

A Study on the Difficulties of Translating the Religious Text

Dr. Hayat Mohamed Osman Seid Ahmed

King Khalid University

Abstract: This paper attempts to identify the linguistic challenges in translating the Holy Quran. For Muslims and non-Muslims, the Quran is revealed from Allah. It comprises devotions and instructions that are full of both literal and figurative styles. These figures of speech constitute an obstacle in translating the Quran into English. This article attempts to elaborate some lexical, syntactic and semantic problems and supports the argument with examples of verses from the Quran.

Key words: Holy Quran. Meaning, difficulties, translation .

Introduction

The Holy Quran uses many different stylistic, linguistic and rhetorical structures which represent a stumbling block for translators of the Holy Quran particularly when translating the literary devices such as the metaphorical terms, the assonance, Alliteration, the polysemy, the synonymy, the simile and homonymy.

The following is the review of some different stylistic and linguistic challenges encountered by the religious translators

Translation of the Holy Quran

An assessment of existing English versions of the Qur'an shows that most of the translators' target is to communicate the message without taking into consideration the peculiarities and ideal features of the Qur'anic discourse. The Qur'an is creatively constructed and strongly rhetorical in comparison with ordinary prose. The flexibility of Qur'anic verses and styles were not attained in most of the English versions of the Qur'an. This subchapter therefore aims to highlight the challenges that Qur'anic translators encounter at the lexical, structural /stylistic, and rhetorical levels. One of its main targets is to recommend ways of enhancing the area of Qur'anic translation accompanied with a view to reproducing an accurate translation together with the form and content.

Difficulties of translating the Qur'ānic meaning

Translation is a process which carried out both on and in Language. therefore this operation brings forward translating problems. A translator who has not enough experience of how to handle the processes of translation may not define the linguistic and nonlinguistic difficulties involved in the translation except a professional translator. As there are various categories of translation, in the same way, they have their own requirements of transferring a text which eventually cause certain challenges for a translator as specified by theorists and scholars.

Translation of untranslatable Qur'ānic terms and their equivalences

words may cause additional ambiguous in comprehension of the Qur'ānic Message. The artistic beauty and grandeur of the original text is distorted through translation.

Briefness, short verses containing enormous elaborations, as one of the

Qur'ānic stylistic strategies, causes the greatest challenge for the translator.

conveying the meaning of the Qur'ān in a foreign (TL) would mean

lost more significant dimensions of the original text/context of the

Qur'ān. No ordinary language can possibly be adequate for rendering

highest spiritual thought of the Qur'ān.

There cannot be a single word in any language that may transfer the precise meaning of the Qur'ānic term. Dr. Ahmed pointed out that: *"The Qur'ānic term is full ray of light. When a translator looks at it through the prism of an imperfect equivalent, ... he misses a great deal of its meaning by confining his attention to one particular tinge"*. Therefore a group of expression can present some idea of a term. In other words descriptive notes are essential to explain the exact meaning of the term.

It is an admitted fact that the Qur'ān cannot be translated. Nevertheless

meaning of its Message may be convey to some extent as a resort.

Pickthall "1930" is right in saying that:

"The Book Qur'ān is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'ān, and inimitable symphony(rhythm), the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the translator of the Qur'ān."

In some cases equivalence of Arabic lexis in English is challenging. However, English words are generally held to be synonyms. For example, the word 'Allah' so subtle but vigorous, is certainly untranslatable in any language and especially in English. The better solution is that it should be preserved in original in all English translations.

History of the translations of the meaning of the Quran

The miracle of the Quran bases in its unique language, its beauty and fluency of style. It was revealed to Prophet Muhammad, ﷺ, in Arabic in the 7th century CE for all nations, people and races. Therefore, there has always been the urgent need for translating its meanings into other languages.

The pioneer of the Quran was Robertus Rotensis and Hermannus Dalmata in 1143 CE, when the Quran was translated into Latin language in the course of the Crusades by the convents. This Latin translation was then translated into other languages like German, Italian and Hindi. In 1647 CE, it was translated into French by the French Consul in Egypt, Andre du Ryer. The first English translation was from the French version in 1688 CE by Alexander Ross, In 1689 CE another Latin translation was conducted by Maracci, which include an Arabic text as well as extracts from different commentaries of the Quran. According to Mehana (1978) *"these commentaries were chosen in such a way so as to distort the image of Islam among Europeans. The translator, who was a priest and one of the leading church members, started with an introduction which was entitled 'Refutation of the Quran: " the translation of the meaning of the Quran , Islamweb. Net"*

It was in 1734 CE, that George Sale conducted an English translation of the Quran from Latin, which was then considered as the original English source for the translation of the Quran and was republished several times in Europe. " Translation Types and Translation Assessment: International Journal of Humanities and Social Science Vol. 4, No. 8(1); June 2014" These efforts followed by many English and other European languages translations of the Quran, through which the translators inserted what they believed about Islam. This was sometimes done and incorporated the translated text in the form of footnotes or some comments. This led some Muslims such as Abdullah Yusuf Ali and Mohammed Marmaduke Pickthall to translate the meanings of the Quran into English, trying to give the reader, the appropriate translation of the Quran.

The pioneer Muslim who attempted to translate the Quran into English was Dr. Muhammad Abdel Hakeem Khan in 1905. However, the first published English translation was presented in 1861 by Reverend J.M. "Rodwell and reprinted several times, entitled *The Koran: Translation from the Arabic.*" " An approach to the translation of the meaning of the Quran into English : Islamweb.net"

In 1930 another translation conducted by Mohammed Marmaduke Pickthall titled "The Meanings of the Glorious Quran revealed". He was a Christian Englishman who converted to Islam, he tried to present that the translation of the Quran is impossible all his efforts was merely an endeavor to convey the meanings of the Quran into English. Such efforts was followed in 1934 by Abdullah Yusuf Ali, which is most frequently used now as a reference,. Yusuf Ali was a Muslim scholar who was fluent in both Arabic and English languages. His translation considered as the most adequate one and free from the serious misinterpretations exist in other translations like those presented by the other translators. Yusuf Ali also incorporated some comments, as a footnotes for better comprehension.

Example:

“..and for those who are able to fast, a redemption by feeding a poor man..”. [Quran 2: 184]

Here, he has used the word “able” for the word "يطيقونه" which actually denote those who can bear fasting with difficulty. The word “able” used in his translation simply means "تطوع" which give a contradiction of the proper meaning of the *Ayah*, means that those who are not able to fast should make a redemption by feeding the poor." The translation of the meaning of the Quran: Islamwebe.net"

It is of most significance, however, to look at the most current translation of the Quran by M.M. Khatib titled The Bounteous Koran

and authorized by Al-Azhar in 1984. In the preface to this work, Khatib talks about “The eternal miracle of Islam” the Quran which includes the best of moral values, the perfect guide for the happiness of mankind and a style which is most bountiful, concise , influential and having an inimitable means of expressing the “majesty and sublimity of God”. " An approach to the translation of the meaning of the Quran/2012/12/26/"

/Khatib continue on clarifying some of the challenges which he had to encounter in achieving his efforts in translating the Holy Quran . He mentioned on page VI of the introduction:

“The most tangible difficulty that I faced, and that which surely faced those who have translated the Koran before me, was the omissions and additions of the figurative words that are of the beauty, eloquence sequence and rhythmic pattern of the Book.”

Then, he carries on listing more challenges :*“The second difficulty was the commitment to an extreme precision in translating letter by letter and word by word, maintaining the exact sequence and construction of the Arabic verse”*

Linguistics Difficulties in translating the Holy Quran

The Holy Quran uses many stylistic ,linguistics and rhetorical features that result in effective and sublime style. The use of these features challenges the translators and make the translation

process of the Holy Quran more challenging, especially when translating some literary devices and metaphor, verses, epithets, irony, polysemy, metonymy, simile, synonymy, and homonymy.

In addition the translator of the Qur'ān needs to have a fine comprehension of the basic Message of the Qur'ān with strong belief in its contents and the messenger (the Prophet Muhammad (SAW) and be aware of the Islamic and Muslims' cultures to transfer the most adequate equivalence into the TL.

A translator of the Qur'ān cannot refrain from translating the Qur'ānic

imagery while he may be in a complicated translating situation. A reliable translation of the Qur'ānic figures of speech is difficult if not impossible.

Accurate equivalents are rare, only they may replace the Qur'ānic

imagery and even if this replacement appears difficult then the translator may put the original in parenthesis and paraphrase it but this is to be done with extreme care so that the meaning of the Message is not deformed.

The word " Allah "

There is a debate among the translators over the appropriate translation of the word الله i.e. whether to use transliteration or render it into "God " like A.Y.ALL, M. Picthal, M. Asad, Rod Well Sale, Pamler, Arbery, and Bell whereas those who use the word الله are Halali ,Khan and king Fahd Holly Quran printing complex " The holly Quran ,English translation of the Meaning and Commentary".

No unanimous agreement has been reached by the translators as regarded to convey the word Alla or the beautiful names of Alla "اسماء الله الحسنى" into other languages. Stephen Straight (1999) remarks that " *the most important factor contributing to the success of translator is the translator's knowledge* " . "*Flaws or gaps in knowledge of the cultural context of the author of the original, will keep the translator from understanding it*" (quoted in Rose, 1981:41). For instance the name " السلام " as-salam` has been rendered into the following " the one with whom all salvation rests" (Asad) "the Giver of peace " (Sale) " the peace Giver(Palmer) " the source of peace and perfection" (A.Y.Ali) ' peace (Pickthall) "one free from all defects(Hilaliand Khan).

Quranic terms :

Such terms as الصلاة, الزكاة, الحج have been mentioned in the Quran as are not exist in the target culture they have to be explained for the TL receiver in order to be acquainted with their true denotations and connotation. For instance, the English word "prayer " does not rendered adequately what the Quranic word " الصلاة " " as-salaat" signifies and so are "الزكاة" " charity" or

charity obligatory "the limitations imposed on translatability. Are usually due to the absence of these terms in the TL of a situational feature function ally relevant for the SL." (Catford,1965:99)

Linguistics challenges

Translating the Holy Quran from Arabic into others languages is accompanied by many linguistics challenges, as no two languages are identical either in meaning given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, lexical, semantic, and semantic challenges appear when translating the meaning of the Holy Quran into English.

Lexical problems

The major problems encounter the translator of the Quran is the challenge in transferring some lexical items into Tl. One of the lexical problems in translating the Holy Quran is the lack of equivalence, or absence of some Islamic terms ,these terms have no direct equivalence in English. Compelling the translator to render them in a communicative manner, the following are some examples of these Islamic terms: Taqwa (piety تقوى) Kufur(disbelief كفر) shirk(associating others God with others Gods شرك),haq(truth-حق) ma`ruf charity معروف) Zaka(alms giving زكاة).

The English translation of these terms only give approximate meaning, they don`t transfer the full semantic scope of the Quranic terms.

2.12.8 Lexical and morphological challenges

Some language can be semantically more specific than another. This linguistic specificity can be attained either through the lexemes or the morphological system of the language., i.e. Arabic can be more specific than English, for example, in the morphological sense that cannot be accounted for without some sort of paraphrasing. Verb patterns in Arabic are frameworks for distinguishing semantic subtleties. Consider the following verse:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (3:3)

"It is He who sent down to you (step by step) in truth, the Book, confirming what went before it, and He sent down the Law (of Moses) and the Gospel (of Jesus) " (Yusuf Ali)

The word 'nazzala' (نَزَّلَ) creates a semantic challenge as it signifies the gradual revelation of the Quran. This verb form denotes repetitiveness in the action. Thus, a distinction is made between the two kinds of revelation; the gradually revelation of the Qur'an and the singular revelation of the Torah and the Gospel. To appreciate the nuances of Qur'anic discourse on the lexical level, consider the following aaya in which the semantic subtleties are brightly expressed through two lexical items which may look similar to the reader but whose componential features are significantly distinct:

huwal-ladhija'lash-shamsaDiyaa'anwal-qamaranurran (10:5)

هو الذي جعل الشمس ضياءً والقمر نوراً (5:10)

"It is He who made the sun to be shining glory and the moon to be a light "(Ali, 983:484)

Although the words 'Diyaa'an' (ضياءً) and 'Nuran' (نوراً) seem to be synonymous, the two signify distinct semantic properties in this Qura'nic statements. Diyya'an is not summarized by the translation 'shining glory' because its meaning the production of heat is not echoed. The word 'Nuran' however, is properly conveyed as "light," perhaps by coincidence, signifying, no production of heat but light only. The word 'Diyaa'an' also proposes that the sun radiates with its own light, but "Nuran" proposes that the moonlight is a reflection of the "sunlight"

Some lexemes cannot even be paraphrased.

قل ادعو الذين زعمتم من دون الله "22:34"

Say: *Appeal to those whom you claim to instead of God*" (Irving 1985:238)

This translation falls short of the semantic complexity of the word 'dunni'

The word Duuni denotes dignity, might and monotheism, meaning there is nothing 'above' God or equal to him. There should be clarifying notes to convey these aspects of meaning. Some of the Qur`anic items are generous with specific affecting implications, which in turn create lexical voids in translation. This lexical compression of Qur'anic expressions can only be deal with through componential analysis: the translator's challenge can be eased by the semantic decomposition of the words. The Qur'anic lexical and morphological core senses are incomprehensible. Thus, a periphrastic translation approach is advisable.

Consider the following terms:

Tayammum: (4:43) (تيمم) to strike your hands on the earth and pass the palm of each hand on the back of the other and then blow off the dust from them and pass-rub-them on your face. It is a kind of ablution that is adopted when someone is spiritually unclean and there is no water.

Mawquudah: (5:3) (موقوذة) any animal that receives a violent blow, is left to die, and then eaten without being slaughtered according to Islamic law which is prohibited to be eaten.

According to Catford (1965)," *when the lexical substitutes are unavailable in the target language, equivalence is not achieved at all.* " Catford's remarks concerning translation in general, that these Qur'anic terms are untranslatable.

Syntactic challenges

Differences between Arabic and English cause various syntactic challenges when translating the Holy Quran in English. Tense is a clear syntactic problem that translators usually encounter in translating the Holy Quran. Tense means grammatical realization of location in time and how location in time be expressed in language.

In translating the Holy Quran tense and verb form should be guided by overall context and stylistic considerations.

According to some translators in Holy Quran there is a shift from the past tense to the imperfect tense to achieve an affect which can pose some problems in translation for example:

(إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَدَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا) (الاحزاب: 10)

Behold! They came on you from above you and from below you, and behold! the eyes became dim and hearts gaped up to the throats, and you imagined various vain thoughts about Alla! " Yusuf Ali translation 2000"(Al-Ahzab 33-10)

(The verbs (جاءوكم) 'comes against you' (زاعت) 'grew wild' and (وبلغت) 'reached' are in the past tense, but the verb (وتظنون) 'think' shifts to the present tense.) "International journal of social science and Humanity Vol 2, Nov 6, 2012" This change is for the reasons of invoking an important action in the mind imagining it were happening in the present. Tenses in Arabic or in the Holy Quran ,cannot be transferred accurately. In some cases, they need to change some terms in transferring the intended meaning to the target audience and TL.

Semantic challenges

One may look at the challenging text such as the Quranic Divine text to find numerous examples denote of semantic challenges which are paraphrased in the following :-

"1-Difference of semantic field for two words which seem to be synonymous. This may be appeared obviously in two aspects:

a) *Semantic extension of a word in one language VS its semantic intension in another."*

Adad Al-Rafidayn vol(43)

As an example for this is the word أب as used in the Quran which can stand for الأب (father) and الجد (forefather). the Quran says:

ولا تنكحوا ما نكح ابائكم من النساء الا ما قد سلف انه كان فاحشة ومقتاً وساء سبيلاً(4-22)

"In this Quranic verse the lexeme "أب" is equivalent to "father" in English . Elsewhere in the Quran the same lexeme has the word (forefather) as it is translation in English." Translation journal religious 2007" The Quran says :

وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل (2-87)

b) Using a word in more than one sense in particular language. The word آثار as used in the Quran is a good example, such a word can be rendered into "effects" in the verse:

فانظر الى آثار رحمت الله كيف يحيى الارض بعد موتها ان ذلك لمحى الموتى وهو على كل شئ قدير (50-30)

Into traces in:

كانوا هم اشد منهم قوة واثاراً في الارض فأخذهم الله بذنوبهم وماكان لهم من الله من واق(40-21)

And into footsteps in:

"فلعلك باخ نفسك على آثارهم ان لم يؤمنوا بهذا الحديث اسفاً(18-6)

Also the word أجر can be convey into "rewards" in the verse :

وأما الذين امنوا وعملوا الصالحات فيوفىهم اجرهم والله لا يحب الظالمين"

Into (dowers) in the following verse:

"فأتوهن اجرهن فريضة ولا جناح عليكم فيما تراضيتن به من بعد الفريضة ان الله كان عليماً حكيماً" (24-4)

Taboo and euphemistic words:

Some words are better not to be expressed plainly but compensated for by less plain word. Put differently, some taboo words are to be expressed by using euphemistic words, by example the word "pregnant" is replaced by some euphemistic words such as "expectant mother"

"Translation journal religious translation 2007"

Some translation convey a word into another word without taking into account the degree of euphemism between them may. In the Quran euphemism can be obviously seen in the following verses where the Arabic word (جماع) sexual intercourse is replaced euphemistic expression:

" وقالت انى يكون لى غلام ولم يمسننى بشراً واك بغياً" (19-20)

" ثم اتموا الصيام الى الليل ولا تباشروهن وانتم عاكفون فى المساجد " (72-18)

" الحج اشهر معلومات فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال فى الحج "

Referential flexibility of Qur'anic lexemes

Qur'anic translators tend to limit the sense of the lexical words as they transfer them from Arabic into English.. For example, the word Al-falaq (113:1) (الفلق), a broad term referring to the process of splitting, has been limited in most English versions of the Qur'an to one particular type of 'splitting', namely, 'daybreak' or 'dawn.' Although the idea of 'splitting' is still summarized in the English equivalent 'daybreak' and in the idiom 'the crack of dawn.

"Likewise, the word 'istawa' استوى (20: 5) fell short of its generic sense. It does not refer in particular to 'going up or ascending to his throne' for استوى has no sense of going up in the way that the term 'ascend' does, and God is higher than his throne. This collocation 'istawa ala al-arsh (استوى على العرش) is the perfect image of power and authority over everything." "
Translation journal 2007"

Another example of lexical challenge is the attribute 'As-samad (102:2) (الصّمد). Most translators use descriptive words such as 'eternal' or 'almighty' for this attribute. The Qu'anic expression signifies the notion of aS-samadiya (سورة الاخلاص) which designates the total perfection of might, power, wisdom, knowledge, and honor. This generic sense is lost by attributing only one particular sense to the term "the eternal' to God.

"The term : الصمد suggests the need of others for him, while the reverse is not true" (Kathir 1993). Qur'anic translators have expressed their frustration over rendering this expression. Ali (1983), for example, admits that it is difficult to translate it by one word and Asad acknowledges (1980) that his rendering gives no more than an approximate meaning for the word.

Part of the difficulty in translating the Qu'an is the presence of huge number of challenge and ancient words with a wide range of contextual meanings. To show the problem this flexibility poses to translators, consider the words Al-waswas (الوسواس) and yuwaswis (يوسوس), derived from the root verb waswasa (وسوس) and translated respectively as 'the whisper' and 'whisper' in Pickhall's and most other English versions of the Qur'an 'from the evil of the sneaking whisperer who whisper in the hearts of mankind

As the above definition reveals, the verb وسوس is etymologically a term associated with the clank of jewelry or light metal. Like tick-tack and choo-choo in English. The duplicate syllabic structure of waswasa comes close to being a direct transcription of the repetitive voice of its common referent 'Satan.' Such sameness adds semantic strengthening to the basic symbolic of the word. The synonyms presented in more bilingual

Although *waswas* is a closely associated with Satan and the inner self (*nafs*) wherein the devil is assumed to reside, the meaning of the verb is usually extended to include any secretive incitement to evil or sin.

Given the Arabic definition above, the English

verb 'to whisper' lacks three essential components that are integral to the Arabic verb, namely (+satan + negative + sound)

It is significant to recognize that the process of *waswasa* is limited to Satan in the Arabic language . Even when the grammatical subjects are human agents, "*whisper' on the other hand has a positive sense component derived from its association with the rustle of leaves, wind, and soft agreeable sounds*" (Leeman, date, 662)

It is also significant to note that the theory of one-to-one translation failed because the common one-to-one word for 'whisper' in Arabic is *washwasha* وشوش and not *waswasa*.. In an attempt to compensate for the loss of the crucial (+Satan) encapsulated in *waswasa*, Pickthall (1969) inserted the word 'sneaking', thus hoping to convey some of the negative of the Arabic original while Ali (1983) prefer to add the adjective 'evil' in brackets after the verb:

"There are probably a number of reasons for Pickthall's and Ali's translations of waswasa as 'whisper.' Foremost among them is the fact that washwasha and waswasa are semantically and phonologically similar: both are words that are low in frequency and high in sussuration. They are also intrinsically iconic. Yet they are not used interchangeably in Arabic. This translation may have been readily accepted since there appears to be no exact one-to-one equivalent in the English lexicon." (Translation Journal religious translation 2007)

Arabic lexical terms, however, are not always translation-resistant. Rather, at times translation requires deep knowledge of the denotation and referential system in Arabic as well as in English.

A more adequate equivalent for the Arabic verb *waswasa* may be the English word /hiss/ which is loaded with /+ s/ and (+iconic) components, in addition to its strong collocation with 'snakes' and 'serpents' which in turn are figuratively collocated with Satan. *The employment of this verb surely saves the aesthetic value of the Arabic text.*" Translation journal religious translation 2007"

يومئذ يتبعون الداعي لا عوج له وخشعت الاصوات للرحمن فلا تسمع لهم الا همسا

weak voice, soft muttering, and whispers. No translation joined two or more sense-components of the word *hamsan*, which shows selection in choosing equivalent words for the Arabic word *hamsan*.

Taking a close look at القاموس المحيط we find that the word hamasa is used to signify the sound of hooves of camel that is hardly heard, and the sound of the breath, combined with soft whispering. These referential meanings also appear in the dictionary "Mukhtar us-Sihahah,"

The researchers don't believe that 'whispers' does not apply as equivalent to the word hamsan in the aforementioned verse on the grounds that " *when people humble their voices before God in the hereafter only the sound of their tramps and their breaths may be heard. These meanings were reflected in the classical dictionaries, but not in modern ones.*" (Translation journal religious translation 2007"

Structural/Stylistic Challenges

Quranic discourse has its own specific syntactic and lexical items. Including both word order and the collection of specific lexical items are semantically orientated. In addition, its stylistic and syntactic properties has specific language and may not be shared by other languages. " *Foregrounding (clefting) of certain constituents in Qur'anic discourse has a special communicative function. Foregrounding is a syntactic operation that places one or more constituents to the beginning of the sentence for effective stylistic reasons.*" Mohammad Abdelwali 2007"

" *Thus, syntax and style stand shoulder to shoulder to produce the desired communicative goal whose meaning would not have been achieved via an ordinary simple syntactic pattern. Style and meaning creating the latter*" (Adab, 1996). Some translations like that of Ali (1983) are regarded as text-centered because the translator is constantly 'loyal' to the source text. This type of translation applies to syntactic structures that show foregrounding of the elements .

Consider the following examples:

من نطفة خلقه

From a sperm-drop He has created him (Ali; 1983:1963)

The translator manages to convey the Quranic structure but at the expense of the syntactic norms of English. Consequently, his translation sounds formally biased and has an ancient patterns.

" *The aim of Ali's translation is to preserve the Qur'anic text tone, its splendor and stylistic specialty. The intentionality of the text can be echoed by the stylistic variations through foregrounding, for instance, in order to highlight a particular notion in a given statement.*" The Loss in the Translation of the Qur'an by Mohammad Abdelwali 2 April 2007)

In the above example, the fore grounded element is the prepositional phrase min nutfatin " من نطفة"from a sperm-drop.

The stylistic mechanism of word order in Qur'anic discourses is one of the semantic requirements. In other way, word order is semantically stimulated and there are communicative objectives to be realized out of the present marked order that include the above mentioned of the lexical item. "One potential implication for foregrounding the prepositional phrase *min nutfatin* "من نطفة" is reminding man where he has originated from so that he should not be arrogant and disobedient to God's commandments, whereas when the verb is foregrounded, the *aaya* may only state a fact that God created man from a sperm-drop". Asad (1980:928)

Asad ignores the importance of the foregrounded constituents in structures like *min nutfatin* 'من نطفة' in the above example, and opts for a different word order. But Quran translators need to realize that foregrounded Qur'anic elements have a particular communicative function in the hierarchy of the text levels.

Generally, the syntactic norms of the target language fail to match those of Qur'anic discourse as the translator has to be cautious in tackling those challenging Qur'anic elements.

فأوجس في نفسه خيفة موسى (67:20)

In the Arabic version, the subject, prophet Moses term, is placed at the end of the statement while in the English translation, it is foregrounded placed at the beginning of the sentence. While there is a specific consensus that it is frequently possible to attain a quite fine degree of similarity in semantic representation across languages, the same cannot be said of stylistic properties, which often consist of linguistic features that are far from universal.

If we examine the following structures like those we found in the following examples:

أنني أنا الله لا اله الا أنا فاعبدني (14:20)

"Verily I am God; there is no God but I; therefore serve me" (Arberry 1980:340)

"The Qur'anic structure may, from a surface structural point of view, look too long for its intended message: it has pronouns unnecessarily repeated in *inna*, *ana* which, in fact, all refer to the same referent *i-laahu*. This, however, is not without a good semantic reason; there are two separate but interrelated propositions relayed via this Qur'anic style' the first proposition is about knowing God and His existence (*innanii anal-laahu* followed by the second proposition, which is about knowing the oneness of God and that He alone is worthy of worship (*laailaahaillaannaafa-budnii*. The use of the cohesive tie *fa* before the verb *budnii* (serve or worship me)". (The Loss in the Translation of the Qur'an by Mohammad Abdelwali 2 April 2007) also this example has a semantic function: immediate action with no hesitation, i.e., to execute the action verb to worship at once

سيجعل الله بعد عسر يسرا

"After difficulty, God will soon grant relief" (Ali, 1983:1565)

"The oxymoron words are (difficulty and relief) Qur'anic word order has not been maintained in the target text which, as a consequence, has lost this stylistic feature" "Ali, 1983"

Conclusion

Obviously, the linguistic and stylistic features of the Holy Quran continue to represent a stumbling block for translators who endeavor to convey the accurate meaning of the Quranic verses. The translator need to consult number of dictionaries in both Arabic and English to define the exact meaning of the terms . The translator have also check the different commentaries of the Quran to attain the accurate interpretation of the Quranic verses. The present study recommends that the translation of the Holy Quran should be carried out through numbers of translators that comprises specialists in both languages Arabic and English and culture, history and science of the Quran.

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24/03/2011

2.14.0 Bible translation

The Bible has been translated into many _____ languages from the biblical languages of Hebrew, Aramaic and Greek. As of November 2014 the full Bible has been translated into 531 languages, and 2,883 languages have at least some portion of the Bible.

The Latin Vulgate was dominant in Western Christianity through the Middle Ages. Since then, the Bible has been translated into many versions. English Bible translations also have a rich and varied history of more than a millennium.

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This, the first major period of Bible translation into the English language, began with the introduction of the Tyndale Bible in the early 16th century. Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press; this production enabled the distribution of several thousand copies of this translation throughout England. Later translations included the first authorized version, known as the Great Bible (1539); the Geneva Bible (1560), notable for being the first Bible divided into verses; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorized version; and the Authorized King James Version of 1611.

The first complete Roman Catholic Bible in English was the Douay–Rheims Bible, so called because the New Testament portion was first completed and then published in Rheims, France," in 1582. The Old Testament was completed by this time also, but due to serious circumstances and financial issues, the Old Testament was not published until nearly 3 decades later, in two editions, first edition released in 1609, and the rest of the OT published in 1610, in Douay (or Douai), France. In this version, the seven books are combined with the other books, rather than kept separate in an appendix.

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages (Greek and Hebrew). The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference

information. There is some controversy over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the TextusReceptus. Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the TextusReceptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine, but tend to be additional stories or oddments of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources. A some greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but do contain some references to differences between correct interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint.

Modern translations take different approaches to the transferring of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

Some translations have been motivated by a strong theological distinctive, such as the conviction that God's name be preserved in a Semitic form, seen in Sacred Name Bibles. The Purified Translation of the Bible was done to promote the idea that Jesus and early Christians did not drink wine, but grape juice. Also, the New World Translation of the Holy Scriptures was partially motivated by a conviction that Jesus was not divine, and was translated accordingly. This translation uses the name Jehovah even in places where the Greek text does not use it, but where the passage is quoting a passage from the Hebrew Old Testament.

2-14-1 Eugene Nida and Bible translation

The Rev. Eugene Nida, a linguist, Baptist minister and Biblical scholar who made the world's most popular book even more widely available by helping translate the Scripture into 200 languages.

Nida asserted that different problems gathered while translating Bible. In the light of practical problems in Bible translating, he specify that the results of any accurate translating expose a few essential principles of translation. But an important point to note is that Nida's principles of

translations are the product of a great experience of Bible translating in different major languages of the world and not only English.

Rev. Nida's major contribution to Bible translation was the concept of "functional equivalence." Instead of using literal translations, his idea was to incorporate native culture and idiom into the Bible's story.

Rev. Nida's system allowed translators to rearrange sentences in the Bible to convey more clearly its meaning and intention in the native language.

Morin said "Rev. Nida's *"fundamental equivalence"* created "a complete paradigm shift for Bible translation that affected nearly every contemporary translation ever since."

Rev. Nida, who spoke at least eight languages, traveled to more than 85 countries to recruit native speakers to help with Bible translations.

A project he started in 1978 to translate the bible into Inuktitut, the tongue of the Inuit people who live in the Arctic, took 24 years to complete.

The task required so much time because the Bible whose story unfolds among palm trees and sandy deserts and includes camels and donkeys had to make sense to the Inuit, who live around vast expanses of snow and ice and are more familiar with seals and walrus.

"You can't translate without cultural context," Rev. Nida explained.(Washington post.)

Rev. Nida also helped write the Good News Bible, which has 218 million copies in print, Morin said that:

"Using Rev. Nida's system, the Good News Bible and its numerous variations deconstructed large words into smaller, clearer ideas. "The word "multitude" became "crowd," "covetous" became "greedy," and "take heed" became "watch out." (Washington post August 27)

No matter in what language one read the Bible, Rev. Nida said: *"the goal* was to read it, to understand it and be transformed by its message."(Nov-1914 www.academi.Education)

He would point to an object on the ground and ask the people what they called it. This way

Rev. Nida said:*"the word was not a literal translation but a reflection of their culture."*(New York Times 1955)

He would then gather a vocabulary and build up his understanding of the language and culture into his translations.

Rev. Nida said: (*"the phrase "I am sorrowful" has a number of different translations in Africa, including "my eye is black," "my heart is rotten," and "my stomach is heavy"*) (New York Times in 1955)

Nida thought that there is no such thing as a definitive translation, since there are constant advances in Biblical scholarship as well as changes in all living languages," thus Nida stated *"No major translation should last more than 50 years."* (Washington post 2011)

Rev. Nida wrote more than 40 books on languages and translations and Bible scholarship. Although the Bible was conceived more than two millennia ago, Rev. Nida said the book had an importance role .

Nida stated that: *"People are discovering that the Bible has a significant message for the present day,"* Rev. Nida told the Associated Press in 1982. *"While this is an age of technology, urbanization and change, the world hasn't invented a new sin in 2,000 years."*

" Nida remarks on the expression. "Begotten thee" taken from the translated version of the Bible from Hebrew (SL) into Lengua (TL). Nida says: "Literal translation of the expression 'begotten thee' is awkward. The equivalent rendering is "This day I make you my son". But here the word 'son' in contemporary English, does not appeal to the non-Christian reader of the translation. The connotative meaning of the word 'son' at the time of revelation, may be 'something very dear' because the Qur'ān says: "He begetteth not, Nor is Hebegotten;" (112:3). This characteristic of Allah exceed all stretches of time even before the creation of man and the time after resurrection.

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