Assessing The Translation of "Al-Nar" Expressions in the Glorious Quran into English

Muayad Hadher Mohammed Al-Jibouri

Asst .Prof. Dr   Maha Bakr Mohammed

Tikrit University /College of Arts/ Department of Translation

Email. mh230044prt@st.tu.edu.iq

Abstract

The Glorious Quran is the word of Al mighty Allah, the Lord of the worlds. It was revealed by the Trustworthy Spirit to the last Prophets, our Prophet Muhammad, peace be upon him, as guidance for all people and it is the eternal constitution of Islam. The Glorious Quran, by its nature, is not a human creation; it is written in an Arabic language that contains many meanings and connotations, some of which are clear and evident, while others are ambiguous and not immediately apparent. The names of Al Nar Expressions are one of the problems faced by the reader due to the differences in their meanings, names, and connotations. The current study examines the differences in the translation of various names related to Hellfire into English. The translation of any religious text from one language to another necessitates a great degree of precision and care in transferring the Source Text to the Target Text, particularly in the translation of the Glorious Quran from Arabic to other languages including English.

Keywords: (evaluation, fire phrases, different meanings).

تقييم ترجمة عبارات "النار" في القرآن الكريم إلى الإنجليزية

مؤيد حاضر محمد الجبوري

أ.م.د. مها بكر محمد

جامعة تكريت / كلية الآداب / قسم الترجمة

mh230044prt@st.tu.edu.iq

الملخص

القرآن الكريم كلام الله رب العالمين، أنزله الروح الأمين على خاتم الأنبياء، نبينا محمد صلى الله عليه وسلم، هداية للناس أجمعين، وهو دستور الإسلام الخالد. والقرآن الكريم، بطبيعته، ليس من صنع البشر؛ فهو مكتوب بلغة عربية

تحمل معاني ودلالات متعددة، بعضها واضح وجلي، وبعضها الآخر غامض وغير واضح. وتُعد أسماء عبارات "النار" من المشكلات التي يواجهها القارئ نظرًا لاختلاف معانيها وأسمائها ودلالاتها. تدرس هذه الدراسة الاختلافات في ترجمة أسماء جهنم المختلفة إلى الإنجليزية. تتطلب ترجمة أي نص ديني من لغة إلى أخرى دقة وعناية بالغتين في نقل النص الأصلي إلى النص الهدف، وخاصةً في ترجمة القرآن الكريم من العربية إلى لغات أخرى، بما فيها الإنجليزية.

الكلمات المفتاحية: (تقييم، عبارات النار، أختلاف المعاني).

Statement of the Problem1.1

The Glorious Quran was written in classical Arabic, presenting significant challenges for contemporary Arab speakers due to its intricate structure and profound meanings. The Glorious Quran necessitates that the translator possess a comprehensive skills of encyclopedic, contextual, and cultural knowledge, which will be evident in their capacity to accurately express the meaning into the target tongue. This study addresses the translator's challenge in identifying an appropriate equivalent in the target language, stemming from the difficulty of locating a linguistic counterpart that accurately conveys the intended meaning. Cultural differences must be carefully considered to attain effective communication. The translator of the Glorious Quran may encounter lexical, syntactic, and cultural challenges stemming from the linguistic differences between Arabic and English in terms of pragmatics, semantics, and cultural context.

This study seeks to clarify the problems that translators face or encounter in general, and specifically the translation of Al Nar Expressions found in the texts of the Glorious Quran revealed to the noblest of God's creations, Muhammad (peace be upon him), when translating words and

expressions related to Al Nar from the source language (the mother tongue) to English (the target language). Every Muslim should have a profound knowledge regarding the depictions of Al Nar in the Glorious Quran. Al Nar Expressions are the subject of the current study and regarded as one of the significant elements mentioned in the Glorious Quran. The difficulty in translating these expressions in the Glorious Quran lies in the fact that they are explicitly and directly stated in some verses, while in others they are mentioned implicitly (indirectly).The translations of Al-expressions have greatly influenced by the different context in which they are mentioned. The diversity of religions and cultures has played a significant role in the varied translations of Al Nar, which, as known, tends to lean towards punishment and threats when mentioned. Al Nar has many names and expressions, each with a different meaning.

1.2 Aims of the Study

This study aim at :

1. Trying to Investigate the cultural ,religious and lexical obstacles in translation.

2. Trying to identify the problems and difficulties countered by the translators who try to give a meaningful translation for Al Nar Expressions.

3. Examining the procedures used by the translators then showing which one is the best to be followed.

4. To identify the interpretative and linguistic challenges in the translation of Al Nar expressions and to evaluate the extent to which these translations fulfill the criteria of fidelity and correctness in Quranic translation.

1.3 Hypotheses of the study

This study hypothesizes the following:

1. There are many problems in translating the language of Glorious Quran due to its sacred classical nature.
2. Due to the fact that Al Nar Expressions in Glorious Quran can be translated communicatively; equivalence cannot be achieved between Arabic and English concerning many Islamic terms.
3. Adaptation is highly used over the other techniques of communicative translation in order to keep the expressions cultural and religious profundity.
4. Explicit or direct meaning is highly used by translators in the translation of Al-Nar expressions in comparison to implicit or indirect meaning.

Literature Review

Introduction

This chapter examines fundamental ideas of pragmatics and related subfields, including speech act theory and implicature, with a focus on Searle's work regarding direct and indirect speech actions. All pertinent information on these matters will be elucidated and clarified. This chapter ultimately examines the idioms and terminology related to Al Nar in the Glorious Quran and the reader's comprehension of them.

2.1 The Notion of Pragmatics

Levinson (1983:5) defines pragmatics as the study of language in use. It deals with meanings beyond what the words themselves say (Yule, 1996: 3). It also defined as tool for studying of meaning of utterances in

situations . Pragmatics is concerned with non-literal meaning or indirect meaning , speakers' meaning and what makes the intention can comprehensible , it aims to give understanding about the meaningful uses of language in life of mankind (Verschuren,2001 :83).

Pragmatics is defined as the study that deals with actions, environment and state of the speaker when he wants to speak or hear a linguistic sign shows that pragmatics deals with knowledge and procedures which makes people comprehend the words of each other. .(Cook ,2003: 51).

The primary focus of pragmatics, according to Fromkin et.al (2003,P.207), is the interpretation of language meaning in context.

Pragmatics concerned with those sentences that have the same words, but have various concepts ,meanings ,results and interpretations in a defferent places and time.

The following facts are the focus of pragmatics, according to Parker et al. (2005:9) :

1. Objective facts, such as the speaker's identity, the utterance's time, location, and method, are all dealt with by pragmatics.

2. Information about the speaker's aims, language, meaning, and intended audience, as well as the action he hopes to accomplish with his speech.

3. Information regarding the speaker's and his listener's thinking, the conversation they are having, and the topic of their discussion.

4.   Social facts that pertain to social events like weddings, ceremonies, and promises, as well as the results that a person gets from saying and doing certain things.

Pragmatics is an application for studying language from the point of view of the speakers ,the social relation between them , the choices they make , the constraints they faced in using language in social interaction and the effects on each other as participants Crystal (2003:364).

2.2 Speech Act Theory in English

The study of speech-act theory is a sub branch of pragmatics. This sub-field of research focuses on the ways that words may be utilised to perform activities as well as convey information. Linguistics, philosophy, psychology, literary and legal ideas, and even the advancement of artificial intelligence all make use of it. American philosopher J.R. Searle expands on the speech-act theory, which Oxford philosopher J.L. Austin first presented in "How to Do Things With Words" in 1962.

Speech act henceforth SA is the act of performing actions via the use of words (Searle, 1969:18). Speech act according to Bach and Harnish (1979: 4-5) are linguistics communicative behaviors base on an inferential process in which the speaker expresses his or her intention through speech and the hearer deduces what the speaker does . However , the hearer's conclusion is not predicated on the speaker's words alone , but rather on the contextual beliefs that the speaker and the hearer hold at a particular moment.

SAs, are concerned with what people dowhile they speak. The specific ac tivities carried out by uttering words and sentences, rather than the individu al sentences and words, are the fundamental components of

human communication   (Bussman , 1998:1107).

Verbal and nonverbal communication are the two categories of speech acts. Using words as constituents to convey messages is known as verbal communication. The process of conveying messages by gestures, body language, eye contact, facial expressions, or outward appearances is known

as nonverbal communication (Buck ,2002: 522–528). Co-communicators, whether from the same culture or another, should be able to understand the meaning of speech acts. They also need to be able to understand the meaning of various linguistic types such as communication will not succeed if the meaning is misinterpreted (Bayley and Lucas .2007:142).

2.3 Searle 's Speech Act Theory

Searle(1969:33) aims to advance the notion of SAs. His creation of regulations pertaining to the wise execution of illocutionary acts is one of his most significant contributions. Known as felicity conditions (FCs), these guidelines serve as standards for creating SAs and can be used to assess if an utterance is a successful SA. Performative formulas like "I promise to" are "illocutionary force indicators," according to Searle (1969: 62–4), in that they serve as a tool to make the speaker's utterance's force clear. Therefore, Searle's approach assumes that speakers can imbue their statements with the force of demotions and excommunications. This is to be explained, even if making something explicit would seem to necessitate characterising an independent event or condition of affairs. Aware of this, Searle and Vanderveken (1990: 24) define performatives as speaking acts that possess the power of declarations, adjourning a gathering or declaring war are uncontroversial instances of this speaking act.

Searle (1969:535–558) then admits that this explanation forces us to return to the question of how some expressions acquire the ability to declare. In that same work, he provides an answer based on the idea that when a speaker uses a performative prefix in a sentence, they are expressing an intention to carry out a specific act. For example, when he says:

1- "I order you to close the door,"

he is expressing an intention to order you to close the door, etc. In addition, Searle believes that merely expressing a desire to carry out a speech act is enough to carry it out.

On the basis of this, Searle attempts to infer the assertory character of performatives, arguing that they are likewise assertions when they are expressed in a fashion that conveys truth.

2.3.1 Components of Speech Act

When Austin (1962: 99) divides a speaking act into three distinct elements, he rejects the constative - performative dichotomy. Three discrete smaller acts can be separated into a speech act; this does not imply that these acts are performed independently; rather, when we speak, we simultaneously   conduct   the   following   acts: The Locutionary, Illocutionary, and Perlocutionary Acts (LA, IA, and PA). 1-Locutionary Act (LA) : Austin refers to the process of creating a meaningful statement with specific sense and reference as the "full normal sense." Austin (1962: 3) distinguishes three categories of illocutionary activities.

A-The phonic Act :The act of producing or uttering certain noises.

B-The phatic act: refer to the act of uttering certain noises of certain kind relate to certain vocabulary appropriate to a certain syntactic structure.

C-Retric Act :refers to noises or words with certain reference and sense.

2-Illocutionary Act (IA): are utterances that have a certain amount of conventional force that the speaker uses to express what they intend to say. These include caution, informing, commanding, naming, offering, warning, threatening, thanking, apologizing, admitting, complaining, and so on (Hurford et al., 2007: 273).

Levinson (1983:237) affirms that the IA can be ascertained by taking into account what the conventional force directly accomplishes with the issue of a certain type of utterance in accordance with the usual procedure.

3-Perlocutionary Act (PA): are utterances made by the speaker that have an impact on the addressee. The impact of LAs and IAs on listeners' ideas, feelings, and behaviours appears to be covered by the PAs. Perlocutionary activities can be either intentional or unintended reactions to what is uttered, as Levinson (1983) explains. It must be taken from the utterance's situational context rather than being a component of its conventional meaning.

2.3.2 Direct and Indirect Speech Act

By distinguishing between direct and indirect speech acts(ISAs), another taxonomy of speech acts has been made. "Cases in which an illocutionary act is performed indirectly by the way of performing another" are known as "indirect speech acts" (Searle 1975: 60).

According to him, in the case of ISA, the speaker conveys more than what he actually says depending on mutually shared background knowledge, both linguistic and non-linguistic, as well as the hearer's overall capacity for reason and deduction.

As explained, direct speech act occurs whenever structure and function are directly correlated, and an ISA occurs if structure and function are indirectly correlated.(Yule,1996: 54).

Searle clarifies the concept of primary and secondary illocutionary acts. While the secondary illocutionary act is the direct one carried out by the literal pronunciation of the sentence, the primary illocutionary act is the indirect one that is not executed literally. Direct and indirect speech acts are distinguished by Searle (1975:60), and their differentiation is based on

an understanding of the intended perlocutionary consequence of an utterance on a certain occasion.

The crucial question of indirect speech acts includes how one uses words to accomplish multiple tasks simultaneously (Searle, 1975:60). Searle defined indirect speech actions as statements when the speaker's intended meaning differs from the literal meaning.

2.3.3 Classes of Speech Act

Searle (1979 :8-14) distinguishes five general classes of SAs . They are as follows:

1-Representatives : The purpose of the representative speech act is to persuade the listener that the proposition is true. It is intended to portray the proposal as reflecting a global situation. The sincerity condition is always belief, and all representatives, including assertions and descriptions , they have the word - to- world direction of fit." Examples of such verbs are describe, affirm, report, and state.

2- Directives : are those utterances that basically include the speaker attempting to persuade the hearer to do or not do the necessary action, such as commanding, requesting, and ordering .The verbs include in this type are: ask, plead, request, order, warn, and advise are examples of directions.

3- Expressives : expressing the mental state described in the sincerity condition regarding a situation described in the propositional content is the class's illocutionary point. Expressives include actions like apology, thank , condole, and welcome

4- Commissives : Committing the speaker to a future course of action is the goal of commissive .They are attempting to get the the world to fit the words.They includethe acts in which the speaker puts himself under obligations of future course of actions.

Examples of commissive verbs include: offer, commit, and threaten, etc.

5- Declaratives: Those acts that include changes of state of existence affairs .They have works to words direction of fit.This class is distinguished by the fact that when one of its members succeeds, the propositional content and actuality begin to match. Declartive acts include such verbs as:, resign, abdicate, disinherit, and consecrate, for instance.

2.4 The Notion of Pragmatics in Arabic

Mousa (1980: 88) illustrates that, the creative performance of language use can give the listener a sense of ambiguity because there are multiple ways to interpret the meaning and a variety of ways to imagine what a phrase or statement means.

To get right to the point In Arabic, pragmatics, rhetoric, and eloquent speech are all considered equally. Context is a crucial component in determining the intended meaning, pragmatics is concern with the study of meaning in context. Although pragmatics can be found in both standard and slang languages, standard language may contain far more significant rules than slang. According to Matlub (1986:75), pragmatics may be used to describe an ideal style of writing and speaking that is eloquent and meant to win over or influence others. Considering rhetoric as a high-level, grand method of conveying many meanings to the audience that requires thought in order to be comprehended is the most crucial aspect of pragmatics.

2.4.1 Speech Acts in Arabic

The theory of statement and creation addresses its presence in the modern theory of speech acts, where it intersects with it in the context of semantics, by tracing the characteristics of speech structures in conveying meaning and their related appropriateness, allowing for their accurate application in accordance with the situation   (Al-Sakkaki,1983:247).

Arab pragmatists and   rhetoricians understand that language is made up of sounds that people use to communicate their needs, wants, intentions, and other things. As a result, they address speech act theory at the pragmatic level of utterance, considering the speaker's intention, the hearer's interpretation, the speaker-hearer relationship, and their knowledge in accordance with the context's requirements (Al- Askari, 1997:17-24).

2.4.2 Explicit and Implicit Expressive speech Act

Austin (1962:33) makes a distinction between explicit and implicit performatives. Explicit performatives are utterances whose main verb is called a "Performative Verb," by which we may identify the category of the act being performed. Implicit performatives are utterances executed without the use of performative verbs, yet their illocutionary intent is signalled by grammatical elements such as modal verbs, intonation, adverbs, and connectives that accompany the utterance. Austin's definition of explicit performative,   according to Searle (1979:9–12), has multiple flaws because it includes a performative verb.As stated by Searle, it is evident.Austin did not list all verbs as illocutionary verbs.

3.1 Data collection

The use of Al Nar Expressions in the Glorious Quran, while often attributed to Muhammad (peace and blessings be upon him), has not been

thoroughly tackled as far as their translations are concerned. However, the concept they represent is a significant component in the teachings of the prophet of Islam and permeates the whole of his message. In addition to the seven titles for merely mentioned, the Glorious Quran has a greater multitude of phrases related to Al Nar . This connection transitions into a replacement for the site of anguish or its component. Ibn Jurayj said regarding the verse: "It has seven gates." He said: The first is Jahannam, Ladhah, Hutamah, Sa'ir, Sakar, Jahim, Hawiyah. And in Jahim is Abu Jahl.(Al-Tabari,2001,P74).

3.2 Data Analysis

SL .Text(1)

قَالَ تَعَالَى : ﴿ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ﴾] التوبة : الآية]٣٥

{On the Day when that (Al-Kanz: money, gold and silver the Zakāt of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."}. **Hilali and Khan.**

TL.Text(1)

1-{The Day they will be heated in the fire of Hell, (and) so there with their foreheads and their sides and their backs will be branded; (and it will be said), "This is what you have hoarded for yourselves ; so taste what you were hoarding."} **Ghali.**

2-{on the Day it is heated up in Hell's Fire and used to brand their foreheads, sides, and backs, they will be told, 'This is what you hoarded up for yourselves! Now feel the pain of what you hoarded!'} **ABDEL HALEEM .**

3-{On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it

will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard}. **Pickthal.**

4-{ On the Day when heat(1293) will be produced out of that (wealth) in <u>the fire of Hell</u>, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves:(1294) taste ye, then, the (treasures) ye buried!"} **Ali.**

5-{The day (will come) when these (treasures) shall be heated in <u>the Fire of Gehennam</u> and their foreheads and their sides and their backs be branded with it; (and it shall be said to them,) 'This is what you hoarded up for yourselves, therefore suffer (now the punishment) for what you have been (unlawfully) treasuring up.} **OMAR.**

Table (1) Translation of Text(1)

SL Text		TL Text	Method of Translation							Searle's types of speech		Appropriateness
			Communicative				Semantic					
			Idiomatic translation	Adaptation	Free Translation	Word-for-word	Literal Translation	Faithful Translation		Direct	Indirect	
the fire of Hell	1	the fire of Hell	-	-	-	+	-	-		+	-	+
	2	Hell's Fire	-	-	-	+	-	-		+	-	+
	3	the fire of hell	-	-	-	+	-	-		+	-	+
	4	the fire of Hell	-	-	-	+	-	-		+	-	+
	5	the Fire of Gehennam	-	-	-	-	+	-		+	-	+

Discussion

Translators (1,2,3 and 4) have adapted semantic translation of word for word translation technique when they translate " نار جهنم " as "The fire of Hell " or "Hell's fire". While translator no.5 has translated " نار جهنم " as "the Fire of Gehannam" adapting a semantic translation of literal translation technique. All translations are appropriate.

According to Searle's type of speech ,all translators used direct meaning when they translate " نار جهنم " in to the fire of Hell.

SL.Text(2)

قَالَ تَعَالَى : ﴿ كَلَّا ۖ إِنَّهَا لَظَىٰ﴾]المعارج :الآية ١٥

{ By no means! Verily, it will be the Fire of Hell,} **Hilali and Khan.**

TL.Text (2)

1- {Not at all! Surely it is a fierce Blaze} **Ghali.**

2- {But no! There is a raging flame} **ABDEL HALEEM .**

3- {But nay! for lo! it is the fire of hell} **Pickthal.**

4-{ By no means! for it would be the Fire of Hell!}**Ali**.

5-{ By no means! (He can never be redeemed). Surely, it (- the punishment you are warned against) is a blazing Fire,} **OMAR.**

Table (2) Translation of Text(2)

SL Text	Translator NO	TL Text	Method of Translation						Searle's types of speech		Appropriateness
				Communicative			Semantic				
			Idiomatic translation	Adaptation	Free Translation	Word-for-word	Literal Translation	Faithful Translation	Direct	Indirect	
the Fire of Hell	1	fierce Blaze	-	+	-	-	-	-	-	+	-
	2	raging flame	-	+	-	-	-	-	-	+	-
	3	the fire of hell	-	+	-	-	+	-	-	+	+
	4	the Fire of Hell	-	+	-	-	+	-	-	+	+
	5	a blazing Fire	-	+	-	-	-	-	-	+	+

Discussion

Translators (3 and 4) have adapted semantic translation of literal translation   technique ,when they translate " لظى   " as ''fire of Hell'' while translator no.5 has translated " لظى   " as ''a blazing fire'' adapting communicative translation of adaptation technique, so translations (3,4 and 5) are appropriate translation .Un like the previous translators , translator no.1 has translated " لظى   " as ''firce blaze '' and translator no.2 has

translated " لظى " as "Raging flame" , consequently both (1 and 2) have adapted communicative translation making their translation appropriate .

According to Searle's class , all translators have used indirect meaning when they translate the meaning of " لظى " .

قَالَ تَعَالَى: [٤ الآية :الهمزة ﴿كَلَّاۖ لَيُنبَذَنَّ فِي الْحُطَمَةِ﴾]

{Nay! Verily, he will be thrown into <u>the crushing Fire</u>} Sūrat Al-Humazah. **Hilali and Khan.**

<u>TL.Text (3)</u>

1-{ Not at all! Indeed he will definitely be flung off into <u>the Crusher</u>. } **Ghali.**

2- {No indeed! He will be thrust into <u>the Crusher</u>! } **ABDEL HALEEM.**

3-{ Nay, but verily he will be flung to <u>the Consuming One</u>. } **Pickthal.**

4-{ By no means! He will be sure to be thrown into <u>That which Breaks to Pieces</u>} **Ali.**

5-{ No, never! He shall surely be cast into <u>the crushing torment (of Hell)</u>. } **OMAR.**

Table (3) Translation of Text(3)

SL Text	Translator NO	TL Text	Communicative			Semantic			Searle's types of speech		Appropriateness
			Idiomatic translation	Adaptation	Free Translation	Word-for-word	Literal Translation	Faithful Translation	Direct	Indirect	

the crushing Fire	1	the Crusher	-	+	-	+	-	-	+	-	+
	2	the Crusher	-	+	-	+	-	-	+	-	+
	3	the Consuming One	-	+	-	-	-	-	-	+	-
	4	That which Breaks to Pieces	-	+	-	-	-	-	+	-	-
	5	the crushing torment	-	-	+	-	-	-	+	-	+

Discussion

Translators (1 and 2) have adapted semantic and communicative translations . For semantic translation ,they have used (word for word) technique and (adaptation) technique of communicative translation when they render " الحطمة   " as "the crasher". Translator no.5 has adapted communicative translation of adaptation when he translated " الحطمة " as "The crashing torment", so translators (1,2 and 5) are regarded as more appropriate, but for translator no.3 he translated " الحطمة   " as "the consuming one" while translator no.4 has used " that which Break to pieces" so translators' (3 and 4) translations are regarded in appropriation translation because they miss fit the original or intended meaning.

4.2 Models of Anaylsis

This research aims to examine the challenges of translating idioms and terminology related to fire in the Holy Quran, using Searle's linguistic

model of speech actions and Newmark's translation framework.In This study relies on analyzing fifteen models of Quranic texts translated by six translators, which include names and expressions of fire in the Holy Quran. It is based on analysing textual data from different translations according to the theory I mentioned earlier.

Where the linguistic model of Searle was used to analyze speech acts related to expressions and names of fire, such as speech acts and expressive acts, and the translational model is Newmark, as previously mentioned, where the six different translations by the selected translators are evaluated in how they convey the meanings of these names and expressions of fire in terms of their connotations and culture.

4.4 Data Collection

The data of the study are collected from verses of Glorious Quran ,which they have Al-Nar Expressions and names. Fifteen verses have chosen form Glorious Quran are handed to Six translators to translate them from Arabic to English language. Translations of these verses are analyzed to assess whether their meaning are translated successfully or not when the analysis assess are used two types of translation first, communicative translation and the second one is semantic translation. These data are analyzed according to the model of New mark(1988) and model of Searle. According to Searle's model ,it tries to explain about direct and in direct meaning and how meaning changes in translation .

5.1 Conclusions

The current study sums up the following concluding remarks:

1- Arabic is a contextual language; one cannot translate any form simply by examining the external structure of the sentence. It is that verifies the first hypothesis that is "There are many problems in translating the language of Glorious Quran due to its sacred classical nature".

2- It is proved that communication translation is highly used over the semantic one so that the second hypothesis which says that "Due to the fact that Al-Nar expressions in Glorious Quran can be translated communicatively, equivalence can achieved between Arabic and English concerning many Islamic terms is verified"

3- Literal translation of Al-Nar expressions , and all its techniques ,inadequately communicates their cultural and religious profundity to English speaking audience. Since communicative translation is the one that is adopted by most of the translators in question, the most be a technique that is widely used by them. The findings of the study prove that adaption is the communicative technique that is the most frequently used by the translators. This finding verifies the third hypothesis that is " Adaptation is highly used over the other techniques of communicative translation in order to keep the expressions cultural and religious profundity.

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