Misinterpretations of Some Glorious Verses Ayahs Translated into English

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Abstract

The study sheds light on the importance of being bilingual as well as bi-cultural when translating the Glorious Quran (GQ). This study aims to see how important the duty of the translators is, and how they can play a significant role in conveying the translated Ayahs to be acceptable to the TTs. The study hypothesizes that some translations of the glorious Qur'an may not convey fully the original meaning of GQ (ST), on account of incapable to understand the culture and history of the source text. Then, the present study tries to see if the translators (of selected Glorious Ayahs) succeeded in conveying the gist of the original meaning (GQ) to the TTs. The research follows Venuti's foreignization. The translated Ayahs are chosen arbitrarily. The outcomes of the study showing that the translators adhere to misinterpretations throughout the process of translation. It is recommended that translators need to take into account the vocabulary, history, culture, and religion of SL so that they can produce a translation that reflects all those features.
Keywords: foreignization, interpretation, domestication.

التفسير الخاطئ لبعض الآيات الكريمة المترجمة إلى اللغة الإنجليزية

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الملخص

تسلط الدراسة الضوء على أهمية أن تكون ثنائي اللغة وثنائي الثقافة عند ترجمة القرآن الكريم. وتهدف هذه الدراسة إلى معرفة مدى أهمية واجب المترجمين، وكيف يمكن أن يؤدوا دوراً هاماً في ترجمة الآيات لتكون مقبولة لدى القراء. وتفترض الدراسة أن بعض ترجمات القرآن الكريم قد لا تكون مقبولة عند نقل المعنى الأصلي بشكل كامل، وذلك لعدم القدرة على فهم ثقافة وتاريخ النص الأصلي. ومن ثم، تحاول الدراسة الحالية معرفة ما إذا كان المترجمون (لآيات مختارة من الآيات الكريمة) قد نجحوا في نقل جوهر المعنى. فتم اختيار الآيات المترجمة بشكل عشوائي. وأظهرت نتائج الدراسة أن المترجمين قدموا تفسيرات خاطئة خلال عملية الترجمة. من المستحسن أن يأخذ المترجمون في الاعتبار مفردات لغة المصدر وتاريخها وثقافتها ودينها حتى يتمكنوا من إنتاج ترجمة تعكس كل هذه الميزات.

الكلمات المفتاحية: التغريب، التفسير، التدجين.

1. Introduction

This study attempts to shed light on misinterpretations in translating GQ into English. Despite, the difficulties in the original text the meaning of the GQ should be recognized through translation. Bearing in mind, keeping the grammatical form of the original whenever it is possible to preserve the characteristics of interrogation.

Investigations comprise considering 13 Ayahs selected from 10 chapters (Surahs) of the GQ. The argument investigates an inaccurate process in translating the 13 Ayahs semantically, culturally, or lexically concerning the (G.Q). The complexity causes difficulties in comprehending the stylistic elements of the (G.Q) through translating into English. Anthony G. Oettinger remarks as cited in Reiss (2000) in his book: "No matter how a translation seems complex, it is even more difficult to critic it" (6). Reiss (2000, pp.16-17) maintains that the translator should consider the type of text he is translating before he starts processing it. On the other hand, the critic must also consider the original text to avoid using inappropriate norms to judge the translation. Nevertheless, this clear principle has hardly been detected with any notable consistency.

Practically, this study focuses on the translated Ayahs to realize the adequacy and the equivalent of the translated texts based on Islamic recognized exegeses: i.e., Al-Amthal (2013), Al-Mizan (2012), & Ben Katheer (2000). The procedure part includes analyzing the four translations to illustrate how texts are relevant to the SL (G.Q). It's concluded that no one translation is completely recognized. Also, the semantic and pragmatic features should be considered (depending on the context of the text). In other words, the grammatical factors and the lexical features of SL (G.Q) should be preserved in the TL text.

Literature review

According to Sultan (2016), the study emphasizes the significance of having inside knowledge of both languages and cultures when interpreting phrases and expressions that are culturally distinctive. This study aims to determine how significant the translators' roles are and how they can be vital in clarifying specific cultural concepts and making them more understandable and acceptable to TT readers.

Certain commentators believe that the tremendous impact of globalization contributes to the challenge presented by the terms' ambiguous definitions. In certain ways, both phrases are related to one another. The goal of the current study is to determine if readers of the target book were successfully exposed to the insider/emic perspective when reading Mohammad Khudayyir's Basrayatha. The study's findings demonstrated that while the translator succeeded in preserving the original meaning of the source text (ST), he fell short of comprehending its culture and history. Language proficiency is not sufficient to provide the best cultural equivalency between (TT) and (ST). To create a translation that encompasses all of those characteristics, a translator must consider the history, culture, and religion of that culture. Knowing both languages and cultures inside and out will help with this. The final section of the chapter contains suggestions on how a translator might approach their work with an insider's perspective and avoid coming across as an outsider.

According to Lu'aibi (2018) numerous turning events have occurred and are continuously occurring in the subject of translation studies. This is credited to translation theorists who work to advance the profession by documenting their ideas and theories in written form. Some of these works are regarded as turning points in the development of translation studies. The essay On the Different Methods of Translating by Friedrich Schleiermacher, one of these well-known works, is examined in this study. The goal of this study is to emphasize the significance of this work, the influence of Schleiermacher's views on contemporary translation studies, and how certain translation theorists have departed from the definitions that Schleiermacher provided for his translation processes. The field of translation studies has seen and continues to undergo a great deal of pivotal occurrences. This is attributable to translation theorists who strive to progress the field by putting their thoughts and theories down in writing. Some of these publications are recognized as major developments in the field of translation studies. This study looks at Friedrich Schleiermacher's article On the Different Methods of Translating, which is one of these well-known works. The purpose of this study is to highlight the importance of this work, the impact of Schleiermacher's ideas on modern translation studies, and how some translation theorists have diverged from Schleiermacher's descriptions of his translation processes.

Friedrich Schleiermacher is considered one of the most influential translation theorists. He is best known for his dichotomy of moving the author towards the reader or moving the reader towards the author which he suggests in his essay titled On the Different Methods of Translating. Practically, Schleiermacher is also regarded as one of the most successful German translators. His renderings of Plato's works in German are still widely used and read, more than two hundred years after their first publication (Lamm, 2000, p.206). This study is intended to shed light on the influence of one of the most prominent translation texts, studying Schleiermacher's essay On the Different Methods of Translating as a case study.

According to Al-Tameemi (2023) his study looks into the acceptability, adequacy, accuracy, archaism, and cohesiveness of recurring meanings in a few English translations of the Glorious Quran. The complexity makes it challenging to understand the SL(G.Q)'s stylistic components when translated into English. As recognized samples, eight repeated Ayahs have been chosen. Three translators from various backgrounds have been chosen. Based on how well each translation captures the essential elements of the original text (the Glorious Quran), eight translations are compared. This study is significant because it will aid in the selection of the best-translated Ayahs by other scholars and trainee translators. According to the results of the study, all of the translated texts are thought to be adequate and acceptable. However, in terms of correctness and coherence, Pickthall's translation is more expressive than others. In other words, he faithfully reproduces the original's linguistic qualities in his translation (G. Q). However, his book does adhere to archaism.

Foreignization of Translation

According to Yang (2010) the classical and romantic era serves as the basis for the foreignizing strategy. It was created in German culture by the philosopher and theologian Friedrich Schleiermacher. In his lecture "On the Different Ways of Translation," Schleiermacher emphasized the idea that translations from foreign languages into German should be understood, read, and heard as translations, allowing the reader to infer the original language from the target text. Additionally, he noted that if the source materials are read and translated, they will lose their individuality. He also made the point that if the translated versions read and sound the same in the target culture,

the original texts will lose their identity. According to (Venuti, 2017) the translator attempts to exert pressure on the target language to register the linguistic and cultural peculiarities of the foreign language. In other words, the foreignization is meant to make the translator's presence known. That is to say, the original material's foreign should be recognized, to maintain it free of the recipient culture's influence.

Domestication and Foreignization

This study sheds light on two basic strategies in the field of translation, particularly in translating literary works: i.e., foreignization and domestication. According to Venuti (2008) changes to the source culture's specifications are used as a domestication approach to get the same results with the target reader. So that the source text would be understandable for the target language audience. To make the translated version completely understandable for the target readers, this method is aimed at the target culture and involves changing unusual idioms and phrases into similar ones that offer roughly the same meaning. This method is considered with a transparent and fluid style to lessen the strangeness of the foreign text for the target audience. According to Nida and Taber (1993) domestication strategy is believed to be the most natural analog. Based on the reader's perception of society and culture, the latter's primary issue should be addressed. In other words, the translation should be accurate, meaning that the target text should be intelligible and have the same impact on the target reader, and that the source language's behavioral style should be absorbed into the target readers' cultural context. Furthermore, such a translational idea does not concentrate on the idea that the target readers should accept the behavioral idea in the source language.

foreignization is the strategy that maintains the features of the original culture to make them familiar to the target audience. This approach seeks to convert the source language and culture into the target text to create a form of literature that preserves its cultural values with an exotic touch and a local color. In other words, this approach seeks to convert the source language and culture into the target text to create a form of literature that preserves its cultural values with an exotic touch and a local color (Venuti, 2008).

Venuti and Foreignization

The relevance of cultural identity and cultural differences to translation is too obvious for this aspect ever to have been completely neglected, yet in the late 1980s and early 1990s, the idea of a "Cultural Turn" within these studies emerged. This interest in translation studies as closely related to culture studies supplemented, or challenged, an interest in translation as primarily a linguistic process, in which cultural differences were an inevitable obstacle to overcome to communicate the source language meaning. A more accurate description of translation is a more complex negotiation between two cultures in which questions of power relations would have to be central. This applies both to relations between dominant and subjugated (or numerically threatened) cultures globally and to relations between dominant and marginalized linguistic and cultural forms and their representatives within the same culture (Abu-hassoub & Monem, 2022)

A notable translation expert during this "cultural turn" is Lawrence Venuti. He is intriguing in part because he adopts and tries to advance a translation method that he believes dates back to Friedrich Schleiermacher. According to (Lefevere, 1977, p. 74) as cited in (Venuti 2008) in 1813 a talk on the different methods of translation, Schleiermacher stated that "there are only two. Either the translator leaves the author in peace as much as possible and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him" (15). Acknowledging (with label like "as much as possible") that translation can never be entirely adequate to the foreign text. The translator was given a choice by Schleiermacher between a domesticating practice, an ethnocentric reduction of the foreign text to receiving cultural values, which would return the author to his or her native country, and a foreignizing practice, to register the linguistic and cultural differences of the foreign text, which would send the reader abroad (Venuti, 2008).

However, Venuti shifts his focus from a literalist concern with the preservation of the source language structures to a concern with the exclusion or inclusion of peripheral and minority forms within the target language in the translation process, while explicitly tying in his ideas with scholars who defend "faithful" rather than "free" renderings of the source text. Venuti develops the distinction between what the

terms "domesticating" (from Schleiermacher's "einbürgernde") and "foreignising" (Scleiermacher's "verfremdende") translations to describe two extremes of how a translator positions a translated text in the target language and in the textual environment of the target culture (Myskja, 2013, p.3).

For Venuti (2008) in a domesticating translation, fluency and "naturalness" are given priority in order to produce a style that is as similar to a text written in the target language as is possible. Venuti's main argument is that placing emphasis on "naturalness" in this context tends to restrict translators' linguistic and cultural options to the dominant discourse of the target culture, while choices that would be associated with marginalized groups are typically avoided. Additionally, he asserts that, at least within Anglo-American culture, domestication and fluency have come to be anticipated modes of translation. On the other hand, according to Venuti (2010) in a foreignizing translation, the translator purposefully violates the genre and linguistic norms of the target language to emphasize the otherness of the translated texts.

The patterns of dominance and power present in every area of culture and language should be considered. Any use of a language is therefore a site of power dynamics because, at any given historical moment, a language is a particular combination of a major form ruling over smaller factors. I borrow a term which '" reminder" (from Lecercle 1990) which refers to fraternization in translated text.

Venuti (1998) sates that good translation "…releases the remainder by cultivating a heterogeneous discourse, opening up the standard dialect and literary canons to what is foreign to themselves, to the substandard and marginal" (11). For Venuti (2008) "foreignization is not just a possible strategy, but also a desirable one" (19). In sum, describes domestication and foreignization as ethical attitudes to translation.

Ethical issues of translation

According to Venuti (2008) the invisibility of the translator (Zhang, 2010)(and of translations) inside the dominant regime of domestication is strongly related to the ethical concerns of translation as they relate to the specific reader. I believe that "it as problematic

that the fluent and domesticating translation represents an interpretation of the text as if it were the original" (5).

Research-Methodology

Abd-Al- Haleem (2005: xix) states that the Glorious Quran has its own unique style that could be distinguished from other Arabic texts. Notably, Baker (2005:200) advocates there is a distinctive cardinal feature being used in it which is called 'contrast', for instance, day and night, light and dark, paradise and hell, etc. Indeed, this stylistic feature enforces the Islamic message (Abd-Al- Haleem 2005: xix).

According to Iqbal (2013:4), the artistic style of the Glorious Quran is different from other literature texts. It cannot be viewed as a poetic production because of the absence of regular meters. To grasp a deep understanding of it, a translator should fulfill an adequate interpretation of the message to enable English readers to catch the embodied meaning of the translation (Iqbal 2013:6).

According to Ahmed (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).

4.1 Data of the Study

The 13 Ayahs and 8 translators are the data of this argument. Eight translators (from different backgrounds) have been picked for this study. According to Maatotq (2019) these different translators belong to diverse linguistic, cultural, religious, theological, ideological backgrounds and periods of time (9). Ahmed (2004) says, "The difference in the interpreters gender, nationality, ethnic and the beliefs expresses the strength of the research rather than its weakness"(6).

The translators are Abd-Al- Haleem, Muhammad (2004). The Quran., Ali, A. Y. (1938.) The Holy Quran, Arberry, A.J.(1955).The Koran interpreted, Asad, M. (2003). The massage of Quran, Dawood, N. J. 2014. The Koran, Khattab, M. (2017). The clear Quran, Malik. (2021). The Quran: The Guidance of Mankind, Pickthall, M. M. (2018). The Meaning of the Glorious Koran. Elaboration is intended but the study is limited.

Model of the Study

Faithful Interpretation Defined One of the tenets of our profession is that we should interpret faithfully from source language to target language. This has been understood to mean that we should not interject our opinions, nor should we add or subtract anything from the message. But what exactly is a faithful interpretation? To what, or to whom, are we to be faithful? We know of course that interpretation is very rarely literal, i.e., word-for-word or word-for-sign. We know from long experience that we interpret meaning rather than words because we expect the people for whom we are interpreting to understand each other. But how literal or how free can we be in interpreting the meaning? How much adding, subtracting, or explaining is still faithful to the message and/or to the speaker? The tenet of fidelity (completeness and accuracy) in interpreting goes straight to the heart of our role and our vision of what it means to be an interpreter. No one pretends to be able to answer these questions definitively, even for a given situation, but the fact that we are still struggling with such questions is a reminder that our work is extremely complex and requires constant self-monitoring to be as accurate and fair as possible while accommodating the consumers' needs. Conceptions about the role and responsibilities of interpreters are evolving among interpreters. This article will explore the history of interpreting and some of the research on the role and function of the interpreter (in both spoken languages and signed languages.

According to (Moody, 2011) "Faithfulness" means that the meaning of the target text cannot be deviated from that of the source text. In other words, nothing should be distorted, omitted, added or subtracted at random in the target text. "Expressiveness" refers to the smooth and clear expression in target language confirming the target readers' habit of reading rather than sticking to the source language form. "Elegance" refers to the proper choice of words and delicate

arrangement of the sentence structure with rhetorical devices in translation process, pursuing the elegance and simplicity of the article itself for ideal reading experience of the target readers. Li and Li (2022) state that complete faithfulness to the source text both in content and form was thought hard to be achieved in translation. Expressiveness, among the three translation criteria, should be therefore first taken into consideration, for it is the basis for better expression of the translator and ideal communication between the translator and the target readers. Elegance then goes after expressiveness for better reading experience.

Sampling

The goal of the current study is to identify the misinterpretation of certain translators of the GQ which includes linguistic challenges. Besides, the study provides the correct translation (based on dictionaries and exegeses) for the inaccurate translation that translators conveyed. In this investigation, intended sampling was used since it was deemed appropriate for the descriptive approach. In this regard, the researcher carefully chose the samples that demonstrate sort of failings in the translation of specific Qur'anic Ayahs. Sampling includes, 13 examples (processed by eight translators) that are taken from various Surahs of the GQ. Bear in mind, this study focuses on the pitfalls (caused by translators) in the TTs rather than the number of the translators.

Data Analysis

The Ayahs are translated as the following:

1	**Asad/Al-Baqara (61)**	أَهْبِطُوا۟ مِصْرًا	**Go back in shame to Egypt**
2	**Dawood/Al-maaida (6)**	فتيمموا صعيدا طيبا	**as 'take some clean sand**
3	**Khattab** **Pickthal** **Asad/ Fater (27)**	....وَمِنَ ٱلْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُود	**....... And in the mountains are streaks of varying shades of white, red, and raven black**
4	**Asad/ Al-Waqia (29)**	منضود وطَلْحٍ	**and acacias flower-clad**
5	**Asad/As-Saffat (146)**	وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ	**and caused a creeping plant to grow over him [out of the barren soil]**
6	**Malik/Al-Muddaththir (50)**	حُمُرٌ مُّسْتَنفِرَةٌكَأَنَّهُم	**Like frightened donkeys**
7	**Pickthall ll/Surat-At-Taqwir (3)**	إِذَا الْجِبَالُ سُيِّرَتْ	**and when the hills are moved**
8	**Arberry At-Taqwir (8)**	وَإِذَا الْمَوْءُودَةُ سُئِلَتْ.	**when the buried infant shall be asked**
9.a	**Pickthall /Surat-At-Taqwir (9)**	بِأَيِّ ذَنۢبٍ قُتِلَتْ(9)	**for what sin she was slain**
9b	**MohammedAbdel-aleem'(9)**	بِأَيِّ ذَنۢبٍ قُتِلَت	**for what sin she was killed**
10	**Picthall At-Tariq (2)**	وَمَاأَدراك مَا الطَّارِقُ	**Ah, what will tell thee what the Morning Star is!**
11	**Pickthall /** **Al-Aalq -10-**	عَبْدًا إِذَا صَلَّى	**A slave when he prayeth?**
12a	**Asad/** **Al-LAhab (1)**	تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ	**Doomed are the hands of him of the glowing countenance1 and doomed is he!**
12b	**Yusuf Ali`** **Al-LAhab (1)**	تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ	**Perish the hands of the Father of Flame! Perish he!**
13a	**Yusuf Ali/Al-Falaq (4)**	وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ	**From the mischief of those who practice Secret Arts;**
13b	**Asad//Al-Falaq (4)**	وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ	**and from the evil of all human beings bent on occult endeavours**

Firstly, the researcher analyzes the Arabic versions of the Qur'anic Ayahs and contrasts them with their English translations. A consistent and well-informed grammatical, semantic dictionary and works of Tafaseer must first be consulted in order to identify the lexical, morphological, semantic, and syntactic pitfalls. The research's primary goal is to consider these Glorious Ayahs that have lexical, morphological, semantic, and grammatical challenging. The most crucial research tool is reading, comparing, and contrasting the translations of Glorious Ayahs. 16 different interpretations of the GQ's meaning have been looked at in this study.

Results

1.Asad translates the first Ayah as the following:

Al-Baqara (61)/اهْبِطُوا۟ مِصْرًا / hbitua ۡmisran/: Go back in shame to Egypt. Also, Razaq (Egypt or other city), and Arberry (Egypt), both of them like Asad.

"According to Al-Shirazi in Al-Amthal (2013, p.245) Ayaha 61 above means: Go to the nearer village or city to have what you asked for. According to Bin-Katheer (2000, p.139) Ayaha (61) means: Go to any place near to you.

Note: the symbol V denotes to the volumes of Al-Amthal rather than the parts of the Glorious Quran.

2.Dawood/Al-maaida (6) فتيمموا صعيدا طيبا`

According to Al-Shirazi.in Al-Amthal (2013, v.6, p.370). Al- tayumum means to struck the hands on clean soil, then wiped the face and hands with them

According to Bin-Katheer (2000) Al- tayumum is referred to the soil only.

In mawrid-95-7th- , ' turab' means: dust, earth, dirt, soil and ground .

3.Khattab, Pickthal & Asad/Fater (27) .... وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ
أَلْوَٰنُهَا وَغَرَابِيبُ سُود   ....And in the mountains are streaks of varying shades of white, red, and raven black. According to Al-Amthal (2013, v.

21, p. 55-57)وَغَرَابِيبُ سُود/ /wagharabib suwd/ refers to the intensity of the mountain roads. According to Bin-Katheer (2000, p.1554) wagharabib suwd means black mountains. Bin-Katheer argues that if Arabs want to describe something as black, they call it Gharib.

4.Asad/ Al-Waqia (29)   وَطَلْحٍ مَّنضُودٍ

According to Al-Amthal (2013, v.26, p. 445-447) watalh mmandud is interpretated as a nice green tree with broad leaves and a good-tasting fruit, banana. According to Bin-Katheer (2000, p.1881) watalh mmandud means banana. From the other hand, acacias in Baalbaki, (2008, p.24) means /صمغ عربي/ samag Arabi.

5.Asad/As-Saffat (146) /and caused a creeping plant to grow over him/

 According to Al-Amthal (2013, v. 21-.22, p.286) Yakteen(يقطين) is either pumpkin, cucumber, or watermelon, but most of the commentators saw it was pumpkin. According to Bin-Katheer (2000, p.1596) yakteen means قرع.   In Arabic – English dictionary, according to Al-Asri (1979, p.822) يقطينyakteen means /winter squash/. From the other hand, according to Baalabki, (2008, p.1135) squash means / القرع/.

6.Malik/Al-Muddaththir (Ayah50)   كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَة   Like frightened donkeys

According to Al-Amthal (2013, v.28, p.428) what is meant here (Ayah 50) is the zebra, as evidenced by their escape from the lion. According to Bin-Katheer (2000, p.1940) Ayah (50) refers to Zebra/ himar alwahsh/ fleeing from hunting. From above, the translator should remove (donkey) in favor of zebra (himar alwahsh).

7. Pickthall /Surat-At-Taqwir (3) ….. and when the hills are moved. According to Al-Amthal (2013, v.29, p.97) Ayah (3) means /the annihilation of the mountains and their transformation into scattered dust/. According to Bin-Katheer (2000, p.1964) Ayah 3 means /and when the hills are moved/

  And, in ayah (3) (واذا الجبـال سيرت) the translator uses hills instead of mountains. Yet, the ordinary reader views hills smaller than mountains because 'hills are easier to climb than mountains. The researcher holds that the meaning of 'hill' in Arabic as mentioned in Al-Mawrid Al-Hadeeth (2008) is 'tell' or 'rabai'   while in Oxford Wordpower (2006),

'hill' is a high area of land that is not as high as a mountain. From opposite side, the meaning of the Arabic word 'tell' in Al- Mawrid-95-7th- is 'hill' or 'high land'.

8.Arberry At-Taqwir (8) /when the buried infant shall be asked/

According to Al-Amthal (2013, v. 21) Ayah (8) refers to "the girl was buried alive after her birth and on the Day of Resurrection, you will be asked about the sin for which you were killed, to prove the crime of the perpetrator, but the criminal has no value"(29). According to Bin-Katheer (2000, p.1964) Arabs do this out of hatred towards girls.

9. a The Ayah is tackled with (8. & 9.b) because they are in the same context.

9.b   Mohammed Abdel-aleem'(9)   بِأَيِّ ذَنْبٍ قُتِلَت   for what sin she was killed. Based on the table above, Mohammed Abdel-Haleem uses 'sin' instead of 'crime'. The researcher thinks, it would be better to use 'crime' instead of 'sin', i.e. the text presents the term 'sin' rather than 'crime'. It is noticed that 'sin' is used more than a 'crime' regarding religious aspect. In other words, this is a crime should be sentenced by prison, rather than a sin between the person & Allah.

10. Picthall At-Tariq (2)   وَمَا أَدْرَاكَ مَا الطَّارِقُ   Ah, what will tell thee what the Morning Star is!. According to Al-Amthal (2013, v.29, p194) Ayah (2) means the sparkling stars whose lights pierce the darkness of the night and attract attention to them. According to Bin-Katheer (2000, p.1984) Ayah 2 means / it was named Tariq because it is visible at night and disappears during the day

11. Pickthall /   Al-Aalq -10-   عَبْدًا إِذَا صَلَّى   A slave when he prayeth?

According to Al-Amthal (2013, v.30, p349) "Do you think that if this servant who wants to perform prayer is Muhammad, is it permissible to prohibit him from worshiping God"?. According to Bin-Katheer (2000, p2012) "If I saw him (Mohammed) praying at the Kaaba, I would have folded his neck".

12a. Asad/ Al-LAhab (1)   تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ   /"Doomed are the hands of him of the glowing countenance1 and doomed is he"!/

12b. Yusuf Ali`/ Al-LAhab (1)   تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ /"Perish the hands of the Father of Flame! Perish he"!/

According to Al-Amthal (2013, v.30, p462) Ayah 1 above means /Loss and destruction for this person/. According to Bin-Katheer (2000, p2044) /the first part of the Ayah is to criticize him and the second one is to describe him/. From the above it is seen that translator of (12a) relatively misinterprets the original text by ignoring the nickname of the subject in SL(abu-Lahab)which misleads the TTs. As for (12b), the translator translates the nick name of the subject.

13.aYusuf Ali/Al-Falaq(4) وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ /"From the mischief of those who practice Secret Arts"/

13.b Asad//Al-Falaq (4)   وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ "and from the evil of all human beings bent on occult endeavours".

According to Al-Amthal (2013, v.30, p484) Ayah (4) refers to "witch women and the plural form of the sound feminine, tied in knots, and performed magic". According to Bin-Katheer (2000, p2054) / meaning of Ayah (4) is that" women perform a spell on the knot and blow on it". The researcher thinks that translators lack faithfulness to the original text by neglecting the gender of the subject.

Discussion

Out of the results above, one can discuss the following as it is shown in the table:

1.Based on the exegesis above, it is seen that Asad, Razaq and Arberry assume the inadequate interoperation (Egypt), they should review the exegeses before any process. Furthermore, most other translators assume the correct interpretation that is displaced in the results section.

2.According to exegesis and dictionaries, Muslims use dust (turab) for tayamum. Dawood translates فَتَيَمَّمُوأ صَعِيدًا طَيِّبً as 'take some clean sand', however, Muslims do not use sand through 'tayamum' but, 'turab'. Translators need to comprehend the culture of SL.

3. Regarding the translator (of point 3 in the table), the researcher thinks that the interpretation of point (3) in the table is sort of

confusing to the ordinary reader. That is to say, the ordinary reader may think that (gharabib suwd)غرابيب سود means raven. Khattab, Pickthal & Asad should put the phrase (as black as raven). According to Al-Maeani Al-jamie (Arabic-Arabic) (n.d), gharbib means too dark, as Arabs say (gharbbi aswaed/غربيب اسود),which means too dark.

4. I think the translator (Asad) lacks the linguistic meaning of the original in the sense that he translates watalh mmandud as 'acacias' which in Baalbaki, (2008, p.24) means /صمغ عربي/ samag Arabi.

5.The translator (of point 5 in the table) should be more specific in translation, that is to say he should add the word 'pumpkin /Yakteen يقطين ' after the phrase a 'creeping plant' to be accurate in front of TTs.

6.From the period (6) in the table above, the translator should remove (donkey) in favor of zebra (himar alwahsh). The researcher thinks that the translator lacks the geographical back ground of the environment.

7.The translator should choose the equivalent word rather than others. The translator should deepen his knowledge regarding the original text. That is to say, he should consider mountain instead of hill.

(8,9a). The researcher will analyze 8, 9a, &9b together since they are related. Particularly, based on the table above, using 'kill' `in Ayahs (9a) /for what sin she was slain/ is more consistent than 'slain' in the text: 'when the girl- child that was buried alive is asked for what sin she was slain,' nevertheless, the girl- child was not slain, she was buried alive. In other words, the diction of this verse adheres more accurate meaning in 'yaktol' rather than 'yathbeh'. "Mudhar and Qutada used to bury their newborn alive. The most strident in perpetrating this was Tammie, alleging fear of being subjugated and, that unqualified others would take advantage of them"(qtd. in Shehadeh and Maaita, (n.d. p.5). In other words, the word 'slain' in Ayah (9) gives the intended meaning but, the term 'killed' would be more convenient for the informants' cultural backgrounds because 'slain' is relevant to violence, e.g. slain the dragon.

 9.b According to Oxford Word power (2006 expanded edition) the term sin means way of behaving that breaks a religious law. While crime: something which is against the law and which people are punished for, e.g., by being sent to prison.

10.. The translator is not able to convey the original meaning. Since, stars shine at night rather than in the mooring.

11. The researcher thinks that, based on the exegeses, the word 'slave' is unsuccessful equivalence for the SL. The word believer or follower would be better.

12a. Asad/ Al-LAhab (1)   تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ "Doomed are the hands of him of the glowing countenance1 and doomed is he!"/

It is seen that the translator of (12a) relatively misinterprets the original text by ignoring the nickname of the subject in SL(abu-Lahab) which misleads the TTs.

12b.   Yusuf Ali`/ Al-LAhab (1)   تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ   /"Perish the hands of the Father of Flame! Perish he!"/

As for (12b), the translator translates the nick name of the subject.

13a   Yusuf Ali/Al-Falaq(4)   وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ   /"From   the mischief of those who practice Secret Arts;"/

13b   Asad//Al-Falaq (4) وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ "and from the evil of all human beings bent on occult endeavors". Out of (13 a & b), the researcher thinks that the translators lack faithfulness to the original text by neglecting the gender of the subject (women).

Conclusion

Out of the previous misinterpretations the study concludes the following:

1.Some translators lack Islamic culture, either they are non-Muslims, or living in non-Muslims society: i.e., Arberry, Dawood.

2. Some translators lack the required knowledge of semantic meaning and equivalence of the original Arabic text: i.e., Asad.

3. Non-Muslim translators do not usually express their Jewish or

   Christian attitude into the text: i.e., Arberry & Dawood. Picthall

4.Some translators may not fully assume the religious background of the original ST, that is to say they need to deepen their knowledge in this field: i.e., Asad, Arberry

Recommendation

The study recommends the following points for the translators.

1. Translators should approach the beliefs and experiences of the source language to gain an acceptable and accurate translated version.

2. Translators should work on their native language and the second one: i.e., the researcher recommends that Arabic readers show bias for translations based on Arabic backgrounds. Similarly, the selection of English readers would be considered for translations with respect to an English translator that possesses English backgrounds.

3.To consider the translation of the Glorious Quran in a preferred way, the researcher

recommends that cultural backgrounds of the text should be related to the reader.

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