly.

"مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"

(Surat Al-Baqara, aya: 106)

Abd (p.13) Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything?

Daw (p.335) If We abrogate any verse or cause it to be forgotten We will replace by a better one or one similar. Do you not know that Allah has power over all things?

Hi.-Kh (p.19) Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?

Pick (p.20) Nothing of our revelation (even a single verse) Do we abrogate or cause be forgotten, but We bring (in place) one better or the like thereof. Knowest thou not Allah is able to do all things?

Rod (p.12) Whatever verses we cancel, or cause thee to forget, we bring a better or its like. Knowest thou not that God hath power over all things? (explanation)

Sh (p.47) Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

Abd, Hi.-Kh and Pick employed (CTM) in rendering the meaning of the Qur'anic word (*aya*). Although Pick and Hi.-Kh used in their translations the word **verse**, they were successful because they relied upon Addition Strategy. So, all of them translated it into **revelation**. It means something considered to be a sign or message from God (OALD, 2008: 1300), whereas Daw, Rod and Sh translated the word concerned inappropriately because Daw and Rod rendered it into **verse** and **verses** respectively while Sh transferred it into **communications**. They employed (DTM).

4.4.2. The Connotative Usage

As mentioned in (1.3.2. above) the Qur'anic word (*aya*) is used in the ayas concerned to refer to many important meanings. The meanings are as follows: 1- Lesson 2- Proof 3- Miracle 4- Almighty Allah's ability 5-Tall building 6-Evidence.

4.4.2.1. The Qur'anic Word (*aya*) means (lesson)

"فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ"

(Surat Al-⁶ankabot, aya: 15)

Abd (p.253) We saved him and those with him on the Ark. We made this a sign for all people.

Daw (p.193) But We delivered him and all were in the Ark, and made the event a sign to mankind.

Hi.-Kh (p.443) Then We saved him and those with him in the ship, and made it (the ship) an Ayah (a lesson, a warning) for the 'Alamin' (mankind, jinn).

Pick (p.521) And We rescued him and those with him in the ship, and made of it a portent for the peoples.

Rod (p.264) But we rescued him and those who were in the vessel; and we made it a sign to all men.

Sh (p.461) So We delivered him and the inmates of the ark, and made it a sign to the nations.

Abd, Daw, Rod and Sh rendered the Qur'anic word (*aya*) incorrectly because they used inappropriate equivalent in TL, they used the word **sign**. It is a word that has so many meanings such as (indication, symptom, symbol, indicator and signal) (OALD, 2008: 1419). So, they employed (DTM). Hi-Kh are the most successful translators as a result of their correct choices, they succeeded in their translation because they resorted to Transliteration Strategy and Addition Strategy as well. They translated it into "an *Ayah* (a lesson, a warning)." They used (CTM). Pick rendered the word in question appropriately because he used the word **Portent** in the TL. It is a sign or warning of something that is going to happen in the future, especially when it is something unpleasant (Ibid: 1172). He made use of (CTM) as well. So, two out of six translators succeeded only.

4.4.2.2. The Qur'anic Word (*aya*) means (proof)

"وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ"

(Surat Al-An'am, aya: 35)

Abd (p.82) If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant.

Daw (p.417) If you find their aversion hard to bear, seek if you can a chasm in the earth or a ladder to the sky by which you may bring them a sign. Had Allah pleased He would have given them guidance, one and all. Do not be foolish, then.

Hi.-Kh (p.151f) If their aversion (from you, O Muhammad صلى الله عليه وسلم and from that with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allahwilled, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jahilun* (the ignorant)

Pick (p.166) And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! If Allah willed, He could have brought them all together to the guidance So be not thou among the foolish ones.

Rod (p.83) But if their estrangement be grievous to thee, and if thou art able to seek out an opening into the earth or a ladder into Heaven, that thou mightiest bring them a sign...Yes! But if God pleased, He would surely bring them, one and all, to the guidance! Therefore be not thou one of the ignorant.

Sh (p.174) And if their turning away is hard on you, then if you can seek an opening [to go down] into the earth or a ladder [to ascend up] to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

Hi.-Kh and Pick translated the Qur'anic word (*aya*) in a good way. Both of them employed Addition Strategy in their own translations. Although Hi-Kh resorted to the word **sign**, they were successful as a result of using Addition Strategy, while Pick translated the word concerned into **portent**+ explanatory translation. They used (CTM). The rest of translators above rendered the word in question inappropriately; they translated it into **sign** only without any further clarification. They adopted (DTM). So, two out of six translators translated the word concerned successfully.

4.4.2.3. The Qur'anic Word (*aya*) means (Miracle)

"بَن قَالُوا أَضْغَاثُ أَحْلَامٍ بَن افْتَرَاهُ بَن هُو شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ"

(Surat Al-Anbiya', aya: 5)

Abd (p.203) Some say, 'Muddled dreams'; others, 'He made it up'; yet others, 'He is just a poet, let him show us a sign as previous messengers did.'

Daw (p.290) Some say: 'It is but a medley of dreams.' Others: 'He has invented it himself.' And yet others: 'He is a poet: let him show us some sign, as did the apostles in the days gone by. (it refers to Koran).

Hi.-Kh (p.363) Nay, they say: "These (revelations of the Qur'an which are revealed to Muhammad صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones that the formers (Prophets) were sent (with)!"

Pick (p.419) Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents).

Rod (p.211) 'Nay,' say they, 'it is the medley of dreams: may, he hath forged it: nay, he is a poet: let him come to us with a sign as *the prophets* of old were sent.'

Sh (p.380) Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former [prophets] were sent [with].

All the aforesaid translators failed to render the Qur'anic word (*aya*) correctly due to their own choices and the most appropriate meaning of the word above is **Miracle**. Abd, Daw, Rod and Sh rendered it into **sign** which has nothing with **miracle**. Although Hi.-Kh used Transliteration and Addition Strategies, they were not clear because they added the word **proof** instead of **miracle** in their own translation, whereas Pick used **portent** which is inappropriate as well. They resorted to (DTM).

4.4.2.4. The Qur'anic Word (*aya*) means (Almighty Allah's Ability)

"قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شَيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ"

(Surat Al-An⁶am, aya: 65)

Abd (p.84) Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.' See how We explain Our revelation in various ways, so that they may understand.

Daw (p.419) Say: 'He has power to let loose His scourge upon you from above your heads and from beneath your feet, and to divide you into discordant factions, causing the one to suffer at the hands of the other.' See how We make plain Our revelations, that they may understand them.

Hi.-Kh (p.156) Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayat (proofs, evidences, lessons, signs, revelations, etc.), so that may understand.

Pick (p.171) Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

Rod (p.85) SAY: It is He who hath power to send on you a punishment from above you, or from beneath your feet, or to clothe you with discord, and to make some of you to taste the violence of others. See how variously we handle the wondrous verses, that haply they may become wise!

Sh (p.178) Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion,[making you] of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

Abd, Daw, Pick and Sh mistranslated the Qur'anic Word (*aya*) because the *aya* above refers to **Almighty Allah evidence of ability**. They translated it into (**revelation, revelations and communications**) respectively. They adopted (DTM). Hi.-Kh rendered it by adopting different translation strategies like Transliteration and Explanatory Translation Strategies. They gave many equivalents to the word in question including **Evidence**. They used (CTM). Rod used Addition Strategy in rendering the meaning of the word concerned. Although he used the word **verses** which are a Cultural equivalent, he was successful because he added the word **wondrous**, it has three meanings: strange, beautiful and impressive (OALD, 2008: 1756). So, it is somewhat

correct. He employed (CTM). So, two out of six translators succeeded only

4.4.2.5. Qur'anic Word (*aya*) means (Tall Building)

"أَتَّبِعُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ"

(Surat Al-Shu⁶ara', aya: 128)

Abd (p.235) How can you be so vain that you set up monuments on every high place?

Daw (p.202) Will you build a monument on every hill? Vain is your work.

Hi.-Kh (p.416) "Do you build high palaces on every high place, while you do not live in them?"

Pick (p.485) Build ye on every high place a monument for vain delight?

Rod (p.246) What! Build ye landmarks on all heights in mere pastime?

Sh (p.434) Do you build on every height a monument? Vain is it that you do

Abd, Daw, Pick, Rod and Sh translated the word concerned appropriately because they translated it into (**monuments**, a **monument** and **landmark**). The word **monument** means the followings: A building, statue or column built to remind people of a famous person or event, a building that has special historical importance, a thing that remains as a good example of somebody's qualities (OALD, 2008: 990), while the word **landmark** means: a large building that can be seen clearly from a distance, an event, a discovery or an invention that makes an important stage in something or a building or a place that is very important because of its history (Ibid: 862). They adopted (CTM). Hi.-kh translated it into **High Palace**. So, the word palace means: the official home of a king, queen, president a large impressive house or a large public building: A hotel, Cinema or a Movie theater (Ibid: 1093). They resorted to (CTM). In other words, all the aforesaid translators were successful in their renderings.

4.4.2.6. The Qur'anic Word (*aya*) means (Evidence)

"فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ"

(Surat Al-Qasas, aya: 36)

Abd (p.247) But when Moses came to them with Our clear signs, they said, 'These are mere conjuring tricks; we never heard this from our forefathers.'

Daw (p.77) And when Moses came to them with Our undoubted signs, they said: 'This is nothing but deceitful magic; nor have we heard of the like among of our forefathers.'

Hi.-Kh (p.434) Then when Musa (Moses) came to them with Our clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) they said: "This is nothing but invented magic. Never did we hear of this among our father of old."

Pick (p.511) But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

Rod (p.258) And when Moses came to him with our demonstrative signs they said, "This is nought but magical device. We never heard the like among our sires of old.'

Sh (p.453) So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

All the translators above failed to give a correct rendering for the Qur'anic word (*aya*) except for Hi-Kh. They failed because they rendered it into **sign**. They adopted (DTM). Hi.-Kh was successful because they followed different translation strategies such as Transliteration Strategy and Explanatory Translation Strategy as well. Besides, their translation embraces the word **Evidence**. They followed (CTM).

4.5. Assessment Results

The following Table explains the results of assessing the translations of the chosen Qur'anic translators so as to see how far they are successful in the rendering the Qur'anic Word (aya) into English.

Translators	Religion	Rates of Success	Rates of Failure
(Abd)	Sunni-Muslim	37.5%	62.5%
(Daw)	Jewish	12.5%	87.5%
(Hi.-Kh)	Sunni-Muslim	75%	25%
(Pick)	Christian converted to Islam	62.5%	37.5%
(Rod)	Christian	25%	75%
(Sh)	Shi ⁶ i Muslim	12.5%	87.5%

Figure (4.2.) A Table used for showing the results of assessing the translations of the Qur'anic Word (aya) into English

Conclusions

- 1- The translators whose cultural background is Islam were more successful in their renderings in comparison with other Non-Muslim translators. For example: the first two translators who got the highest rates of success are Muslim Translators. The first ones are Hi.-Kh who got 75% and the second is Pick who is a Christian but he converted to Islam got 62.5%.
- 2- Some Muslim translators did get lower rates of success such as Abd 37.5% and Sh got 12.5% only but there is no complete failure.
- 3- The Christian Rod and the Jewish Daw got 25% and 12.5% respectively.

- 4- The most appropriate translation method in rendering the meaning of the Qur'anic word (*aya*) into English was Connotative Translation Method (CTM).
- 5- The best translation strategies in the translating the Qur'anic word (*aya*) into English were Transliteration and Explanatory Translation Strategies.
- 6- The Denotative Translation Method (DTM) was not appropriate for assessing the Qur'anic word (*aya*) into English.

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The Arabic Alphabets	Transliterations Symbols	The Arabic Alphabets	Transliterations Symbols
أ	a	ض	dh
ب	b	ط	t
ت	t	ظ	d
ث	th	ع	6
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	z	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ş	ي	y

Key of Transliteration Symbols of Arabic Letters (AlKhudary, 2004:13)