

**THE INFLUENCE OF NONNATIVE SPEAKERS ON THE TRANSLATIONS OF THE HOLLY QUR'AN**

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**Abstract:**

Nonnative speakers of Arabic all through the history of the language have great contributions in setting up basics of codification for the language in terms of its linguistics in general and grammar in particular such as Sibawayh (Persian) on whose concepts, Abu al-Aswad al-Du'ali put the principles of Arabic Grammar. However, in the current ages of the development of the Islamic culture and the wide spread of Islam, the Nonnative speakers of Arabic beside the other Arab scholars have led an active endeavor of translating the meanings of the Holly Qur'an as a noticeable movement to help spreading the meanings and concepts of the Holly Qur'an. This movement, of course, has its advantages and disadvantages. Therefore, this study will primarily be concerned with these advantages and disadvantages .

This study will adopt a qualitative research approach for data collection, analysis, discussion and interpretation of findings. For that end the previous related studies and literature will be collected, discussed and interpreted together with the content analysis of some selected verses translations of Surah Al – Rahman by four nonnative Arabic speakers; on one side to apply a kind of comparison and contrast between the translations of these four translators, and on the other hand to correlate these translations with the findings of some selected previous studies which tackle the issue of translating the meanings of the Holly Qur'an in general, and in particular the translations of the nonnative speakers as our matter of concern in this present study.

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The preliminary assumptions will be that the translations will never be of the Holy Qur'an itself because the Holy Qur'an is Divinely preserved by Allah for the Muslims to behold and follow its concepts through their different religious performances either verbally by reciting its verses correctly and fluently, and do their religiously ascribed movements and practices. The prime aim of the translations will only be attempts to explain some of the meanings of the Holy Qur'an, and they will never be for any religious performance or practice.

The study will follow up all the required scientific research techniques and methods in terms of the statement of the research problem, its importance and significance, methodology, discussion, interpretations, findings and recommendations and suggestions for future replicable research efforts

**Key Words:** Nonnative, Speakers, Translation, Verses, Holy, Qur'an, Rhetoric, Verse Style.

## Introduction

Different studies have been directed to the criticism and analyses of the translations of the meanings of the Holy Qur'an. A lot of these have been directed to the techniques of translation and other aspects of the field of translation as a part of the science of applied linguistics. For Kracht (2006: 154) the appropriate translation is the one that succeeds in reflecting the 'propositions' of a sentence. However, the topic of the translations of the meanings of the Holy Quran is of multidimensional perspectives due to its nature of multidisciplinary due to the message imbedded within the Holy Quran as a system of religion and a system of life that addresses any age because it is renewable knowledge. Therefore, we always come across new inventions and scientific facts to which we find interpretations in the Holy Qur'an in spite of the fact that it has been inspired to the Prophet Mohammed peace and blessings of Allah be upon him.

This study is an attempt to detect the strengths and shortcomings of the endeavor exerted by the nonnative Arabic speaking translators of the meanings of the Holy Qur'an. They have of course great contributions in this field of reflecting and explaining the meanings of the Holy Qur'an in different languages, of course, to the other nonnative speakers of Arabic allover the world. The prime aim of such studies will be directed to the improvement of the quality of the translations, and not to misestimate these efforts which, of course, are needed to reflect a brighter picture about Islam in these periods of fanatic and terrorist movements which cause a lot of harm to the Islam as a religion and to the Muslims themselves as believers of the religion. However, according to Al - Bundaq (1980: 89) the attempts of the Western European Orientalists to understand and translate the meanings of the Holy Qur'an are not only for the understanding of this religious book, but they are also for finding ways to fight it and humiliate its meanings and religious values. For Jinan (2022: 88) the Christian Western orientalists reflect their conceptions of their Holy Books, the Old Testament and the Bible, in their studies of the Holy Qur'an for more humiliation and disrespect for this Holy Book which is quite different from the other Holy books as a result of the great violations which were done on them.

There, of course, are a lot of advantages and merits of these translation endeavors. However, the nature of the classical Arabic is so complicated in practice even for the native speakers of Arabic themselves as a result of the very complicated and sophisticated structural rules of the language on one hand, and on the other hand the distance that is found between the classical variety of Arabic language and the colloquial Arabic that is spoken (Diglossia) with different varieties that are spoken in different Arabic countries as in the case in Egypt, Tunisia, Morocco, Sudan, Saudi Arabia, etc. The varieties of course are named by their countries, i.e. Egyptian, Sudanese, and Saudi Arabic. In addition to the nature of Arabic language, there are also the restrictions that are imposed on the translations of the Holy Qur'an because the translations should be of the meanings rather

than of the norms and conventions of the religion which should be performed in their original classical Arabic of the Holly Qur'an.

The language of the Holly Qur'an is further complicated by the rhythmical verse style, and the highly rhetorical structure. Therefore, we feel that the translators are affected by these linguistic features, and in different studies the researchers agree that the translators depend on some formal and linguistics styles to have compensations of the Quranic styles such as the use of brackets, footnotes, or even verbosity and wordiness as alternative techniques to have rhythm or verse style expressions.

### **The Importance of the Study**

The study is important due to its interest on some related studies and research projects to fill in gaps within these studies as a normal research practice that sets up some suggestions and recommendations for future studies. The study is expected to open new trends in research projects to be followed by other anticipated researchers mainly as a result of the selection of surah Al - Rahaman. The study is an attempt to incorporate both semantic and socio cultural factors as a result of its stated area of research. The study is an endeavor to set up some suggestions for improvement of translations in its attempt to point out to some of the short comings and the reasons behind them.

### **Methodology**

This study is a qualitative content analysis study that tackles both a content analysis that is taken from some selected verses of Surah 'Al - Rahman from three translations of the meanings of the Holly Qur'an which were translated by four nonnative speakers namely by Hiali and Kan (The Noble Qur'an), All (The Holly Qur'an), and Shakir (The Qur'an). These selected verses will be correlated with the literature in the previous studies in order to fill in gaps within these studies.

### **Procedures**

As it has been stated within the methodology of this study that some translations from Surah Al - Rahman will be tabulated according to the inherent potentiality of translation difficulty to deal with some lexical items within these verses, so as to prove to how extent nonnative speakers of Arabic may not agree on the translations of such lexical items. The verses will be correlated with the results obtained in previous studies. Out of this discussion, and correlations between the previous studies and the selected verses the assumptions of this study will be confirmed for the sake of setting up the findings and the recommendations of this study so as to be taken by other researchers in future research projects.

### **The theoretical frame work and some related studies**

The related studies and the theoretical background in general indicate that the linguistic aspects of the Holy Qur'an are of special restrictions and requirements of both a translator of the Holy Qur'an and even the Muslims in general. For one reason, its language is a highly standardized version of Arabic language which needs certain readiness to deal with it; and on the other hand, the translations should be of the meanings of the Holy Qur'an rather than of its conventional religious values and teachings that should keep sharply to the text without any violations of meanings, recitation, and structures. Such a kind of knowledge is not available for a great number of the native speakers, and the majority of the Arabic native speakers are fluent and competent in their use of local or regional varieties of Arabic rather than the standardized diatopic version of Arabic.

The translators should also be aware of the contextual incidences in which the verses were descended or inspired to the Prophet Mohammad Allah's peace and blessings be upon him (A. P. B. be U. H.) because these incidences are important for the interpretations and the understanding of the Holy Qur'an. Moreover, they sometimes use their own conceptions in translation avoiding all the principles and rules which are put by Muslim Scholars and interpreters in dealing with the verses of the Holy Qur'an. These points agree with what we started with above that the translation should agree with the context or the related incidents in which the verses have been inspired. Of these personal translators' conceptions might be the use of 'God or Lord' instead of 'Allah', or the neglect of the order of the verses such as the order of ( الزانية و الزاني ) in 'Surah Al - Hujrat' because some translators mix up the order although it is intended in the order in which the verse is found in the Holy Qur'an. In still another study Dbousi (2022: 60) in her study about some translations of Rudi Paret said that his translations in some cases are just literal translations of the meanings without giving any considerations to the deep connotations and denotations of the meanings of the Holy Qur'an. We can say that this type of literal translation is a common deficiency in almost the majority of the translations of the Holy Qur'an. In some cases the translators may resort to such kinds of translations to compensate for the rhythmical and rhetorical structure of the verses of the Holy Qur'an. Al-'Aklah (2023: 21 -0 22) agrees with Dbousi (2022) that a lot of the French translations of the meanings of the Holy Qur'an are either literal translations of the meanings of the Holy Qur'an through the replacement of an Arabic word with a French word without considering the imbedded connotations and denotations as highly rhetorical implications as characteristics of the Arabic language that cannot be transmitted through other languages. The translations depend on the interpretations of the meanings of the Holy Qur'an that need special preparation on the part of the translator so as to be aware of all the principles and rules of the Quranic interpretation and the awareness about all the surroundings and incidences of the verses. The Western translations of the Holy Qur'an are run under the supervision of some Church

or governmental institutions that run after the deformation of the actual Message of the Holly Qur'an.

In a study by Ghazala (2005: 51 – 54) about the translations of the Holly Qur'an by Sale and Arberry respectively, he tackles in particular their styles of translation as Orientalists. In his conclusion he mentions some of the major defects that the translators commit in general such as the literal translation and the lengthy explanations that they use. The most important point in this conclusion is that Sale keeps away from the vocal and rhythmical features together with the rhetorical aspects of the Holly Qur'an for one reason he believes that it is impossible to transmit such features in any other languages, and on the other side the meaning will be deformed. However Arberry follows the translations of the Quranic rhythmical and rhetoric techniques which affect the quality of his translation. This last point about the linguistic features of the Holly Qur'an is expressed by Kashoob (1995: 126) as follows:

*The translation of the Qur'an has always been a very problematic task. As a matter of fact, no translation of the Qur'an has faithfully transferred the exact original. This is due to the fact that the Qur'an is highly rhetorical and has a special scheme of its own in terms of rhymes of verses, assonance and rhythm, etc.*

For Abdelaal and Rashid (2015: 1) one of the problems that encounter an English speaking translator of the Holly Qur'an may be the absence of equivalent lexical items that cognate with the Quranic expressions to which the translation will not convey the religiously intended concept; moreover, the scanty references to the religious interpretations of the specialized interpreters of the Holly Qur'an will lead in most cases to false unreal ideas about the actual intended meanings of the Holly Qur'an in its real religious context. According to Al – Haj (2015: 14) the absence of lexical equivalence is one of the problems as it has been just mentioned by Abdelaal and Rashid (ibid) above, then he says that the beauty of the language of the Holly Qur'an is not expected to be conveyed in any other language, and the syntactic features of the Holly Qur'an add more problems to the translators to convey the exact messages and meanings of the Holly Qur'an.

In a study by Qadri (2013: 3) she says that: *“With no doubts, some orientalists who claimed that they understood Arabic were unable to understand ancient Arabic Lit. and so they were unable to understand the language of the Holy Qur'an even though they claimed the opposite.”* This allegation will of course affect the quality of the translated verses of the Holly Qur'an. On the other hand the opposite is also true as a number of orientalists have

great contributions in the translations of the meanings of the Holly Qur'an and the spread of the knowledge about Islam all around the world and the Western World in particular.

In another study by Abdo and Abu Mousa (2019: 23) they said that the translators' ideologies and ethnic backgrounds may transmit different meanings to the nonnative Arabic speakers who have the interest to know about the Holly Qur'an and the Islam. They mention some examples of translations to show the differences among the translators as can be seen in their table that is enlisted in their study as (table 3) below: The most obvious things to be taken from this table are the prominent differences in the selection of the words to be possible translations of the cited verse from Sura Mariyam. They both agree on the use of 'Lord' as cognate of 'رب' which should be 'Allah' because the other words such as 'Lord and God' are not accepted in Islam as names for the gracious creator. Another thing to be noticed about the translations is that 'George' used Shakespearean expressions such as 'thy and thee' while Abdel Haleem used 'your and you' as in the style of the current English language. They have differences in the translation of 'زكيا' the first used 'holy' and the second used 'pure'; this difference can be interpreted as a difference of ideology or religion because George is a Christian while Abdel Haleem is a Muslim. Moreover, we can also say that the translation of a native English speaker is better than that of a nonnative speaker of both Arabic and English which is another aspect that needs another study to highlight the influence of native and nonnative speakers when they come to translate the meanings of the Holly Qur'an.

**Table (3): The Selected Sample (Abdo and Abu Mousa (2019: 23))**

ST – (verse 19 p. 306 Surah: Maryam	TT1 (George's Translation) - verse: 19 page: 109 Surah: Mary	TT2 (Abdel Haleem's Translation) - verse: 19 page: 192 Surah: Mary)
<p>قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا</p>	<p>“He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son.”</p>	<p>“but he said, ‘I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.”</p>

In a study by Alhadie (2022: 12) he explains that the language in general and the selected expressions, words, style, and structure of the whole Holly Qur'an should only be conveyed through the Standardized Arabic so as to comprehend its conventional meanings and the spirit of inspiration in the Holly Qur'an to indicate clearly that this Holly Book is descended and inspired to the Prophet Mohamed (A. P. B. be U. H.) for one reason the Qur'an is not composed by the Prophet (A. P. B. be U. H.), and for another no language will have the capability of conveying these meanings in the intended religious distinctions that are required of it to a conventional and a means for performing principles of worship in Islam. In another similar study by Abdullah (2022: 18) about the critical studies of the

translations of the French Orientalist Jacques Berque says that one of the shortcomings of his translation is his neglect of the general contexts or any related contexts in which the chapters of the Holy Qur'an have been descended in order to translate their meanings, and he sometimes names the chapters just by their voices without considering the conceptions and implications that are related to them. Abdullah (ibid) justifies his remarks about Berque's translations by mentioning some examples such as the translation of (زمر) as (par vagues) which means the waves instead of (Les groups homogènes) which means the homogeneous groups.

These discussed studies indicate clearly the need for translating the meanings of the Holy Qur'an; however, there are varieties of short comings that are either connected with the ideological background of the translator, or the inherent difficulty of the linguistic structure of the Holy Qur'an. The reflection of these shortcomings can be detected in the vast differences that can be observed in the translations at hand. These observed points will be taken below with the selected chapter in this study and the selected verses from surah Al – Rahman that we feel they may have great influences on the discussed translations due to these lexical items that put challenges and difficulty in front of the translator.

### **Discussion, Results, Conclusion and Recommendations**

In this part of the study the reviewed studies together with the selected verses of Surah Al – Rahman (table 1. 1) will be discussed and correlated for the sake of setting up the findings, suggestions, and recommendations of this study. Out of the discussed studies we can generally say that there are a lot of defects in the translations of the meanings of the Holy Qur'an in the overall perspective of translation; however, the defects among the nonnative speakers are greater as a result of the conventional and the linguistic structural aspects of the Holy Qur'an on one hand, and on the other the defects are the outcome of the nature of the Arabic language as a language that is characterized by its diachronic status whereby there is a choice between a highly standardized variety that has its dimensions and context of use, and the low variety that is widely used in the Arabic communities as a mother tongue for the Arab speakers. The increased difficulty of dealing with the high standardized Arabic language variety is common among the Arab speakers, and it is definitely greater among the nonnative speakers.

Of the commonly observed findings of the previous studies is that the nonnative speakers in their attempts of translating the meanings of the Holy Qur'an rely in most cases on the literal translations without considerations to the interpretations of the verses of the Holy Qur'an. A lot of the Western Orientalists, with the support of their governments and the church, rely on this point of literal translation without referring to the real interpretations of the verses of the Holy Qur'an, and they reflect their conceptions of the

Bible and the Old Testament in order to deform the meanings of the Holly Quran to support their allegations that the Qur'an was composed by the Prophet Mohammed (A. P. B. be U. H.). Moreover, they do not depend on the real contexts and incidents by which the verses were inspired, the thing that let them ignore structural features of the Holly Qur'an such as when and how to start a verse because the order is essential in the interpretations and necessarily in the translations of its meanings. The translators in the general practices try to give vocal representations to the names of the Suras or chapters of the Holly Qur'an although the name of the chapter has great implications and values in its interpretations. They also sometimes use imperfect translations of the names of the chapter as it has been stated within the discussed studies.

**Table 1. 1 The selected verses of Surah Al – Rahman from three translations of nonnative speakers of Arabic**

No.	Verses	The Noble Qur'an By/ Dr. Muhammad Taqi – ud – Din Al – Hilali And Muhammad Muhsin Khan	The Holly Qur'an By/ Maulawi Sher 'Ali	Qur'an By/ M.H. Shakir
1	الرَّحْمَنُ .	The Most Gracious (Allâh)!	It is God, the Gracious	(Allâh,) the Most Gracious!
2	علم القرآن .	He has taught (you mankind) Qur'an (by His Mercy).	Who has taught the Qur'an	It is He Who taught the Qur'an.
3	خلق الإنسان	He created man.	He has created man.	He created man:
4	علمه البيان .	He taught him eloquent speech.	He has taught him plain speech.	He taught him speech (and intelligence).
9	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	And observe the weight with equity and don not make the balance deficient.	So weigh all things in justice and fall not short of the measure.	So establish weight with justice and do not fall short in the balance.
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	And the earth: He has put down (laid) for the creatures.	And He has set the earth for <i>His</i> creatures;	It is He Who has spread out the earth for (His) creatures:
11	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	Therein are fruits and date – palms producing urasheathed fruit – stalks (enclosing dates).	Therein are <i>all kinds of</i> fruit and palm-trees with sheaths,	Fruit and date-palms therein are fruits and date-palms having sheathed clusters;
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	And also corn, with (its) leaves and stalk for fodder, and sweet – scented plants.	And gram with <i>its</i> husk and fragrant plants.	Also corn with (its) leaves and stalk for fodder, and sweet-
13	فَبِأَيِّ آءَاءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?	Which, then, of the favours of your Lord will you twain deny, <i>O men and Jinn?</i>	Then which of the favors of your Lord will you deny?

Volume: 5 Issue: 14	14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ	He created man (Adam) from sounding clay like the clay of pottery.	He created man from dry ringing clay <i>which is</i> like baked pottery.	He created man from sounding clay like pottery,
	15	وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ	And the jinn: He created from a smokeless flame of fire.	And the Jinn He created from the flame of fire.	And He created jinns from smokeless fire:
	17	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	(He is the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).	The Lord of the two Easts and the Lord of the two Wests!	(He is) Lord of the two Easts [north east and south east] and Lord of the two Wests [north west and south west]:
	19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	He has let loose the two seas (the salt and fresh water) meeting together.	He has made the two bodies of water flow. They will <i>one day</i> meet.	He has set the two bodies of flowing water free, meeting together:
	20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	Between them is a barrier which none of them can transgress.	Between them is <i>now</i> a barrier; they encroach not <i>one upon the other</i> .	Between them is a barrier which they do not transgress:
	24	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	And his are the ships going and coming in the seas, like mountains.	And His are the lofty ships reared aloft on the sea like mountains.	And His are the ships sailing smoothly through the seas, lofty as mountains:
	31	سَتَفْرَعُ لَكُمْ أَيُّهَا الثَّقَلَانِ	We shall attend to you, O you two classes (jinn and men)!	Soon shall We attend to you, O ye two big groups!	We will soon settle your affairs, O both of you worlds!
	33	يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ	O assembly of jinn and men! If you have power to pass beyond the zones of the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!	O company of Jinn and men! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.	O assembly of jinns and men! If you can pass beyond the zones of the heavens and the earth, pass! You shall not be able to pass without an authority!
	35	يُرْسَلُ عَلَيْكُمَا شَوْابُ مِنْ نَارٍ وَ نحاسٌ فَلَا تَنْتَصِرَانِ	There will be sent against you, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.	There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.	A flame of fire (to burn) and a smoke (to choke) will be sent upon you (O evil ones!): You will have no defense:

37	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَاتَتْ وَرْدَةً كَالدِّهَانِ	Then when the heaven is rent asunder, and it becomes rosy or red like red – oil, or red hide – {see V. 70:8}	And when the heaven is rent asunder, and becomes red like red hide-	When the sky is rent asunder, and it becomes red like ointment:
56	فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	Wherein both will be Qasirat – ut – Tarf {chaste females (wives) restraining their glances, desiring none except their husbands}, with whom no man or jinni has had tamth[ <sup>1</sup> ] before them.	Therein will also be <i>chaste maidens of modest gaze, whom neither man nor Jinn will have touched before them-</i>	(There) will be (maidens) in them, chaste, restraining their glances, whom no man or jinns has ever touched before,
64	مُدْهَامَتَانِ	Dark green (in colour).	Dark green with foliage	Dark-green in color (from plentiful watering).
72	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ	hūr[ <sup>1</sup> ] (beautiful, fair females) guarded in pavilions;	Fair maidens with lovely black eyes, well-guarded in pavilions-	Companions restrained (in their glances), in (goodly pavilions);
76	مُتَكِبِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانٍ	Reclining on green cushions and rich beautiful mattresses.	Reclining on green cushions and beautiful carpets.	Reclining on green cushions and rich carpets of beauty.

The lack of one to one cognates between English language and the classical diaglosic Arabic of the Holly Qur'an is also one of the great problems in the translations of the meanings of the Holly Qur'an. Therefore, the translators compensate this lack of cognates by the use of additional proforms and graphics such as the extended wordy translations, and the use of brackets and footnoting techniques. The use of the wordy and long expression is also one of the techniques that the translators use to compensate the verse style and rhythmical features of the Holly Qur'an the thing that affects the style and the semantic quality of the translated verses. The neglect of interpretation contexts is also a serious problem that devoids these translated verses of their intended message of transmitting relatively closer meanings to the exact Quranic meaning and message.

To correlate the most important results of the previous studies with this present study table (1. 1) tabulates the selected verses from Surah Al – Rahman of three versions of translated meanings of the Holly Qur'an by four nonnative translators as can be seen in the table. The first thing to be noticed about these translations is that in three versions the translators use 'Al – Rahman' as a vocal translation of this chapter of the Holly Qur'an as it has been stated within our discussion of the previous studies. Another similarity that can be said about these translations is that the translators use more or less the same bracketing and wordy expressions to translate the lexical items that lack English cognates as can be

seen for example in the translations of 'Allah' in most cases between brackets to meet the meaning of 'Lord' or 'God' which have been outlined above as unaccepted concepts in Islam because 'Allah' should only be the recommended term in all the translations.

It is obvious that every translator has his own expressions of translation and no two of them agree on the same translation for the same verses. To explain this it will be convincing to take some instances of similarities and differences among the three attempts. With regard to the similarities we can mention the following examples from the verses. First, all the three translations agree on the translation of the lexical items 'Gracious' for 'الرحمن', 'taught/ has taught' for 'علم', 'created man' for 'خلق الانسان', and 'earth' for 'الأرض'. These instances of similarities indicate that the positive cognates indicate homogeneity of translation, i.e. the cognates can easily be translated with some kind of similarity among the translators. There is also some consistency among Muslim translators in keeping to the use of 'Allah' instead of 'God/ Lord', and when they use them to mean 'Allah' they put them between brackets to indicate that the priority is given to the Islamic concept more than that of its alternative forms.

On the part of the differences, we can generally say that the differences will be the outcome of the absence of a positive closer cognate or the lexical item is of a special religious connotation. The following can be pointed out as instances of differences: 'وَالْخَبُّ ذُو الْعَصْفِ' and 'وَالرَّيْحَانُ' has been translated differently in the three versions of the translations as '**And also corn, with (its) leaves and stalk for fodder, and sweet – scented plants**' for the first, '**And gram with its husk and fragrant plants**' for the second, and '**Also corn with (its) leaves and stalk for fodder, and sweet**' for the third. The same is true for the verse 'سَنَفْرُغُ لَكُمْ' and 'أَيُّهَا النَّعْلَانِ' which is translated as '**We shall attend to you, O you two classes (jinn and men)!**' for the first, '**Soon shall We attend to you, O ye two big groups!**' for the second, and '**We will soon settle your affairs, O both of you worlds!**' for the third. It seems that here the differences are differences of interpretation or literal translations. However, the Quranic interpretation in such cases is a safe guard to the accepted translation that actually transmits the actual intended Quranic and Islamic notion and message. A final example is that of the verse 'يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَعْظَمْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ' which is '**O assembly of jinn and men! If you have power to pass beyond the zones of the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!**' for the first, '**O company of Jinn and men! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.**' For the second, and '**O assembly of jinns and men! If you can pass beyond the zones of the heavens and the earth, pass! You shall not be able to pass without an authority!**' for the third. This is also a matter of interpretation because the word 'سلطان' is interpreted as 'Allah's' knowledge and will. The last point to be mentioned here is the repeated verse in this chapter 'فَبِأَيِّ آلَاءِ رَبِّكُمَا'

تَكْذِبَانَ' which is 'Then which of the Blessings of your Lord will you both (jinn and men) deny?' for the first, 'Which, then, of the favours of your Lord will you twain deny, O men and Jinn?' for the second, and 'Then which of the favors of your Lord will you deny?' for the third'. It seems that the translators have kept to the seemingly similar repetition of the same words several times although the intended message is different any time the expression is mentioned. This verse is connected with the previous verses that are mentioned before them, i.e. in any mentioning of the verse the interpretation is determined by the surrounding context of the verse. This is a characteristic of the Quranic language that is not available for all the other languages, and it is the central miracle of the Holy Qur'an that addresses the people who are used to such a language, that is to say 'the Arabs' community.

These selected translations of the meanings of Surah 'Al – Rahman' present a model of translation that confirms some of the previously mentioned in other studies; however, the nature of the Surah has led to some new insights and results as will be discussed within the findings below.

### **Findings and recommendations**

In the light of the reviewed studies and the discussion of the selected verses, the following findings can be the base for ending the study and outlining the main suggestions and recommendations for future studies:

There are strong evidences out of the discussed studies which have been correlated with the discussion of selected verses in this present study from Surah 'Al – Rahman' to confirm the assumptions of the study as in the following points and results:

1. Similarities of translations when the translators come across positive cognates.
2. Differences of translations among the translators when they are encountered by differences in cognates.
3. Relying on the interpretations of the Holy Qur'an will lead to accepted translations of its verses.
4. Positive attitudes of the translators' ideology and religion affect their quality of translation.
5. The translators vary greatly in their conciseness of expressions.
6. The seemingly similar expressions pose greater translation problems unless they are related to their Quranic interpretations.

In the light of the above findings the following recommendations will help this study to be furthered in the future:

1. This study can be replicated by the selection of other verses from the Holly Qur'an.
2. A contrastive study between native and nonnative speakers' translations of the Holly Qur'an.
3. The positive impact of nonnative speakers' supreme pieces of translations of the Holly Qur'an.
4. The impact of native English speakers on the translations of the Holly Qur'an.

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