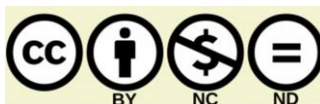




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Investigating Translation Notions with Reference to Selected Ayahs from the Glorious Qur'an

HAITHAM MAHDI MAATOQ AI-TAMEEMI

College of Art/ University of Basra

haitham.maatoq@ubasrah.edu.iq<https://orcid.org/0009-0003-4577-5598>

Abstract

The complexity in the Glorious Quran causes difficulty to comprehend the stylistic elements of the SL through translating into English. The important of the paper is to recognize some stylistic notions as translated into English. Samples of Ayahs have been selected. Three translators have been chosen from different backgrounds. The comparison is made among the translations (eight text) based on conveying the original features of the text. Out of the present study, it is concluded that acceptability and adequacy are perceived in all the translated texts. Nevertheless, Pickthall adheres accuracy, archaism, and cohesion of the original more than others in his translation.

Key words:- adequacy, stylistic features, cohesion, accuracy

1. Introduction

The Glorious Quran is the core of Islam which connects the creation with Allah (the creator). According to Abdul-Raof (2001), the Qur'an as a genre in its own right is marked by prototypical features, as well as rhetorical features, that are hard to be found in any type of writing throughout its history. For Al-Haj, (2015), translators of GQ sometimes face hardness at the lexical, syntactic, semantic level. He also suggests ways of enhancing the fields of translation of GQ with a view to reproducing an adequate translation both in form and content.

For Naseef (2018), difficulties are seen to comprehend the stylistic features of the SL(G.Q). In other words, translation of the Qur'an is still a problematic issue for translators because of some issues like multiple or double meaning. These issues cause problems in translation among translators. The translators of (GQ) should be aware of

syntactic, morphological, lexical and semantic features of Āyahs in order to understand the intended meaning in the target language (Naseef, 2018).

This research deals with the challenges of translation notions in the (GQ). Investigations comprise considering acceptability, adequacy, accuracy, archaism, and cohesion of the Glorious Quran : Al Waqiea (71,72), Yasin (80), AL Nur (39), Al Israa (72), Taha (9,10), and AL-Qasas (29).

Theoretically, the paper focuses on different translated Ayahs to recognize translation notions . In other words, this research aims to recognize the most suitable interpretation that conveys the translation notions of the SL .Three translators have been chosen from different backgrounds. These translators are :Talal Itani (2012/Lebanese Muslim), Pickthall (1930/English Muslim), and Maulawi Sher 'Ali (1955, Pakistani Muslim). In order to find different and similar aspects in the three translations. The study follows Catford's (1965) model of translation.

What is Catford's translation shift? Catford, introduces two types of translation, namely: "formal correspondence" and "textual equivalent". The former is related to any TL category which can be said to occupy the same place in the economy of the TL, as the SL category, occupies in the SL. The latter "Textual equivalent", is defined by Catford as any TL text or portion of text, which observed on a particular occasion, to be the equivalent for a given SL text or portion of text. Catford argues that there are two main types of translation shifts, namely, level shifts and category shifts. Level shifts where the SL item at one linguistic level (e.g. grammar) has a TL equivalent at a different level (Catford, 1965).

2. Literature review

Ali et al (2012), determine the linguistic difficulties in translating GQ. For Muslims, the GQ is the word of Allah. It contains veneration and instructions that are full of both literal and figurative mode. These figures of speech represent an obstacle in translating the QG into English. Notably, using linguistic and rhetorical features (lexical, syntactic and semantic problems) could challenge the translators .This paper attempts to elaborate some lexical, syntactic and semantic problems and supports the argument with examples of Ayahs from six Surahs. It is concluded that the translator should depend on a number of dictionaries in both Arabic and English to find the specific meaning of the words. Moreover, he should approach various commentaries to obtain the appropriate interpretation . This study recommends that the translation of GQ should be conducted by a committee that includes experts in the language, culture, history and science of the Quran (Ali et al, 2012).

Elieba (2021), considers translating some Qur'ānic terms. The objective of his study is to approach the linguistic challenges that face the three translators in rendering some Qur'ānic terms. Five types of semantic and syntactic challenges are discussed in this paper, including: linguistic gaps, collocations, synonymy, componential features, and polysemy. The linguistic investigation is illustrated by comparing three famous interpretations: Sahih International's (1997), Pickthall's (1930) and Arberry's (1955).The present paper leads to the conclusion that translation is a reproduction of (ST) in an equivalent text of (TT) based on textual equivalence. The challenges of translating Qur'ānic linguistic features into another language exist according to their linguistic inevitability. Translators face these challenges

because of linguistic gaps among languages. For instance, a lexical gaps causes a problem for translators since, the latter sometimes, lack considering the context and meaning of the (ST). However, lexical challenges are mostly caused by approaching literal translation, collocations, synonymy, polysemy. Also, Grammar gap challenges typically result from the complicated nature of the (SL) grammars which leads to grammatical gaps in the (TT).

Al Zubi (2013), states that terms of the GQ possess a deeper meaning more than any other literary sources. He believes that translation of the (GQ) into another language lessened its intended meaning. Thus, the core meaning may be violated. Also, he states that the most difficult part of translating Qur'anic terms is replicating the syntactic and semantic meanings without accuracy. He concluded that, it is difficult to translate Qur'anic terms in the same sense, since their meanings includes psychological, spiritual, mental, and ethical aspects.

3. Qur'an Translation Notions

Throughout the present paper, the following translation notions are presently referred to: acceptability, adequacy, accuracy, archaism, and cohesion.

3.1 Acceptability:

A term is used by Toury (1980: 75) to denote one of two trends (the other one is adherence) which can be determined in translated texts. Translations which emaciated towards acceptability can thus be thought of as carrying out the requirement of "reading as an original" written in the TL rather than "reading as an original", and consequently generally have a more natural feel (Shuttleworth & Cowie, 1997).

3.2 Adequacy

A term is used in translation to cover the nature of the relationship between ST and TT. Nevertheless, even where it does occur there is not much agreement over the proper application of the term, as it is used sometimes synonymously with, the related term equivalence. However, where the two terms are used side by side, adequacy mostly refers to less absolute ST-TT relationship than equivalence (Shuttleworth & Cowie, 1997: 5).

3.3 Accuracy

For Shuttleworth and Cowie (1997: 5), accuracy is a term used in translation evaluation to designate how far a translation matches its original. Where it commonly refers to conservation of the information content of ST in TT, with an accurate translation being generally literal rather than free. Its genuine meaning in the context of a given translation must related to the type of Equivalence found in the translation. Venuti (2018) states that the "canons of accuracy are culturally specific and historically variable." For McDonald (2020), A quality translation is a translation that has accuracy and acceptability. It should be noted here that an assessment of the accuracy of message redirection will always involve the source language text and the target language text. In other words, the comparison between the source language text message and the target language text message is one of the important features of assessing the accuracy of the message forwarding

3.4 Archaism

Shuttleworth and Cowie (1997), define archaism as a term refers to the an old-style language in a translation. Both thy and hatte are archaic language and are no longer used in English at present. But, they are used in Pickthall's. It seems that the implementation of archaism makes the translation difficult to understand. Steiner (1975: 30) states that translators may incline to use forms of expressions centuries older than current text. Most often, the bias to the archaic brings a hybrid" text, the language of which doesn't accurately replicate older usage.

3.5 cohesion

Shuttleworth and Cowie (1997),state that cohesion refers to the sequence of sentences that display grammatical and/or lexical relationships to ensure the text structure. Hatim (2001: 228) defines cohesion as "the various lexical and grammatical devices which ensures that elements of a text exhibit surface connectivity. Baker (1992) notes that " stretches of language are connected to each other by virtue of lexical and grammatical dependencies".

According to Arberry (as cited in Naseef 2018), the Glorious Quran's form and content are distinctive because of its syntactic, morphological, lexical, and semantic richness. As a result, rendering the efficacy of the original of the holy text together with a comparable and parallel text will unavoidably adhere issues for the translators. According to Arberry (1980), "Any version whatsoever is bound in the nature of things to be but a poor imitation of the sparkling magnificence of the original." This is because the rhetoric and rhythm of the Arabic in the Koran are so distinctive, so potent, and so intensely emotive (Naseef, 2018). According to Maatoq (2021), reviewing TL is a significant process to avoid obliques in translation. It includes: textual competence acceptability, adequacy, accuracy, archaism. Iqbal argues that "there is a strong relationship between the (GQ) and literature . The imagery in the (GQ) impels the reader's senses .i.e. (Al-Ghashiya: 2-11) (48). Moreover, the (GQ) uses many literary features: similes i.e. (Al-Nur: 35) (49), metaphors i.e. (Al-Isra: 24) (51), rhetorical questions i.e. (Al- Furqan: 7) (53)" (Maatoq 2019).

4. Factors affecting translation quality

Translation is a complex process, involving linguistic factors. A systematic discussion of these factors would be useful in establishing effective strategies for avoiding pitfalls in translation GQ into English.

4.1 tenses

Due to the significant variations between English and Arabic in this area, translating tense between the two languages can be difficult. Studies of accurate translations of tense and aspect from Arabic into English are also lacking in the translation literature. In terms of tense, aspect, and time, it can be seen that Arabic and English differ from one another. The verbal morphology of the perfect and progressive aspects are not present in Arabic, despite the fact that English contains them in all kinds of references to time. This has also been debated. In other words, the translator's ignorance of the grammatical and linguistic

structures of one or both of the languages they interpret from and into (e.g., Arabic and English) can affect his or her ability to accurately render meaning (Alsaif, 2017).4.2 lexical Structure

Getting a correct lexical rendering is the most difficult and time-consuming part of translation, according to Wong and Shen (1999), the obvious variations between English and other languages in this area provide serious challenges for translators. English has experienced a "snowballing" of meaning expansion, or the propensity to give an existing word a new meaning through metaphor or extension. The disparity between Arabic and English's semantic range is another issue that is closely related. As a series of semantic connections between the two languages, such as correspondence, inclusion, intersection, parallel, conflict, and nil, differences and similarities in semantic range can be seen. While technically speaking, no two languages have many synonyms, it is nonetheless possible to establish correspondences or interlingual equivalences between certain concepts in specific contexts.

5 . Methodology

According to Ahmed (2004, 53-54), the Quran is divine text which contains words of Allah (almighty) which has been revealed to the prophet Muhammad (PBUH) in Arabic language. The essential topic of Quran is to consider the monotheism doctrine of Allah which is the only way of worshiping. The Glorious Quran is the most important book in Arabic that embraces an extensive literature and employs many stylistic, linguistic and rhetorical features that result in an effective and an exciting style. Thus, due to the diverse structures, eloquence and richness of its language, every Quranic Ayah tackles linguistic problems that raise attention and demand solution. The (G.Q) beholds the reasonable speeches and a scripture of repeated Ayahs and paired topics that are able to rise emotions and sentiments (Ahmed, 53-54).

5.1 Data Analysis

Before assessing data, the researcher conducts a comparison between the selected Ayahs of the (GQ) with their English translations. Areliable and knowledgeable grammatical, semantic dictionary and works of Tafaseer must first be consulted in order to identify the lexical, morphological, semantic, and syntactic errors. The research's primary source consists of a few selected Ayahs in Arabic from GQ that have lexical, morphological, semantic, and grammatical issues. The most crucial research tool is reading, comparing, and contrasting the translations of certain Ayhas by the three translators. Three different interpretations of the GQ's meaning have been looked at in this eclectic study and categorized as the various

5.2 Sampling

The goal of the current study is to identify acceptability, adequacy, accuracy, archaism, and cohesion in Talal Itani, Pickthall, and Maulawi Sher 'Ali's versions. It also aims to identify the linguistic challenges that the three translators encountered while undertaking this difficult task, as well as to provide the correct translation for the incorrect translation

that they made. In this investigation, deliberate sampling was used since it was deemed appropriate for the descriptive approach. In this regard, the researcher carefully chose the samples that demonstrate flaws in the translation of specific Qur'anic Ayahs, and eight examples were purposely taken from various six Sourahs of the GQ. Three translators have been chosen because they come from distinct, widely separated periods of translation, which may clearly explain the variations in the GQ's translations over time.

5.3 Translators

1. Mohammed Marmaduke William Pickthall was an English Muslim. He works on to produce the *Meaning of the Glorious Qur'an* (1930) which is measured the first interpretation of the G.Q by a Muslim native speaker of English(Matoonq 6). "It is one of the widely used English translations. It faithfully represents the sense of the original" (qtd.in Matoonq 6).

2. Talal Itani is an electronics engineer, he graduated with a M.A degree in Electrical Engineering. Talal first approached the G.Q in 1992. He studied and researched the Quran for 15 years. After that, he decided to translate it to cope with modern English readers. The translation, which he published in 2012 is characterized as rich, pure, and highly faithful to the Arabic Original. Talal currently develops software and maintains clear Quran translation

3. Maulawi Sher 'Ali did his BA in 1897. He remained headmaster of the *Talim-ul-Islam High School* in Qadian. Hesel his journey to Europe in 1924, and participated in the Wembley's Conference of Living Religions 1924. He was a profound scholar of religious sciences and the Arabic language. In the central Organization of the Community, Maulvi Sher Ali served as director of publications (*Nazir Taleef*) at Qadian. He also published an exposition and rebuttal of the book *Yana bi'ul Islam*

6. Results

6.1 Al Waqiea (71,72)

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (71) 'afara'aytum alnaar alati turun
أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ (72) 'antum 'anshatum shajarataha 'am nahn
almunshiwuwn

1. Talal Itani translates the above two Ayahs as the following:

71. Have you seen the fire you kindle?

72. Is it you who produce its tree, or a He who produced

For Itani, the repeated meanings of Ayahs: The Inevitable (71,72) and Yasin (80) are translated in an adequate manner. Using the same lexical items: fire, candle, produced in both Surahs to convey the repetition of meaning in an accurate statues.

2. Pickthall translates the above two Ayahs as the following:

71. Have ye observed the fire which ye strike out

72. Was it ye who made the tree thereof to grow, or were We the grower?

Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

As for Pitcktall, he uses the present perfect of the verb in both Ayahs (have you observed/ hath appointed).Also he uses the simple past (was) to represent the Arabic original (Anshaatum/انشاتم). The translations of repeated meaning is adhered in a cohesion style since, using present perfect in the two Surahs. Because, the simple past tense is used to talk about completed actions. The present perfect tense is used to talk about events that have just completed.

4. MaulawI Sher 'All translates the above two Ayahs as the following:

72. Do you see the fire which you kindle?

73. Is it you who produce the tree for it, or are We the Producer?

For MaulawI Sher 'All, it is seen that he translated the Arabic past tense (A reitum/ارايتم), to the English simple present tense (see). Also, he translated the original Arabic past (انشا) into simple present tense (produce). Moreover, Ayah (80)/Al Nur is translated into simple present tense. Out of this, it is seen that the three translators, use different tenses to translate the verb in the previous Ayah.

6.2 **Yasin (80)** الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

Allathee jaAAala lakum mina alshshajari alakhdari naran faitha antum minhu
tooqidoona

1. Talal Itani translates Yasin (80) as the following:

80. He who produced fuel for you from the green trees, with which you kindle a fire.

2. Pickthall translates Yasin (80) as the following:

Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

3. MaulawI Sher 'All translates Yasin (81) as the following:

'He Who produces for you fire out of the green tree, and behold, you kindle from it.

Itani uses past tense, Pickthall uses (present perfect tense), and MaulawI Sher 'All , uses simple present tense. Using present perfect provides extension to the impact of the action from the past to the moment of speaking which adheres rhetorical repetition of meaning.

6.3 Al Nur (39)

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ
وَاللَّهُ سَرِيعُ الْحِسَابِ

waladhin kafaruu 'aemaluhum kasarab biqieat yahsabuh alzaman ma'an hataa 'iidha ja'ah
lam yajidh shayyan wawaj allah eal halieih alzaman ma'an hataa 'iidha ja'ah lam yajidh
shayyan wawaj allah ei wawajafih eihayeuyeuyeieihudham

1. Talal Itani translates Al Nur (39) as the following:

39. As for those who disbelieve, their works are like a mirage in a desert. The thirsty assumes it is to be water. Until, when he has reached it, he finds it to be nothing, but there he finds Allah, Who settles his account in full. Allah is swift in reckoning.

2. Pickthall translates Al Nur (39) as the following:

39. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah, Who payeth him his due; and Allah is swift at reckoning.

Pickthall's interpretation does not cope with the modern English reader for having Archaic forms by adding the suffix (eth) to verbs.

3. Maulawi Sher 'Ali translates Al Nur (40) as the following:

40. And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allah near him, Who then fully pays him his account; and Allah is swift at reckoning.

6.4 Al Israa (72)

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا
waman kan fi hadhih 'aemaa fahu fi
alakhirat 'aemaa wa'adalu sabila

1. Talal Itani translates Al-Israa (72) as the following:

72. But whoever is blind in this, he will be blind in the Hereafter, and further astray from the way.

2. Pickthall translates Al-Israa (72) as the following:

72. Whoso is blind here wilt be blind in the Hereafter, and yet further from the road

3. Maulawi Sher 'Ali translates Al-Israa (73) as the following:

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

Way is more general: it can refer to any route somewhere, whether in a literal or a figurative sense

According to Merriam-webster.com/dictionary/

Way has more than 12 usages and synonyms. As for road, it has no more than 5 meanings.

As road an open way for vehicles, persons, and animals *especially* : one lying outside of an urban district. The repetition of meaning is conveyed in a recognized context for the three translators except for Pickthall who uses archaic terms.

6.5 Taha (9,10)

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ (9)
إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتَيْتُكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٌ عَلَىٰ نَّارٍ هُدًى (10) Talal

Itani

1. Talal Itani translates Taha (9,10) as the following:

9. Has the story of Moses reached you?

10. When he saw a fire, he said to his family, "Stay; I have noticed a fire; Perhaps I can bring you a torch therefrom, or find some guidance by the fire."

2. Pickthall translates Taha (9,10) as the following:

9. Hath there come unto thee the story of Moses?

10. When he saw a fire and said unto his folk: Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire

3. Maulawi Sher 'Ali translates Taha (10,11) as the following:

10. And has the story of Moses come to thee? 11. When he saw a fire, he said to his family, 'Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.'

Taha/Ayah (9) is interpreted plainly as shown by the three translators. Notably, Itani's interpretation is more recognized for modern readers for not conceiving any old terms.

6.6 Al Qasas (29)

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

falamaa qadaa musaa al'ajal wasar bi'ahlih anas min janib altuwr naran qal li'ahlih amkuthuu 'iiniy anaabt narahliah mawak bisulir naran qal li'ahlih amkuthuu 'iiniy anaabt narahlak makhaalik.

1. Talal Itani translates Al Qasas (29) as the following:

29. When Moses had completed the term, and departed with his family, he noticed a fire by the side of the Mount. He said to his family, "Stay here, I have glimpsed a fire. Perhaps I can bring you some information from there, or an ember from the fire, that you may warm yourselves."

2. Pickthall translates Al Qasas (29) as the following:

29. Then, when Moses had fulfilled the term, and was traveling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that you may warm yourselves.

3. Maulawi Sher 'Ali translates Al Qasas (30) as the following:

30. And when Moses had fulfilled the term, and journeyed with his family, he perceived a fire in the direction of the Mount. He said to his family, 'Wait, I perceive a fire; haply I may bring you some useful information therefrom, or a burning brand from the fire that you may warm yourselves.'

Al Qasas (29) is interpreted as shown below:

For Pickthall, he uses an accurate grammar relieving the sequence of the actions (past tense and past continuous tenses). But, Itani, uses past tenses (departed/noticed), despite the fact that the two actions happened at the same time. Similarly, the third translator (Maulawi Sher 'Ali) showed separated actions by using two past tenses (journeyed/perceived).

7. Discussion

Out of the three translations, acceptability, adequacy, accuracy, archaism, and cohesion will be considered. It is seen that all translators adhere acceptability and adequacy. Notably, archaism of Pickthall is more recognized. Pickthall perceives the cohesion and accuracy of SL by keeping the same construction of syntax. In other words, he considers the linguistic choices. Next, Pickthall, have used linguistic components and word knowledge to grasp the sense of the SL. This is clearly shown by keeping the tenses of the SL in the translation. Thus, the cohesion ties of the SL is conveyed. Moreover, the repetition of meaning is seen in the translator's linguistic choices. This is distinctly adhered by considering present perfect tense (linking past with present) rather than past tense (complete action).

For Itani, he translates وَسَارَ بِأَهْلِهِ to a past tense in the Ayah فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

This is not an accurate translation since, he saw the fire while traveling so, past continuous is the accurate construction for translation of the SL. For Itani and MaulawI Sher 'Ali, the translations of repetition of meaning in Taha (9,10) and Al-Qasas (29) include some losses in syntax.

As for MaulawI Sher 'Ali, he translates أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ / Do you see the fire which you kindle? It is seen that the original SL is in the past tense, Nevertheless, he uses simple present tense in the TL. In other words, the the micro-linguistic choice is not really recognized. Also, he uses the simple present tense despite the fact that the SL is in the past tense, for the following Ayah. أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ / Is it you who produce the tree for it, or are We the Producer? This Ayah الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ Yasin (80) is a repeated meaning of the first one. This repetition of meaning has a recognized impact of context of the delivered message. If it is not translated as in the stylistic features of the original, oblique in translation will be seen. Anshori (2017) states that through processing the repetition of meaning, it is seen that one item is similar to another, but if we read it again and pay close attention to the repetition, it is different. As a result, the story is more thoroughly integrated in its elements and is more engaging because of the shared relationship between them that we will discover in it. Moreover, repetition shows division and detail: endorsement, confirmation, increase the alert, and to magnify and intimidate. The researcher thinks that all the previous benefits of repetition of meaning will be affected by the translation of the original of the GQ. Using different tenses (as seen above) in the two repeated Ayahs will affect the stylistic features of the original. In other words, the interpreter uses the present tense in his work. Thus, the repetition of meaning is influenced because the cohesion ties are mistranslated from the original.

8. Conclusion

1. It is seen that all translators adhere acceptability, adequacy. However, Itani and Share Ali lack accuracy and cohesion.

2. The results of the study show that all translation notions have been used rhetorically for Pickthall except for archaism.

3. Regarding the maintenance or loss of the functions, it was found that they were both lost and gained in the translation. Hence, the translators(Itani & share ali) prefer to use 'variation' in their translations (in the Ayahs above) rather than perceiving the original cohesion ties.

4. The three translations approached tenses differently depending on the context of the Quranic ayah or verse. Pickthall's translation differs from the other two translations because the former seemingly treated the Quran as a historical, high profile and privileged text, which explains why Pickthall used rather archaic or obsolete forms.

5. Ultimately, it can be concluded that paying attention to the translation of " Pickthall's which plays a significant role in attaining better understanding on the part of the TL reader. Hence, revising the translations under Tafseer is strongly recommended. In other words, Pickthall comes first by being accurate to keep the same repeated words as in the original, second, Itani and then Share Ali. Furthermore, every translator must be strict in his

commitment to the faithfulness of original divine script. This could be achieved by using the same verbal expressions of repeated Ayahs of the SL (G.Q). Finally, faithfulness to the SL should heavily enhanced to make the readers of the TL capture the sanctity and godly features of the original text (G.Q).

9. Recommendation

Talal Itani, Pickthall, and Maulawi Sher 'All's texts are considered for acceptability and adequacy. As for Pickthall, he will be recognized for accuracy and cohesion. Though, Pickthall's text will not be approached for archaism. This study recommends that the translation of GQ should be conducted by a committee that includes experts in the language.

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