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Assistant Instructor Ibrahim Talaat Ibrahim Abdulbaqi
AL-Iraqia University / College of Arts Department of Translation

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Assessing the Translations of the Qur'anic Word (jazā') into English

By: Assistant Instructor

Ibrahim Talaat Ibrahim Abdulbaqi

AL-Iraqia University / College of Arts

Department of Translation

The Glorious Qur'an is regarded as the greatest book in the world for its unique style and important topics. Besides, the Glorious Qur'an is of divine authorship. The current paper is divided into four parts. The first is about the relation between ambiguity, context and translation. Part two deals with translation and its relation to the Glorious Qur'an, whereas the third part is concerned with the ayas chosen for the paper and their commentaries. Finally, Part Four is the practical part. It is about assessing the translations of the Qur'anic word (*jazā'*) depending on existing Qur'anic translations to see how far those translators are successful in rendering the said word, especially the word concerned has two different meanings used in two different cases. The paper addresses the following points: the ability of translators to differentiate between the Qur'anic word (*jazā'*) when it is found in an aya that deals with punishment and when it is available in an aya that is concerned with prize and good deeds. The paper is based upon the following hypotheses:

- 1- Translators seem to render the Qur'anic word (*jazā'*) into a word with positive connotation in all ayas that have the said word without differentiating between its positive and negative meanings.
- 2- Translators are likely to deprive the ayas that consist of the Qur'anic word (*jazā'*) of context within the process of translation.

To verify the above-mentioned hypotheses ten ayas containing the Qur'anic word (*jazā'*) have been chosen and four published translations have been consulted. The translations of the Qur'anic word (*jazā'*) have been assessed in the light of the theoretical framework and the model designed by the researcher. The results of the paper have validated all the hypotheses. It has been found out that all translators did not differentiate between the Qur'anic ayas that embrace negative meanings and others that have positive meanings in translating the said word. This means that most translators rendered the Qur'anic word (*jazā'*) into a word with positive connotation in all ayas regardless of their contexts.

تقويم ترجمات كلمة (جزاء) في القرآن الكريم الى الانجليزية
للمدرس المساعد

ابراهيم طلعت ابراهيم عبدالباقي

المستخلص

يعد القرآن الكريم اعظم كتاب في العالم نظراً لأسلوبه الفريد ومواضيعه الهامة. فضلاً على ذلك، انه كلام الله عز وجل. ويقسم البحث الحالي الى اربعة اجزاء. اذ يتناول الجزء الاول العلاقة بين الغموض والسياق والترجمة ويسلط الضوء على العلاقة بين الترجمة والقرآن الكريم بينما يتعلق الجزء الثالث بالآيات القرآنية التي اختيرت لأجل البحث وتفسيراتها ويقدم الجزء الرابع الجانب العملي. ويتناول البحث تقويم ترجمات كلمة (جزاء) في القرآن الكريم في اللغة الانجليزية بالاستناد الى ترجمات معاني القرآن الكريم المتوفرة في اللغة الانجليزية لمعرفة مدى نجاح المترجمين في نقل معنى كلمة (جزاء) في القرآن الكريم الى الانجليزية ولاسيما ان الكلمة المعنية لها معنيان مختلفان في حالتين مختلفتين. ويعالج البحث المواضيع الاتية: قدرة المترجمين على التمييز بين معنى كلمة (جزاء) الموجودة في آيات القرآن الكريم التي تشير الى العقاب وبين معنى كلمة (جزاء) الموجودة في آيات القرآن الكريم التي تشير الى التكرام او الثواب. ويعتمد البحث الفرضيتين الاتيتين:

- 1- يبدو ان المترجمين ينقلون معنى كلمة (جزاء) في القرآن الكريم بالدلالة الايجابية في جميع الآيات دون التمييز بين معناها في الآيات التي تشير الى الثواب والآيات التي تشير الى العقاب.
- 2- يجرد المترجمون على الأرجح الآيات التي تحتوي على كلمة (جزاء) في القرآن الكريم من سياق الآيات خلال عملية الترجمة.

ولأثبت صحة الفرضيتين المذكورتين في اعلاه، اختيرت عشرة آيات قرآنية تحتوي على كلمة (جزاء) واربعة ترجمات منشورة للقرآن الكريم. ولقد قيمت ترجمات كلمة (جزاء) في ضوء الاطار النظري والانموذج الذي صممه الباحث في مجال تقويم الترجمة. واثبتت نتائج البحث صحة الفرضيتين. ووجد ان جميع المترجمين لم يميزوا بين الآيات التي تشير الى معنى العقاب والآيات التي تشير الى الثواب فيما يتعلق بترجمة كلمة (جزاء). بمعنى اخر، ان اغلب المترجمين نقلوا معنى كلمة (جزاء) بالدلالة الايجابية في جميع الآيات القرآنية الى الانجليزية بقطع النظر عن السياق.

1. Ambiguity, Context and Translation

1.1. Ambiguity

This term above is used for referring to a word, a phrase or sentence which expresses more than one meaning (is **ambiguous**), is found in linguistics, but several types of ambiguity are recognized ones are as follows:

1.1.1. Grammatical (or structural) Ambiguity:

In phrase-structure ambiguity, alternative constituent structures can be assigned to a construction, For instance:

New houses and shops, which could be analyzed either as *new [houses and shops]* (i.e. both are new) or *[new houses] and shops* (i.e. only the houses are new) (Crystal, 2008: 22).

1.1.2 Transformational Ambiguity:

The sentence may have the same bracketing on the surface for both readings, but is related to more than one structure at a more abstract level of representation. For example:

Visiting speakers can be awful is relatable to either *It is awful to visit speakers* or *Speakers who visit are awful* (Ibid: 23).

1.1.3. Multiply Ambiguous:

It is defined as a sentence with more than two structural interpretations. An analysis which demonstrates the ambiguity in a sentence is said to disambiguate the sentence (ibid: 23).

1.1.4. Lexical Ambiguity:

It is so common and very difficult to explain it than grammatical ambiguity. Words might have 2 to 30 senses and these senses could be very close or very remote from each other. A word could have two senses that equally effective (pragmatically and referentially) in the relevant stretch of language such as *controller* to *verify* or *direct* (Newmark, 1988: 219). In other words, it is the ambiguity that does not derive from the grammatical analysis of a sentence, yet is due solely to the alternative meanings of an individual lexical item For instance:

I found the table fascinating. It may be an 'object of furniture' or 'table of figures' (Crystal, 2008: 23) Disambiguating ambiguous words or sentences is considered to be an important goal of psycholinguistic research.

One of the issues raised in semantic discussion is how to circumscribe the notion of ambiguity so that it is not used in too broad a way. The term needs to be distinguished, in particular, from 'generality' of meaning for example:

The word *parent* has one reading synonymous with *mother* and a second reading synonymous with *father*, but this is not a case of ambiguity because *parent* has a single, more general meaning which subsumes the two possibilities. Ambiguity also requires to be more distinguished from the kind of indeterminacy which surrounds any sentence for example:

Mary saw a balloon, it is not clear when she saw it, how big the balloon was, what its colour was, and so on. No sentence would be called ambiguous on account of such unstated issues. Generality and in determinacy of meaning are sometimes referred to as **vagueness**. However, many semanticists prefer to reserve this term for expressions whose meaning involves reference to a category whose boundaries are fuzzy (ibid: 23).

1.1.5. Ambiguity and Translation:

Faithfulness will never be met unless the text is disambiguated. A single word might cause a divergence in the meaning of the whole text. Speaking of religious texts, especially the Glorious Qur'an, it is possible to come across ambiguous words or *ayas*, what is required to disambiguate these words or *ayas* is to count on the commentaries of the Glorious Qur'an when it comes to translation so as to produce flawless product.

1.2. Context

It is a general term employed in linguistics and phonetics to refer to certain parts of an utterance (or text) adjacent to a unit which is the focus of attention. The occurrence of a unit (e.g. a sound, word) is partially or wholly

determined by its context, which is specified in terms of the unit's relations, i.e. the other features with which it combines as a sequence. The everyday sense of the term is related to this, as when one 'puts a word in context' (**contextualizes**), so as to explain the meaning intended, as in dictionary entries. Providing a context in this way is referred to as **contextualization** (Crystal, 2008:108f)

1.2.1. Context of Situation

A term found in Firthian linguistic theory, deriving from the work of the anthropologist Bronislaw Malinowski (1884–1942). In this theory, meaning is seen as a multiple phenomenon,

its various aspects being relatable, on the one hand, to features of the external world, and, on the other hand, to the different levels of linguistic analysis, such as phonetics, grammar and context of situation. Context of situation refers to the whole set of external-world features considered to be relevant in the analysis of an utterance at these levels. (Crystal, 2008:110) The context of situation of religious texts is different from the traditional sense of this term. In other words, the context of situation is not confined to the preceding or following utterances; it is pregnant with religious beliefs, general cultural assumptions. The translator in question must take this issue into consideration if he/she wants to achieve a faithful rendering.

1.2.2. Context and Translation

Translation relies heavily on the context of the text in question especially when it comes to certain word of different meanings. So, the meaning of the word concerned will not be defined unless the context of situation is used. As for the Qur'anic word (jazā), it is of different meanings, its meanings are as follows: (*Punishment*) or (*Reward*). Since, its meanings are radically different. The Qur'anic Translators should render its meanings carefully relying upon the Qur'anic Commentaries.

1.3. Ambiguity, Context and Translation

The terms ambiguity, context and translation are interrelated with each other. This is why the translator concerned should look at the vague words or expression once he gets a text to be translated, after finding vague words or expression he has to at the context of the text to resolve the vagueness after that, the translator in question can initiate translation without any problem.

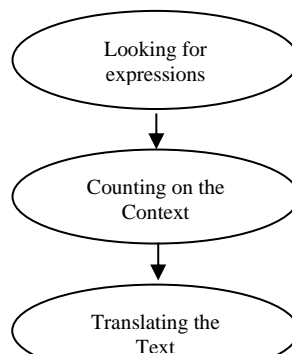


Diagram No. (1) The Interrelation between Ambiguity, Context and Translation

2. Translation and the Glorious Qur'an

2.1. Preliminaries

The present part is about Translation and the Glorious Qur'an, it will explore the importance of translation and the nature of the Qur'anic Language and the text types and the relation between the Glorious Qur'an and Translation.

2.2. The Nature of Translation

There is no unanimous agreement on the definition of the term *Translation*. As cited by Ilyas (1989: 27), some translation scholars introduced a variety of definitions to the term *translation*. They are as follows; Ray defined the term *Translation* as the transference of meaning from one language into another. Savory defined it as the process that is concerned with the conveyance of meaning and style of the ST into TT.

While Tweney and Hoemann defined the term in question as the process in which meaningful utterances in one language are converted into meaningful utterances in another linguistic system. Nida believes that the term *Translation* is concerned with the reproduction of the closest equivalent of the ST in TT.

Translation is defined as the replacement of an original text with another text (House, 2009:3). In the process of *translation*, it is the text as a whole that is replaced and not its constituent parts. It does not exchange one separate word or sentence for another. It deals with the relationship between texts as actual uses of languages (ibid: 5).

In other words, translation is not the process of conveying the meaning of words and sentences only for one language into another, but also to transfer the cultural flavour of the ST into TT so as to achieve faithfulness.

Translation is also defined by Catford as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." (1965: 20).

2.3. Text-Typology and Translation Methods

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

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

Semantic	Vocative	Commercial
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Table No. (1) Text Type and Methods of Translation

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

Literal method of translation is widely employed in translating scientific, medical texts because the readers are after the meanings of these texts not the aesthetic effects. Semantic method is roughly similar to literal method used for translating commercial texts for reasons of persuasions.

For this reason, Reiss (Reiss, 2000: 16) stresses that the text-type defines the approach for the translator. The text-type is described as the primary factor that influences the choice of translator in choosing the suitable translation method.

The translation of religious texts is more complicated than any other type of translation since it aims at translating sacred beliefs, thoughts and concepts as well of a particular culture into another culture which must be fulfilled with accuracy. The beliefs and intentions of translator of religious texts must be impartial (AL-Khawalda, 2004: 217). In other words, he has to be neutral within the process of translation so as to achieve the highest degree of clarity. It is said that religious text translators retain to the original manuscripts than translators of other text-types (Stewart, 2000: 33).

2.4. Features of Religious Texts

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

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

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

2.5. The Language of the Glorious Qur'an

The language of the Glorious Qur'an is a unique kind of discourse in the Arabic language. It is different from ordinary discourse and from classical Arabic in its highly rhetorical fusion of form and content. It is unanimously agreed upon by Muslim theologians and linguists that the language of the Glorious Qur'an is of divine authorship. In other words, no one can write down an Aya due to its uniqueness. One of those famous figures is Al-Jirjani, 1984 whose work *Dalā'il al-ibjāz* pieces of Evidence Inimitability. The language of the Glorious Qur'an is absolutely unparalleled in its style, eloquence, structure and lexis.

Tawhidi gives a detailed account over the language of the Glorious Qur'an by saying:

The language of Qur'an shows "some unparalleled eloquence of speech and writing to the extent that the most able poets and orators were astounded before the beauty and magnificence of the text" (2004: xx).

Bell and Wott say that the language of the Glorious Quran is "neither a treatise on theology, nor a code of laws, nor a collection of sermons, but rather a medley of all three" (1970: xi).

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

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

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

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

(Al-Israa, aya: 88)

Say: "If the mankind and jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (Surat Al-Isra': aya: 88) (Hiali and khan, 1996: 325).

2.6. Translation of the Glorious Qur'an

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

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

- 1- They must believe in or at least sympathize with the message expressed in the texts.

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

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

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

Since words have associations grasped intuitively by native speakers, the essential role of the translator is to convey not only what is said but also what is implied (Duff 1981: 111). Terms of religious vocabulary carry with them a heavily charged pragmatic meaning (Nida1964: 36).

3. The Qur'anic Ayas Chosen and Their Commentaries

The researcher has chosen 10 Qur'anic ayas containing the word (*jazā'*). He categorized them into two sub-categories. As for the former, it is concerned with (*jazā'*) meaning (*Punishment*). The latter is about (*jazā'*) meaning (*Reward*).

3.1. The Qur'anic Word (*jazā'*) meaning (*Punishment*)

"تَمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ فَرِيقًا مِنْكُمْ مِنْ ديارِهِمْ تَنْتَظِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتُكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ"

(Al-Baqara, aya: 85)

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do. (Surat Al-Baqara, aya: 85) (Hilali and Khan, 1996: 16f).

Commentaries:

Al-Zihili says in explaining the meaning of the above-mentioned aya Almighty Allah will punish those who disagree with his book, because there are certain people believing in particular points raised by Almighty Allah in His Holy Book and leaving others behind. Almighty Allah is after to refer to the coalition that happened between Qunayaq⁶ with Khazraj clans and Nadheer and Quraydha with Aws clans and each team supports his allies by killing and captivating people to be up to the expectations of his allies. For this reason,

they will be punished as a result of manipulating with Almighty Allah's ayas, in hell (1994: 14).

Almighty Allah will punish those who broke their word with him by manipulating Almighty Allah ayas, Killing people, evicting people from their homes and believing in certain of the holy book (torah) and leaving other parts behind. In other words, those people who believe in the parts that benefits them the most. It is narrated that Quraydhā clans were the allies of Aws clan and Nadheer were supporting Khazraj and every single team was supporting his allies in fighting. If a man of was captivated from one of two teams, he would be released. It is said, how do you fight them and you release their captive. They reply: we are ordered to release them so as not to humiliate our allies. So, all those clans that created coalition to harm their own people and kill them as well for their own personal interest will be punished in Hell (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 122f/ Vol I).

"إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ"

(Al-Mā'idah, aya: 29)

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zalimun* (wrong-doers)." (SuratAl-Mā'idah, aya: 29) (Hilali and Khan, 1996: 129).

Commentaries

Al-Zihili said the aya above means that you have to go back to Almighty Allah with your original guilt and this guilt is about killing me. Besides, your sacrifice will not be accepted because of your original guilt (1994: 113)

Almighty Allah refers in the aya above to Qabeel and Habeel conflict, Habeel did not want his brother to kill him in order not to be red-handed (committing a sin) because he loved his brother a lot, and because he did not like to be a sinner as well (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 376/ Vol I).

"ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ"

(Al-Tawba, aya: 26)

Then Allah did send down his *Sakinah* (calmness, tranquility and reassurance) on the Messenger (Muhammad (صلى الله عليه وسلم), and you saw not, and punished the disbelievers. Such is the recompense of disbelievers (Surat Al-Tawba, aya: 26) (Hilali and Khan, 1996:213).

Commentaries

Almighty Allah reassured the Prophet (PBUH) and all Muslims by encouraging them to fight. This is why; all of them came to fight back when Al-Abbas called them.

In addition, Almighty Allah sent invisible soldiers (Angels) to keep the spirits of believers very high. All disbelievers are tortured, killed and their properties are confiscated as punishments because they did not believe in Almighty Allah and his Prophet (Al-Zihili, 1994: 191).

Following the defeat, Almighty Allah sent reassurance and blessing to his Prophet and all Muslims (PBUH) when they came back to fight disbelievers. Almighty Allah sent to them invisible soldiers (Angels) and when the two groups were met, Prophet Muhammad (PBUH) said the war has intensified. He fought them. Finally, the disbelievers are defeated and they are punished with killing, captivity, and torture in their lives (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 12f/ Vol II).

"وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ"

(Younus, aya: 27)

And those who earned evil deeds, the recompense of an evil deed is like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered as it were with pieces from darkness of night. They are the dwellers of the Fire, they will abide therein forever (SuratYounus, aya: 27) (Hilali and Khan, 1996: 236).

Commentaries

Al-Zihili stated in elucidating the aya above that those who committed sins and did not believe in Almighty Allah, Almighty Allah will punish them for what they have done no more no less. Besides, all disbelievers will live their lives in humiliation and they will be in hell for ever (1994: 213).

Almighty Allah will punish those who commit sins according their own sins and faults. In other words, they will be punished depending on nature of their sins. Sinners will be humiliated in their lives (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 51/ Vol II).

"قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا"

(Al-Isra', aya: 63)

(Allah) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) - an ample recompense" (Surat Al-Isra', aya: 63) (Hilali and Khan, 1996:321).

Commentaries

Almighty Allah says in the aforesaid aya: Go forward in committing sins, and if there are people following your lead, you and all of them will be punished in Hell (Al-Zihili, 1994: 289).

Almighty Allah tells those people who move forward in committing sins; go ahead in what you do but you and those who follow you will be led to hell as a punishment (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 208/ Vol II).

3.2. The Qur'anic Word (*jazā'*) meaning (*Reward*)

"فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ"

(Al-Mā'idah, aya: 85)

So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-

Muhsinun (the good-doers) (Surat Al-Mā'idah, aya: 85) (Hilali and Khan, 1996: 140f).

Commentaries

Al-Zihili mentioned that Almighty Allah will reward honest people, those who declared their religion publically, people who are righteous and those who do good deed in their lives with paradise where it will their permanent home (1994: 123).

Almighty Allah will reward those who believe in his oneness and those who are loyal to him the Paradise (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 396/ Vol I).

"وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا"

(Al-Kahf, aya: 88)

"But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)" (Surat Al-Kahf, aya: 88) (Hilali and Khan, 1996: 340).

Commentaries

Al-Zihili said that those who believe in Almighty Allah's oneness and do good deeds, they will be rewarded the Paradise in hereinafter life. And their works will be facilitated in their lives on earth as well (1994: 304).

Almighty Allah will reward those who do good deeds in their lives the Paradise in their hereinafter life and their daily works on earth will be facilitated as well (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 246/ Vol II).

"جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى"

(Taha, aya: 76)

'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that Allah has ordained) (SuratTaha, aya: 76) (Hilali and Khan, 1996: 357).

Commentaries

Almighty Allah will reward faultless people the Paradise (Al-Zihili, 1994: 317)

Almighty Allah says those who committed no faults in their lives will be rewarded the Paradise and great privileges (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 293/ Vol II).

"لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ"

(Al-Zumar, aya: 34)

They shall have all that they will desire with their Lord. This is the reward of *Al-Muhsinun* (good-doers) (Surat Al-Zumar, aya: 34) (Hilali and Khan, 1996:513).

Commentaries

Al-Zihili stated that Almighty Allah will reward all those who do good deeds in their lives the Paradise and great privileges (1994: 463).

Almighty Allah says good people will be getting anything they wish because this is the reward given to those people who do good deeds in their lives (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 119/ Vol III).

"هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ"

(Al-Rahman, aya: 60)

Is there any reward for good other than good? (Surat Al-Rahman, aya: 60) (Hilal and Khan, 1996: 596).

Commentaries

Almighty Allah says: Are good deeds met with rewards like living in the Paradise and this is something cannot be denied (Al-Zihili, 1994: 534).

Almighty Allah says: Are good deeds will always be met with grace and rewards (Abi Jam⁶ Al-Aamli, d. 1135H, 1992: 277/ Vol III).

4. Assessing and Translating The Qur'anic Word (*jazā'*) into English

4.1. Preliminaries

This part is devoted to assessing the translations of the Qur'anic word (*jazā'*) into the English language to know how far the translators whose Qur'anic translated versions are chosen for assessment process are successful in rendering the meaning of the Qur'anic word (*jazā'*) into English. So, the researcher has designed an eclectic model for assessment. It is of two methods (Contextualized method (CM)) and (Non-contextualized method (NCM)) in order to carry out the process of assessing the Qur'anic word (*jazā'*).

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

1. Dawood, N. J. (1956)
2. Al-Hilali and M. and Khan, M.M.(1996)
3. Sale, G. (1734)
4. Shaker, M. H. (2009)

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

- 1- Daw
- 2- Hi.-Kh.
- 3- Sal
- 4-Sh

The main reason behind choosing the above-mentioned translations is that those translators are from different religions and cultural backgrounds: Dawood is Jewish, Al-Hilali and Khan are Sunni Muslims, George Sale is Christian and Shaker is Shi⁶i Muslim. Hypothetically, a translator's religious/cultural background has some influence on his products in the Target Language. Speaking of such effect, Ilyas (1989: 107) affirms that the translators of religious texts may sometimes be influenced either consciously or

unconsciously, by their own religious doctrines and beliefs, i.e. their religious background.

4.2. The Model of Translation Assessment

The researcher has designed an eclectic model for assessing the Qur'anic Word (jazā'). It is of two methods: 1- Contextualized method 2-Non-contextualized method.

4.2.1. Contextualized Method (CM)

It means that the translators concerned depend on the context of situation in determining the exact meaning of the Qur'anic word (jazā').

4.2.2. Non-Contextualized Method (NCM)

It means that the translators in question deprive the process of translation of the context of situation in defining the meaning of the Qur'anic word (jazā').

The following is the eclectic model designed for assessing the Qur'anic word (jazā').

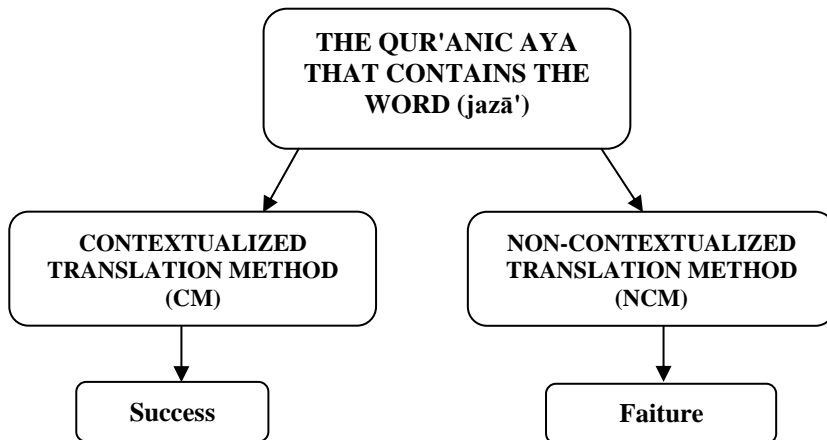


Diagram (2) A Model for the Assessment of Qur'anic Word " jazā'" as Translated into English

4.3. The Translation Assessment of the of the Qur'anic word (jazā') into English

4.3.1. The Qur'anic Word (jazā') meaning (Punishment)

As stated in (3.1. above), the meaning of the Qur'anic word (jazā') is (*punishment or penalty*) because the contexts of the following ayas refer to warning, chastisement and punishments. For this reason it should be rendered into a word with negative connotation.

"تَمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَنْتَظِرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أَسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَفَلَا تُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ"

(Al-Baqara, aya: 85)

Daw (p.332f) Yet it was you that slew your kinsfolk and turned many of them out of their dwellings, helping others against them with sin and enmity in your hearts. Yet had they come to you as captives, you would have ransomed them. Surely their expulsion was unlawful. Can you believe in one part of the scriptures and deny another? Those of you that act thus shall be rewarded with disgrace in this world and with grievous punishment on the Day of Resurrection. Allah is watching over all your actions.

Hi.-Kh. (p. 16f) After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

Sal (p. 13f)Afterwards ye were they who slew one another, and turned several of your *brethren* out of their houses, mutually assisting each other against them with injustice and enmity; but if they come captives unto you, ye redeem them: yet it is *equally* unlawful for you to dispossess them. Do ye therefore believe in part of the book *of the law*, and reject other parts thereof? But whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be sent a most grievous punishment; for God is not regardless of that which ye do.

Sh (p. 43)Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you.

All the translators above failed to render the Qur'anic word (*jazā'*) correctly because Daw, Sal and Sh translated the word in question into (*reward*) that means a thing that is given to someone for the good deeds that he

has done (OALD, 2008: 1303), whereas Hi.-Kh. transferred it into (*recompense*) which refers to a sum of money given to someone suffered in some way or as a payment for a thing (Ibid: 1263). In other words, all translators followed (NCM) in translating the Qur'anic word in question and this led to incompatibility in the product of translation.

"إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ"

(Al-Mā'idah, aya: 29)

Daw (p.380) I would rather you should add your sin against me to your other sins and thus incur the punishment of Hell. Such is the reward of the wicked.

Hi.-Kh. (p. 129)"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zalimun* (wrongdoers)."

Sal (p. 102) I choose that thou shouldst bear my iniquity and thine own iniquity; and that thou become a companion of *hell* fire; for that is the reward of the unjust.

Sh (p. 152) Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

All the above-mentioned Qur'anic translators mistranslated the Qur'anic word (*jazā'*). As for Daw and Sal, they rendered (*jazā'*) into (*reward*) while Hi.-Kh. and Sh translated it into (*recompense*) because the aya above is not concerned with giving reward but it is about punishment. They used (NCM) in translating the said word.

"ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ"

(Al-Tawba, aya: 26)

Daw (p. 315) Then Allah has caused His peace to descend upon His apostle and the faithful: He sent to your aid invisible warriors and sternly punished the unbelievers. Thus were the infidels rewarded.

Hi.-Kh. (p. 213) Then Allah did send down his *Sakinah* (calmness, tranquility and reassurance) on the Messenger (Muhammad) (صلى الله عليه وسلم), and you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

Sal (p. 181f) Afterwards God sent down his security upon his apostle and upon the faithful, and sent down troops which ye saw not; and he punished those who disbelieved: and this was the reward of the unbelievers

Sh (p. 239) Then Allah sent down His tranquillity upon His Messenger and upon thebelievers, and sent down hosts which you did not

see, and chastised those who disbelieved, and that is the reward of the unbelievers.

The aforesaid Qur'anic translators failed to translate the word concerned adequately. Speaking of Daw, Sal and Sh translations, they are not successful because they rendered it into (*reward*), while Hi.-Kh. translated it into (*recompense*). They followed (NCM) because the translators concerned made use of words that are not in harmony with the context of the aya above. This is why, their translations are incompatible.

"وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرَهُمُ ذُلًّا مَا لَهُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ
وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ"

(Younus, aya: 27)

Daw (p.66) As for those that have earned evil, evil shall be rewarded with like evil. Misery will cover them (they shall have none to defend them from Allah), as though their faces were veiled with the night's black darkness. They are the heirs of Hell: in it they shall abide forever.

Hi.-Kh. (p. 236) And those who earned evil deeds, the recompense of an evil deed is like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered as it were with pieces from darkness of night. They are the dwellers of the Fire, they will abide therein forever.

Sal (p. 202) But they who commit evil *shall* receive the reward of evil, equal thereunto, and they shall be covered with shame (for they have no protector against God); as though their faces were covered with the profound darkness of the night. These shall be the inhabitants of *hell* fire; they shall remain therein *forever*.

Sh (p. 260) And [as for] those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

Daw and Sal translated the Qur'anic word (*Jazā'*) inappropriately because the aforesaid aya also talks about punishment. Yet they rendered it into (*reward*) that means a thing that is given to someone for the good deeds that he has done (OALD, 2008: 1303), whereas Hi.-kh. translated it into (*recompense*) which means a sum of money given to someone suffered in some way or as a payment for thing (Ibid: 1263). They employed (NCM). Sh rendered the word in question successfully into (*punishment*) which stands for an act or a way of punishing somebody for a crime or mistake (ibid: 1224). He resorted to (CM).

"قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا"

(Al-Isra', aya: 63)

Daw (p.233) 'Begone!' said He. 'Hell is your reward, and the reward of those that follow you. An ample reward it shall be.

Hi.-Kh.(p.321) (Allah) said: "Go, and whosoever of them follows you, surely Hell will the recompense of you (all) - an ample recompense".

Sal (p.278) *God* answered, Begone, *I grant thee* respite: but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward *for your demerits!*

Sh (p.342) He said: Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense.

Daw and Sal transferred the meaning of the said word into (*reward*), while Hi.-Kh. and Sh rendered it into (*recompense*). They followed (NCM) because they failed to give an appropriate rendering.

4.3.2. The Qur'anic Word (*jazā'*) meaning (*Reward*)

As mentioned in (3.2. above), the meaning of the Qur'anic word (*jazā'*) is (*reward or recompense*). Because the word concerned is found in ayas meaning Paradise, Happiness and good deeds.

So, it has to be translated into (*reward or recompense*) so as to make it in harmony with the contexts of the following ayas.

"فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ"

(Al-Mā'idah, aya: 85)

Daw (p.386) And for their words Allah has rewarded them with gardens watered by running streams, where they shall dwell forever. Such is the recompense of the righteous.

Hi.-Kh.(p.140f) So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the rewarded of *Al-Muhsinun* (the good-doers).

Sal (p.111) Therefore hath God rewarded them, for what they have said, with gardens through which rivers flow; they shall continue there *in forever*; and this is the reward of the righteous.

Sh (p.163) Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good [to others].

All the translators above successfully rendered the meaning of the word in question as a result of employing the right word in the right context. In other words, they translated the Qur'anic word (*Jazā'*) into (*rewarded*) the past tense of the verb (*reward*) where the context of the aya concerned that is about Almighty Allah's great prizes. They employed (CM).

"وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا"

(Al-Kahf, aya: 88)

Daw (p.97) As for those that have faith and do good works, we shall bestow on them a rich reward and deal indulgently with them.

Hi.-Kh.(p.340) "But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)".

Sal (p.294) But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy.

Sh (p.358) And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.

The same is true of the translations of the aya above as well. They successfully rendered the word in question into (*reward*). They used it because the aya above talks about the same topic. In other words, it is about prizes. They relied upon (CM).

"جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى"

(Taha, aya: 76)

Daw (p. 224) He shall abide forever in the gardens of Eden, in the gardens watered by running streams. Such shall be the recompense of those that purify themselves.

Hi.-Kh. (p.357)'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that Allah has ordained).

Sal (p.309f) But whoever shall appear before him, having been a true believer, and shall have worked righteousness, for these *are prepared* the highest degrees of *happiness*; *namely* gardens of perpetual abode, which shall be watered by rivers; they shall remain therein forever: and this shall be the reward of him who shall be pure.

Sh (p.374) The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

Daw used word (*recompense*) in translating the Qur'anic word (*Jazā'*). So, his product is successful because the former means: a sum of money given to someone suffered in some way or as a payment for thing (OALD, 2008: 1263), whereas the rest of translators rendered it into (*reward*) that means a thing that is given to someone for the good deeds that he has done (Ibid: 1303). All the said translators employed (CM)

"لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ"

(Al-Zumar, aya: 34)

Daw (p.276) Their lord will give them all that they desire. Thus shall the righteous be rewarded.

Hi.-Kh. (p.513) They shall have all that they will desire with their Lord. This is the reward of *Al-Muhsinun*(good-doers).

Sal (p.452) They *shall obtain* whatever they shall desire, in the sight of their Lord: this shall *be* the recompense of the righteous.

Sh (p.534) They shall have with their Lord what they please; that is the reward of the doers of good;

Daw translated the Qur'anic word (*Jazā'*) into (*rewarded*). Hi.-Kh. and Sh rendered it into (*reward*), whereas Sal translated it into (*recompense*). This means that all said translators translated the word concerned adequately. They followed (CM).

"هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ"

(Al-Rahman, aya: 60)

Daw (p.21) Shall the reward of goodness be anything but good?

Hi.-Kh. (p. 596) Is there any reward for good other than good?

Sal (p. 515) *Shall* the rewards of good works *be* any other than good?

Sh (p.616) Is the reward of goodness aught but goodness?

The same is true of the translators above whose translations of the Qur'anic word (*Jazā'*) is in harmony with the context of the above-mentioned aya because they translated it into (*reward*) that means a thing that is given to someone for the good deeds that he has done (OALD, 2008: 1303). All the said translators employed (CM)

4.4. Assessment Results

The results of assessing the translations of the Qur'anic word (*jazā'*) depending on four different translators from different linguistic and religious backgrounds as follows:

4.4.1. The results of assessing the Qur'anic word (*jazā'*) in the ayas that are concerned with (*Punishment*):

The main reason behind the failure of the translators whose names are mentioned below is that they translated the word concerned into (reward or recompense) instead of rendering it into (punishment or penalty). This has led to the validation of the first hypothesis.

Qur'anic Translators	Religion	Rates of Success	Rates of Failure
Daw	Jewish	0%	100%
Hi.-Kh.	Muslims	0%	100%
Sal	Christian	0%	100%
Sh	Muslim	20%	100%

Table No. (2) Assessment Results of Qur'anic Word (*jazā'*) That Refers to (*Punishment*)

4.4.2. The results of assessing the Qur'anic word (*jazā'*) in the ayas that deal with (*Reward*):

The same translators were successful in rendering the Qur'anic word (*jazā'*) into (reward) because the ayas in question are about prizes, happiness and paradise.

Qur'anic Translators	Religion	Rates of Success	Rates of Failure
Daw	Jewish	100%	0%
Hi-.Kh.	Muslims	100%	0%
Sal	Christian	100%	0%
Sh	Muslim	100%	0%

Table No. (3) Assessment Results of Qur'anic Word (*jazā'*) That Refers to (*Reward*)

- 1- It has been validated that translators have not differentiated between the negative and positive meanings of ayas that consist of the Qur'anic word (*jazā'*) within the process of translation. This has led to failure of almost all translators in translating the Qur'anic word (*jazā'*) in the ayas that deal with negative stories like punishment, hell and chastisement correctly. In other words, they translated the word in question into (*reward or recompense*) instead of (*punishment*)
- 2- The contexts of these ayas are of importance in translation. However, almost all translators deprived these ayas of their contexts when they rendered the word in question.
- 3- The ayas that embrace positive connotations are translated successfully by all translators.
- 4- The results are as follows:
 - A- Daw, hi-.Kh. and Sal failed in translating the Qur'anic word (*jazā'*) in the five ayas that embrace negative meanings completely.
 - B- Sh was successful in translating one out of five ayas that consists of the Qur'anic word (*jazā'*) into (*punishment*).
 - C- All translators have got 100% success in translating the Qur'anic word (*jazā'*) in the ayas that embrace positive meanings.

Recommendations

- 1- The context of the ayas that embrace the Qur'anic word (*jazā'*) is significant to define the exact meaning. This means all translators must consider the context of all Qur'anic ayas carefully because the Glorious Qur'an is of divine authorship.
- 2- The commentaries of the Glorious are also important within the process of translation because they help the translator breakdown the meaning of every single word found in all ayas.
- 3- Translators must be meticulous in translating words that have more than one meaning.

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