Compensation Strategies Implemented in Translating the Cognate Accusative in Five Selected Translations of the Holy Qur'an with Reference to Tabarak Part

A Thesis Submitted to the Faculty of Graduate Studies at Al-Rayan University to Complete the Requirements for Obtaining a Master's Degree, in the Field of English Language and Translation

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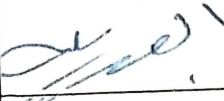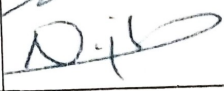Supervisor: Najla Abdulla Ateeg Bajubaī

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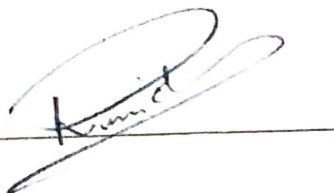
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The Qur'anic Verse

Allah Almighty said,

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

(Ta Ha:114)

DEDICATION

g

'To Mom,

Who Let Me Feel

the Light of Knowledge'

ACKNOWLEDGEMENT

Abstract

Compensation Strategies Implemented in Translating the Cognate Accusative in Five Selected Translations of the Holy Qur'an with reference to Tabarak Part (MA Thesis), 2023

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The present study aimed at investigating the compensation strategies implemented in translating the cognate accusative (CA) in five selected translations of the Holy Qur'an with reference to Tabarak Part. Further, it studied using the English lexicon versions with referring to many Arabic interpretations and lexicon books in addition to English dictionaries. The study sample consisted of five interpretations of the Holy Qur'an, which were chosen purposefully for content analysis. In order to fulfill the aim of the study, the researcher employed a quantitative and qualitative descriptive design and analyzed twenty-two examples and their equivalences, types of phrases of English versions, and the strategies used in translating them. The study has come up with some findings. For instance, to overcome the problems of translating the CA in the Holy Qur'an the translators resorted to use free and bound translation strategies, in addition to the functional, ideational and formal equivalences and using the linguistic compensation forms as a noun phrase, verb phrase, prepositional phrase, adjective phrase, participle phrase, adverb phrase, gerund phrase, or an adverb to translate the CA.

Keywords: translation, compensation strategies, the CA, religious translation, Tabarak Part.

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Symbols	Nomenclatures	Page
SL	Source Language	5
TL	Target Language	5
CA	Cognate Accusative	6

Chapter One

Theoretical Background

1.1. Introduction

Language is a substantial mean to communicate. It has a social value for it enables people to use the conception skills in every field in life. Thus, the significance of the language in human life is a great thing that cannot be neglected. It is considered as the communication key among nations in addition to the mean through which culture is kept and the proud of history that is full with exemplary models. Thus, it links human to his nation and culture to which one is related. Therefore, according to Collins Dictionary (2023), "a language is a system of communication which consists of a sit of sounds and written symbols which are used by the people of a particular country or region for talking or writing". In other words, the language is not just letters pronounced rather it is a high standard of art that allows the people to communicate with each other and express what they feel and want.

Further, language has a strong relation with upgrading the level of thinking according to many researchers, philosophy, who agreed that language has a vital and clear impact on the development of thoughts as it expresses them successfully whatever the language is.

Languages differ from one area into another. Thus, people differ in the language they speak and/or understand due to the geographical distances or any other factors. In order to enable the nation to communicate and share their knowledge, they resort to translate the source languages (SL) into other target languages (TL).

Translation is a process of rendering the written text from the SL into the TL accurately without changing the intended meaning to produce the nearest equivalent in the TL for the SL version. Newmark (1988) defined the translation as "rendering the meaning of a text into another language in the way that the author intended the text" (P. 5). Nowadays, translation field has developed the advent of technology. It becomes easier to translate some texts that are related to a specific culture because a translator can refer to some resources to translate cultural texts. Sometimes, in translation process, a translator might encounter some difficulties in translating some cultural phrases or sentences due to the fact that there are no two identical languages. Consequently, he/she resorts to use certain translation strategies.

1.2. Statement of the Problem

Holy Qur'an is considered the Divine Book and the immortal miracle that is related to Arabic culture. It contains a lot of words, phrases, structures, and even semantics that might be untranslatable. Consequently, translating some structures into English language which lacks some structures such as the structure of the cognate accusative (CA henceforth) may raise a serious problem. Due to that the CA implies an essential message and important meaning that if it cannot be translated, it may cause a loss in a part or even the whole meaning of the sentence. Hence, this study is conducted to investigate appropriate strategies to translate the CA expressions in five selected translations of Holy Qur'an. Further, it aims to examine how these strategies could compensate the loss in meaning of translating the CA from Arabic into English in the Holy Qur'an.

1.3. Purpose of the Study

This study aims at investigating one of the structural problems that might be encountered by translators of the Holy Qur'an, namely, the translation of CA expressions in Tabarak Part. Further, the study investigates using appropriate strategies of compensation to provide the nearest structure and meaning of the CA expressions. It refers to five translations of Holy Qur'an in English; therefore, it investigates the appropriate and effective translations of the CA expressions in Tabarak part.

1.4. Research Questions

This study intends to answer the following:

1. What strategies of compensation do the selected five translators of the Holy Qur'an employ to translate the CA expressions in Tabarak part?

2. To what extent are these strategies of compensation appropriate in conveying the meaning and the effect of the CA expressions in Tabarak part?

1.5. Significance of the Study

The significance of the present study lies on discovering the acceptable translations regarding to the CA expressions due to that the SL texts must be conveyed carefully as to give the accurate equivalent through keeping the nearest equivalence that have the intended meaning of the Arabic text. To the best of the researcher's knowledge, studies in translating the Holy Qur'an, precisely, in translating the CA expressions in Tabarak part are slight limited. For instance, Bella & Siddiek (2017) conducted a study

on complications of translating the meaning of Holy Qur'an at word level as well as El-Isa (2019) conducted a comparative study of Surat al-Inshiqaq in four English translations of the meaning of the Holy Qur'an. Hopefully, the present study contributes and sheds the lights on compensation strategies that are useful to translate the CA expressions in the Holy Qur'an and can even be used in any other texts.

1.6. Limitation of the Study

This study confined to the translation compensation strategies used to translate twenty-two of the CA expressions in Tabarak part in the following English translations of Holy Qur'an;

1. The Glorious Qur'an translated by Yusuf Ali: Dar Al-Fiker, Beirut (1970).

2. Interpretation of the Meanings of the Noble Qur'an by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali: Darussalam, Riyadh (1996).

3. Translation of the Meaning of the Qur'an translated by Saheeh International: Abulqasim Publishing House, Riyadh (1997).

4. Qur'an Arabic-English translated by Talal Itani: ClearQur'an, Beirut (2009).

5. The Clear Qur'an: A Thematic English Translation translated by Dr. Mustafa Khattab: Book of Sign Foundation, USA (2016).

Moreover, this study studies the CAs in Tabarak part that have the same root of the verb. To decide what compensation strategies of translation are, the researcher refers to many resources such as; the interpretation of the Holy Qur'an by Ibin Katheir (1998), albaHit al Qur'ani (N.D.) website of many interpreters of the Holy Qur'an such as AlTubri, AlQurtabi, Al Baghawi and Abu Hayan, Longman Dictionary (2009), WikiDiff website, Oxford Online Dictionary, and Collins Online Dictionary.

1.7. Definition of terms

Compensation: "This is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part or in a contiguous sentence" (Newmark, 1988, P. 90).

Compensation strategies: are strategies used to explain cultural words and expressions that could not be translated directly. Therefore, translators resort to these

strategies that might be used to replace the SL expressions with the TL ones that convey almost the same effect in the TL (by the researcher).

The Cognate Accusative: is part of the Arabic language system that is included in Holy Qur'an, the Divine Book and the miracle of our messenger Mohammed, peace be upon him. This structure is used for emphasis, explanation of the type, or number. In the following table, the researcher set an example for each type of the CA expression (by the researcher).

Chapter Two

Review of Related Literature

2.1. Introduction

Religious translation is one of the commonest fields in translation. Translators in religious text may encounter many problems regarding to cultures, grammatical systems, and stylistic and pragmatic areas. Thus, translators should get knowledge about translation strategies that might help them to convey the nearest meaning and effect of the SL text.

2.2. Translation strategies

Farghal and Shunnaq (1999) set three main translation strategies, which are the functional equivalence, ideational equivalence, and formal equivalence.

a) Functional equivalence

This strategy is used when the expression is related to the SL culture and has no effect on the TL audience. Therefore, the translators resort to use an equivalent that has almost the same effect that was on the SL audience. For instance, the expression; (once on a blue moon). It can be translated into Arabic by using this strategy as (مرة في السنة).

b) The ideational equivalence

This strategy is used when a translator is translating the idea and the intended meaning. Regarding the previous given example, when a translator translates it into (نادرا) (ما يحدث, the idea and the meaning is kept as the SL expression.

c) Formal equivalence

This strategy is used when the translators translated the same words of the SL literally. It is used to render the form of the SL. That means, the same sentence above could be translated into (مرة في القمر الأزرق) using this formal equivalence. This translation seems to be odd and no one might understand it for the first time .

Thus, the role of the translators lies in their skills and knowledge of choosing the most appropriate strategy that implies the nearest meaning talking into consideration the audience of the TL. In addition, there are approaches that might contribute to translation field and, hence, translators should know about them to facilitate the translation task.

2.3. Free vs. bound Translation Approaches

a) Free Translation

It focuses on conveying the meaning and the intent of the SL text. That means, free translation enables the translators to convey the meaning and intent of the SL text effectively. Thus, translators might adapt the text to the TL and its culture conveying the intended meaning. It is used in literary works such as the Holy Qur'an and poetry where preserving the literal translation or the elements of the SL might cause a misunderstood or an ambiguity of the meaning. For instance, the proverb (Once bitten, twice shy) is translated into Arabic by using the free translation (i.e. paraphrase) as; (من تعرض للعض مرة واحدة يكون حذرًا مرتين). The Arabic translation conveys the idea that someone who has been hurt in the past becomes more cautious or wary in the future.

b) Bound Translation

It is also known as literal translation or formal equivalence. Unlike the free translation, bound translation preserves the words and the structure. In addition, it keeps the order of the SL text as close as possible to the TL one even if it results in a less idiomatic or natural sounding sentence in TL text. It implies to maintain the literal meaning of the SL text. As in the English proverb (where there is smoke, there is fire) is translated literally into Arabic by using bound translation approach as (حيثما يوجد دخان، يوجد نار). It directly has the same idea and preserve the order and structure of the SL text.

One translation problem is that when translators encounter a word, expressions or even sentences that are related to a specific culture differs from the culture of the TL. Here are some keys set by Baker (2018) to overcome the problems that might encounter the translators.

2.4. Problems of Non-equivalence

Baker (2018:16-24) discusses the common problems of non-equivalence as following:

a) Culture-specific concepts
b) The SL concept is not lexicalized in the TL
c) The source-language word is semantically complex
d) The source and target languages make different distinctions in meaning
e) The target language lacks a superordinate

f) The target language lacks a specific term (hyponym)

g) Differences in physical or interpersonal perspective

h) Differences in expressive meaning

i) Differences in form

j) Differences in frequency and purpose of using specific forms

k) The use of loan words in the source text

a) Culture-specific concepts

When the SL word or expression is completely unknown in the TL. They are often related to a particular language. Therefore, they might be untranslatable words or expressions because they carry unique cultural meanings and may not have direct equivalents in the TL. Such these concepts might be a challenge to translators that make them employ strategies like explanation or finding similar concepts in the TL that convey similar idea due to the fact that complete equivalence may not always be available. These culture specific concepts can be related to food, costumes and traditions, or religion. For instance, the religious term of Arabic language (تَيَمم) *tayammum* can be conveyed by using its transcription and providing its explanation or definition as;

(tayammum)- is an act performed by Muslims before praying when water for ablution is unavailable that is by striking the clean dust or sand with someone's hands and clean his face then his hands till the wrist.

b) The SL concept is not lexicalized in the TL

When the SL word is known and easily understood, but there is no an equivalent in the TL although it can be understood by the TL audience. Simply, when there is no an allocated word in the TL for the SL concept. Translators here might not face that serious problem in translating these words. They can render these conceptions by using their transcriptions only. Using their explanations does not have that importance since the audience of the TL have knowledge about these conceptions and understand them fully. For example, the Arabic words (جهاد- شهيد) that became familiar to the most English audience. They can be rendered only by its transcriptions as *(jihad-shaheed)* and no point for providing their explanations.

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c) The SL word is semantically complex

Sometimes, a single morpheme can express meanings more than a whole sentence can if the TL lacks its equivalent. ITI News sited in Baker (2018) a Brazilian word example of such a semantically complex word is that is *arruação* which means "clearing the ground under coffee trees of rubbish and piling it in the middle of the row in order to aid in the recovery of beans dropped during harvesting" (P. 20). In translating such words, the translator might realize how semantically complex they are.

d) The source and target languages make different distinctions in meaning

Sometimes, a translator needs more information about a term used in the SL text to enable him to choose the right TL equivalent, otherwise, it might seem different or opposed the same term of the SL. "Indonesian makes a distinction between going out in the rain without the knowledge that it is raining (kehujanan) and going out in the rain with the knowledge that it is raining (hujanhujanan)," (Baker, 2018, P. 20) whereas it does not matter if the person know that it is raining or not. Moreover, the English term (uncle) or (aunt), it makes two distinctions in meaning when it is translated into Arabic. The word (uncle) can be (عم)or (خال)in Arabic language. The same idea of the word (aunt), it can be (عمّة)or (خالة), and sometimes the context clarifies that.

e) The target language lacks a superordinate

When the TL does not have a generic term (superordinate), but it may have specific words (hyponyms). Brennan sited in Baker (2018) an example of the verb (hit), that does not clarify how and where someone was hit. For that, when it interprets into a British Sign Language (BSL), problems might arise and may be vague and ambiguous for the BSL has no direct equivalent for the generic term (hit) (P. 21).

f) The target language lacks a specific term (hyponym)

On the other hand, sometimes the TL does not have a specific term (hyponyms) for the SL term. To be more precise, under the English word (house), there are different hyponyms such as;(villa, bungalow, cottage, chalet, lodge, hut… etc.) which have no equivalents in many languages (Baker, 2018, 21).

g) Differences in physical or interpersonal perspective

To clarify that, McCreary cited in Baker (2018) with an example clarified the perspectives include the relationship between participants in the discourse that when a translator translates the verb (give) from English into Japanese language, he might encounter a problem for it has six different equivalents and choosing the correct one depends on who gives to whom (P. 22).

h) Differences in expressive meaning

This is often when terms are related to sensitive issue. In translating some terms, it might raise a problem such as the TL term has a different expressive term, precisely, when the equivalent is neutral compared to the SL. For instance, the Arabic verb (يعاتب) could be translated into English as (blame). It may be suitable, but it might reflect a negative meaning. The translator here should add an evaluative element such as an adverb phrase (with love) to reflect the intended meaning of the verb (يعاتب).

i) Differences in form

Some forms have no equivalents in the TL and, here, the translator should resort to a compensation strategy that might fill the gap between two different language systems. For example, Arabic language uses CA expressions and forms for which English have no equivalents in its language system. Therefore, the translators should find appropriate translation strategies to render the CA expressions. They may be often replaced with an appropriate paraphrase, adjective followed by a noun... etc. to convey the expressive meaning.

j) Differences in frequency and purpose of using specific forms

Some languages use much specific form than other ones. Despite of having the equivalent of the form in the TL, the translation might seem unnatural if the translator renders the same form in the SL to the TL. According to Baker,

> "when a particular form does have a ready equivalent in the target language, there may be a difference in the frequency with which it is used or the purpose for which it is used. Thus, English uses the continuous *-ing* form for binding clauses much more frequently than other languages which have equivalents for it." (Baker, 2018, P.23)

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k) The use of loan words in the source text

Loan words are words borrowed from one language and modified according to other language phonemic shape and spelling or meaning of the borrowed language. Thus, loan words arise a problem in translation because they make the text or the subject matter more complicated and they used mainly for the language's prestige value. For instance, Japanese language uses many of these loan words for they look elegant or any other reason that has a nice effect. Therefore, these effects are often lost in rendering their prestigious values to another language.

2.5. Translation Problems

Elewa (2014) satated that "the transfer of the religious texts from one to another involves, among other things, the scientific study of language, including phonology, morphology, lexis, and semantics" (P. 32). Many translators may encounter serious problems in the translating process, especially when they translate between two different languages such as Arabic and English. Despite of availability of internet that facilitates and solves out many problems encountered by many translators, they are still encountering some problems related to cultures or even sometimes related to one language's structure. In addition, translation problems may result from grammar, words, style and/ or sounds. Thus, translation problems are grammatical, lexical, stylistic and phonological problems.

 Grammatical problems arise when the SL grammar is complicated, and when the TL grammar is different. Most Arabic tenses do not exist in English grammar or vice versa. To make it clear, all English sentence should include a main verb (verbal) while Arabic sentences are either verbal, or nominal. Another problem is when the TL word order is different from the SL word order. English sentences usually begin with the subject followed by the verb, while, Arabic sentences start with the verb if it is verbal, and with the noun if it is nominal. Moreover, the adjective precedes the noun in English sentences whereas it proceeds the noun in Arabic sentences.

Translation lexical problems appear when a word, a phrase or an expression is directly misunderstood. This problem occurs usually when there are two words that have related or unrelated meanings. In short, some words have more than one meaning (i.e polysemous) such as spring which has almost four different and unrelated meanings. Moreover, lexical problems include problems of denotative and connotative meanings.

Thus, problems of translation and the problems of non-equivalence may encounter translators in all fields of translation, especially in the field of religious translation due to the fact that Arabic and English languages have totally different origins and religions.

2.6. Religious Translation

Religious translation contributes to spreading religion across the world. Because of the importance of the religious beliefs and to keep others away of misunderstanding of the religion, the translators must understand the language and the nature of religious texts much deeper to render the religious terms and concepts carefully.

Religious texts are texts that might be difficult to be fully conveyed, specially, if the SL and TL are totally different in almost every aspect and culture; like English and Arabic Languages. Thus, the role of translators might be more complicated in translating some religious terms. However, good translators can overcome the challenges of translating these terms by resorting to more effective and acceptable strategies.

In fact, the translation of the Holy Qur'an is only an interpretation of the meaning of it -the thing that proves the impossibility of conveying its rhetoric and figurative language as it is in the SL. Moreover, the impossibility of translating the Holy Qur'an itself refers to some reasons related to the differences between Arabic and English language systems. As it mentioned earlier, sometimes the TL lacks the equivalent of the SL structure or terms such as the CA.

2.7. The Cognate Accusative

The CA is one of the structural forms that are related to the Arabic language system whereas English language system lacks this structure. Therefore, it is expected that translators might encounter problems in translating the CA. Hence, this study tends to find the appropriate strategies that convey the semantic meaning of CA.

Thus, using the CA is related to rhetoric reasons. In addition, it is used to express the emphasis, type or number. The CA is a common noun in Arabic language which is an additional part of the sentence. It does not attach to any prefix and it has three functions:

1-   Emphasis

If only the infinitive is mentioned after the verb, as in; شرب شرباً- أكل أكلاً- لعب لعباً

2-   Determine the type

If the infinitive is followed by a description or an additional phrase, as in;

﴿ وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا ﴾ (Al Fath: 3)

3-   Determine the number

If the infinitive describes how many times the action happens, as in;   قرأت الدرس قراءتين

Table (2-1)

Examples of functions of the CA expressions

The sentence	Its transliteration	Its translation
قتل الحارس اللص قتلاً	*qatala al Haris allus qatalan*	The guard killed the thief awfully
صبر صبرًا جمًا	*Sabara sabran jamma*	He was patient too long
دقت الساعة دقتين	*daqat assaAah daqatein*	The alarm chimed twice

In addition, the CA expressions might be rendered according to their functions into phrases that have specific meaning. These phrases are helpful to translate them accurately and might facilitate the task of translation.

1.8. Phrases

According to Collins dictionary (2023), a phrase is a group of words that commonly can be used to convey a specific idea or expression. The meaning of the phrase is often not clear as the literal meaning of its individual words. It consists of one or more

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words that are combined to convey a specific meaning. Phrases can be varied in length and complexity, ranging. It consists of simple two-words to longer structures. In linguistics, the phrases analyzed to understand their grammatical structure, syntactic relationships, and semantic meaning within a sentence.

Types of phrase:

1. **Noun phrase.**

   It consists of a noun or a pronoun with other words (i.e. modifiers). For example: (the cat that refused to meow) or (a beautiful rug).

   Noun phrases can be in a position of subjects, objects, and complements.

2. **Verb phrase.**

   It includes a verb with other words such as objects, or adverbs. For example: (he is studying)

3. **Prepositional phrase.**

   It functions as adjective (i.e. it answers the question of *Which one*?) or adverb (i.e it answers the questions of *How? When? Where?*) For instances:

   (The one on the shelf) or (under the front seat).

4. **Participle phrase.**

   It is the phrase that begin with the present participle (i.e. ends in *-ing*) or the past participle (i.e. ends in *-ed*) for the regular participles. For example:

   (Flexing his muscles) or (Exhausted form the long journey).

   Irregular participles such as; Broken into pieces, driven crazy.

5. **Gerund phrase.**

   It is a phrase that contains a gerund (verbs ending in *-ing*) For instance: (reading books) or (waking dilly dally).

6. **Adjective phrase.**

   It includes an adjective precedes by other words that describe the adjective. For example:

   (very tall) or (extremely beautiful).

Plenty of books are written by remarkable Arab linguistists in addition to the studies by many researchers in this field, exactly, studies in Holy Qur'an which are considered as one of the most cultural related issues that may cause lexical problems, for example, Al-Lama'a Fil Arabeia for Bin Jini (1988).

2.8. Theoretical Framework

2.8.1. Arabic Language Books

Ibin Jini (1988) explained the CA in a book entitled Al-Lama'a Fil Arabeia. This book is characterized by its clarity and brevity in explaining the grammars and structures of Arabic language sentences. In this book, it is mentioned that CA consists of an infinitive and a verb both of which have the same root. The CA has three functions: first, the emphasis as in (قمت قياماً) and (قمت قياماً). The second function is explaining as in (قعدت قعوداً), (قمت قومتين) and (جلست جلوساً طويلاً). The third function is to identify the number as in (حسناً) (ضربت ثلاث ضربات)and (قعدت قعدتين). The infinitive cannot be dual or plural except if it functions as a number. Sometimes, a word can be added before the infinitive as a kind of description as in (صمت أحسن الصيام) and (سرتُ أشدّ السير).

Al-Sammarrae'e wrote a book on the grammars of the language and semantics of the grammar named Al Nahu Al Arabi (2014). The writer referred to ancient and contemporary resources. It is mentioned that CA is an infinitive which comes after a verb derived from its root to make emphasis on the action in addition to determine the number or the type. The CA has three factors. First, it appears in a finite verb فعل تام متصرف as in (ضحك محمد ضحكاً)and (اتقن عملك اتقاناً). The second is an infinitive as in (فرحت باجتهادك اجتهاداً). ﴿ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴾ (Al Isra': 63). Third, a description as in (هذا حزين حسناً) and (أنا فرحٌ بك فرحاً عظيماً). The CA which is used for emphasis cannot be dual (حزناً شديداً) or plural as in (جلست جلوسين) rather it must be singular as in (جلست جلوساً). That is due to the fact that verbs must not be dual or plural, otherwise, it is repeated. However, when it determines the number or the type, it can be dual and plural as in (ضربته ضربتين) and (قمت قيامين طويلاً وقصيراً).

2.8.2. English Language Books

Chomsky (1965) wrote a book entitled "syntactic structures". In this book, he presented a framework for analyzing the syntax of languages. Chomsky proposed a transformational treatment grammar, which is a formal rule that produces the grammatical sentences of a language. He mentioned that the generative grammar consists of several components; a phrase structure grammar, a set of transformational rules, and a lexicon. The phrase structure grammar describes the hierarchical organization of phrases in a sentence. It specifies the phrase structure rules and how words combine to form a noun

phrase, a verb phrase, and other types of phrases. Chomsky (2002) also introduced the concept of transformations, which is the process that converts one phrase structure into another, allowing for the derivation of different sentence structure. He discussed some types of phrases which are; a noun phrase, a verb phrase and a prepositional phrase.

2.9.   Previous Studies

Alhaj (2020) conducted a comparative study on three Western and Eastern translations of Surat Al-Baqara into English. The researcher chose four Ayas (verses) of Surat Al-Baqara to address the questions of the study and categorized these four Ayas into lexical, morphological, syntactic, and semantic errors. In the light of the results, it is found that all these errors occurred in the translation of the meaning of Surat Al-Baqara by George Sale, and Arthur John Arberry. These errors occur due to the lack of equivalent and translation strategies employed. This study suggested some solutions and recommendations to overcome these errors. For instance, it is important for the translators of the interpretation of the Holy Qur'an to employ a number of strategies to translate the verses of Qur'an into English. Moreover, these strategies should give the most appropriate equivalent to the original meaning in the Qur'an. This study came up with a conclusion that:

> "Since the Holy Qur'an has many beautiful features in terms of both form and content, no single translated version can ever encapsulate all these features. Even no combination of all translated versions can ever cover all the beautiful features of the original text. Therefore, it can be suggested that it cannot suffice to read only one translated version of the Holy Qur'an for those who do not know the original language. Although the non-native speakers of Arabic cannot receive the same effect as that created on the original readers, the more successful translated versions they read, the more approximate they become to the original text." (Alhaj, 2020, P.14)

Meteab, Hazem, and Kamil (2020) conducted a study on the syntactic analysis of CA in Arabic with reference to English. This study aimed at helping the learners who try to understand the structure of Arabic clause and its realization in English as well as to know the verbs that take CA in order to minimize the difficulties that might face the translators in translating this structure into English. The researchers used Arabic examples compared them with their parallel in English to investigate the differences and similarities

and to analyze them syntactically. In the light of the results of this study, it is revealed that the Arabic text uses the CA more than the English one.

Mohamed (2019) conducted a study that aimed at finding problems of the equivalence of translating the CA in Arabic language encountered by Saudi EFL students. The study was both qualitative and quantitative. The researcher used a descriptive analytical design to examine the proficiency of the students in translation. They are given a test that consists of five Arabic sentences and asked to translate them into English. The results showed that (37.7%) of the students' translations were appropriate, (37.7%) of the translations were literal, (16%) were inappropriate, (4.6%) were week and (4%) of the students avoided translating the sentences at all.

El-Isa (2019) conducted a comparative study of Surat al-Inshiqaq in four English translations of the meaning of the Holy Qur'an namely, Yusuf Ali, Muhammad Al-Hilali-Muhsin Khan, Picthall and Mohammad Abdel Haleem. The researcher provided the translations of this Surah in order to investigate how the translators failed to find an appropriate equivalent. The problems that are encountered by those translators are lexical, stylistic and syntactic. Such problems are investigated through the free and bound translation strategies. To conclude, those lexical, stylistic and syntactic structural English equivalents failed to match those of the Qur'anic discourse, in the investigated surah. He stated that, the CA expression in ﴿ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدۡحٗا فَمُلَٰقِيهِ ﴾ (Al-Inshiqaq:6) is used for assertion. In his study, Dr. Abdullah Shaker suggested the use of the word "certainly" in order to give a more appropriate translation without losing the meaning." (El-Isa, 2019, P.753)

Bella & Siddiek (2017) conducted a study on complications of translating the meaning of Holy Qur'an at word level. The researchers aimed at measuring the differences between both English and Arabic languages regarding the cultural concepts. They choose certain words from the Qur'anic verses to figure out the differences in conceptions (frame knowledge) between the two languages. The sample of the study was a group of Arab Muslims who differ in ages, educational qualifications and occupations. The researchers used a questionnaire as an instrument of the study. It consists of 18 items which test the appropriateness of the (3 to 5) possible options from different translations of Qur'an. In light of the results, the researchers found that there are differences in the frame knowledge between Arab and native speakers in the aspect of appropriateness, generality

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complementaries and some cultural concepts. Such differences could affect the readers' understanding of the concepts under study. Through that findings and conception difference in both languages, the researchers recommended that:

> 1) Translators should focus on the linguistic background rather than on the cultural knowledge. 2) Translators should be aware of the difference in conception between Arabic and English language while translating the Qur'an. 3) The translators should use strategies to avoid problems in the translation process in the Qur'an translation due to the conception difference (Bella & Siddiek, 2017, P.182)

Ya'aqbah (2016) conducted a study on the CA in the Holy Qura'an and the methods of compensation. The researcher identified the CA and then analyzed and compared it with the English interpretation. This study aimed at finding out the degree of loss in the meaning and rhetoric, the strategies used by the translators and the degrees of maintenance of function. In the light of this study's results, the researcher noticed that the compensation can be seen in using different linguistic forms, such as prepositional phrases, adverbs, repetition, object and gerund. The researcher concluded the study with some points identifying that the CA used for emphasis, could be translated as an adverb or as a prepositional phrase. In addition, she recommended that:

> "This is helpful to produce translations that are accurate semantically and pragmatically. Undoubtedly, the rhetoric, eloquence and the loaded semantic meanings of the Holy Qur'an as well as the culture itself would make it impossible to avoid cases of failure in translation, but being aware of the semantic and pragmatic meanings of the Holy Qur'an would highly reduce such cases." (Ya'aqbah, 2016, p.2082)

Ya'aqbah's study is not limited to one part of the Holy Qur'an rather it includes all the parts. The researcher provides a few number of examples comparing to the huge number of CA in the whole text of the Holy Qur'an. In addition, she prefers not to provide all the English versions of the mentioned translators who are almost differ in this study. Thus, the results might be different from those of the present study. Hopefully, this study may find nearer and more accurate and possible compensation strategies used in the interpretations of Tabarak part of the Holy Qur'an.

Abdelrazeq (2014) conducted a study on problems of translating homonymy in the Holy Qura'an. This study aims at analyzing and comparing four translations of the

meaning of Holy Qura'an with reference to homonymy. These translations include that; of Abdullah Yusuf Ali, Picthall, Arthur John Arberry, and Muhammad Taqi-ud-Din Al-Hilali and Mohammad Muhsin Khan. The goal of this study is to determine the level at which these translations succeeded in rendering and providing accurate homonymous meaning of the expressions under study. The results of the study showed that Al-Hilali and Khan's translation capture the sense of these expressions more than the other translations. Regarding to Ali's, he clarified the reasons behind his rendition and explained the meaning of the expressions through providing commentaries in the form of the footnotes, whereas the other translations do not capture the homonymy which is considered an important rhetorical device and translated the expressions literally.

Al Shehab (2013) investigated the syntactical translation difficulties encountered by translation students through designing a test, which consists of 20 Arabic general sentences, to be translated into English. The sample of the study was 20 translation students chosen randomly. The researcher employed both quantitative and qualitative approaches in order to analyze data. In the light of results, the researcher found that only two students achieved a good level, 16 students achieved a fair level (above 50 percent), whereas 2 students achieved a poor level (below 50 percent). Thus, no students achieved an excellent level. In this study, it is highlighted that some of the translation students committed some syntactical errors. These syntactical errors were classified into grammar, omission, and addition, respectively. The researcher concluded the study with some recommendations and suggestions that translators should concentrate on the reading comprehension as it leads to a successful translation.

All in all, religious translation attracts many researchers' attention. As in the previous mentioned studies, there is no much resources regarding interpreting the CA structures with reference to a specific part as in the present study. Further, none of the previous studies highlighted the compensation strategies used in interpreting the CA structures with reference to five interpretations of the Holy Qur'an as in this study. Thus, the present study seeks to contribute to this field, precisely, find compensation strategies of translating the CA in the Holy Qur'an with reference to Tabarak Part.

Chapter Three

Methodology

3.1. Introduction

This section discusses the methodology of the study. It presents the research design used in this study, the sample of the study, and how the data is collected and analyzed.

3.2. Design of the study

The present study employed a quantitative and qualitative descriptive design in order to fulfill the aim of the study. To do so, the researcher analyzed the CA expressions and their equivalences in the five English interpretations of the Holy Qur'an under study bearing in mind the meaning of both SL and TL words and lexicon. These twenty-two CA expressions were analyzed with reference to many resources such as; the interpretation of the Holy Qur'an by Ibin Katheir (1998) albaHit al Qur'ani website of many interpreters of the Holy Qur'an, Longman Dictionary (2009), WikiDiff website (2023), Oxford Online Dictionary (2023), and Collins Online Dictionary (2023). In addition, the researcher tabulated the items and their equivalences, types of phrases and strategies. Then, they are counted statistically in order to determine the total number and the percentages of using the strategies and the types of phrases they used. Finally, the researcher showed the results in Figures for clarification.

3.3. The Sample of the Study

The study sample consisted of five interpretations of the Holy Qur'an which are chosen purposefully for content analysis. These interpretations are characterized by the clarity and simplify. However, they differed in choosing some verbs and expressions. These interpretations are as follows:

1. The Glorious Qur'an translated by Yusuf Ali: Dar Al-Fiker, Beirut (1970).

2. Interpretation of the Meanings of the Noble Qur'an by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali: Darussalam, Riyadh (1996).

3. Translation of the Meaning of the Qur'an translated by Saheeh International: Abulqasim Publishing House, Riyadh (1997).

4. Qur'an Arabic-English translated by Talal Itani: ClearQur'an, Beirut (2009).

   The Clear Qur'an: A Thematic English Translation translated by Dr. Mustafa Khattab: Book of Sign Foundation, USA (2016).

Regarding the CA expressions, the researcher selected a purposeful sample of twenty-two expressions that have the same root of the verb from Tabarak Part along with their equivalents from the five English interpretations under study. The research analyzed these expressions with reference to Ibn Katheir (1998), Oxford Dictionary (2023) and Longman Dictionary (2014) to clarify the intended meaning. Further, the analysis was done to find out the compensation strategies employed by the translators of the five interpretations under study to translate the CA expressions. Consequently, the findings of the analysis can reveal the extent of appropriateness of each translation.

3.4.   Data Collection

The researcher chooses five interpretations of Holy Qur'an in order to collect the data of the study. Moreover, twenty-two expressions of CA that have the same root of the verb are chosen to focus on the strategies of compensation of these CA expressions in the five English versions.

3.5.   Data Analysis

The researcher content analyzed the twenty-two CA expressions in Tabarak Part with reference to the five interpretations under study to determine the appropriate compensation strategies of these expressions through looking up the lexicon and intended meaning from the interpretation of the Holy Qur'an for Ibn Katheir (1998). Finally, the researcher analyzed the data through comparing the interpretations of the CA expressions in Tabarak Part to find the strategies used by the five translators to translate the CA.

3.6.   Validity

To check validity of the study, the analysis of items that are done by the researcher are shown to two professors in English language so that the analysis shall be approved.

3.7.   Reliability

To check the reliability of the study, the researcher explained the idea of the study and asked two colleagues to do the analysis of some examples and then find the average of agreement between the researcher and the other two colleagues which was above 90%

Chapter Four

Data Analysis and Discussion of Findings

4.1. Introduction

This chapter presents the data analysis of the twenty-two CA expressions showed in table (4-1) and the discussion of findings with reference to the two questions of the study as follows:

1. What strategies of compensation do the selected five translators of the Holy Qur'an employ to translate the CA expressions in Tabarak part?
2. To what extent are these strategies of compensation appropriate in conveying the meaning and the effect of the CA expressions in Tabarak part?

At the end of this chapter, the researcher presents some results of the previous studies. These results show the sharing points of this study to the previous ones as well as the different results.

4.2. Data Analysis

In data analysis of the twenty-two CA expressions in Tabarak Part with reference to the five interpretations of the Holy Qur'an under study, each CA expression is presented with the verse in which it is mentioned and with a transcription for the verse. Besides, the translators, interpretations of the CA expression are presented. Further, the strategies implemented by the translators to interpret the CA expressions and the linguistic forms of these CA expressions are illustrated in tables numbered from (4-2) to (4-23). These the twenty-two CA expressions as the following:

Table (4-1)

The CA expressions in Tabarak Part

Items	The Verses
Item 1	﴿ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴾ (Al Haqqah: 10)
Item 2	﴿ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴾ (Al Haqqah: 14)
Item 3	﴿ فَٱصْبِرْ صَبْرًا ﴾ (Al Ma'arij: 5)

Items	The Verses
Item 4	﴿ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴾ (Nuh: 7)
Item 5	﴿ ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴾ (Nuh:9)
Item 6	﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴾ (Nuh: 17)
Item 7	﴿ وَيُخْرِجُكُمْ إِخْرَاجًا ﴾ (Nuh:18)
Item 8	﴿ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴾ (Nuh: 22)
Item 9	﴿ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴾ (Al Muzzammil: 4)
Item 10	﴿ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴾ (Al Muzzammil: 8)
Item 11	﴿ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴾ (Al Muzzammil: 10)
Item 12	﴿ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴾ (Al Muzzammil: 16)
Item 13	﴿ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ﴾ (Al Muzzammil: 20)
Item 14	﴿ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴾ (Al Muddaththir: 14)
Item 15	﴿ يُفَجِّرُونَهَا تَفْجِيرًا ﴾ (Al Insan: 6)
Item 16	﴿ وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴾ (Al Insan: 14)
Item 17	﴿ قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴾ (Al Insan: 16)
Item 18	﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴾ (Al Insan: 23)
Item 19	﴿ بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴾ (Al Insan: 28)
Item 20	﴿ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴾ (Al Mursalat: 2)
Item 21	﴿ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴾ (Al Mursalat: 3)
Item 22	﴿ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴾ (Al Mursalat: 4)

After analyzing and discussing the CA expressions, the strategies and the linguistic forms of these expressions as in following tables, the researcher presented the

total numbers and percentages of the frequencies of using the strategies in tables (4-24) and (4-25) and the linguistic forms for each item in tables (4-26) and (4-27). In order to make the results clear and easy to read, the researcher showed them in charts NO. (4-1) and (4-2).

Table (4-2)

Item 1

The verse	﴿ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴾ (Al Haqqah: 10)			
The Transcription	*Fa'akhadahum akhdatn rabiaa*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"So He punished them with an abundant penalty" (p.415)	"So He seized them with a strong punishment" (p. 750)	"So He seized them with a seizure exceeding [in severity]" (p. 821).	"So He seized them with an overpowering grip" (p. 221)	"So He seized them with a crushing grip" (p. 336).
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase
The Strategy of Translation				
Functional equivalence	Formal equivalence	Ideational equivalence	Functional equivalence	Functional equivalence

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The Intended Meaning

This verse means that all the nations that disobey the messengers of Allah are destroyed completely. The CA expression (أخذة رابية) means He almighty tortures them very strongly. According to Al-Waset for Tantawi (N.D.), using the word (أخذة) denotes the strength and how fast is their perdition. In addition, Al-Baghawi (N.D.) describes (رابية) as the strongest torture of the whole nations (more than any other nation). Moreover, Ibu Hayan (N.D.) mentioned that, (رابية) refers to sinking and destruction of cities.

Yusuf Ali Interpretation

In this verse, the translators of the Holy Qur'an differ in interpreting the CA expression. Yusuf Ali (1970) translated this CA expression into "an abundant penalty" (p.415). According to Longman Dictionary (2009) "something that is abundant exists or available in large quantities so that there is more than enough" (P.7).

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "So He seized them with a strong punishment" (p. 750). The adjective (strong) might give a less degree of meaning (رابية) than that carries.

Saheeh International Interpretation

Saheeh International (1997) rendered this verse into "So He seized them with a seizure exceeding [in severity]" (p. 821). The preposition (in severity) is added to provide more clarification of the high degree of the penalty.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "So He seized them with an overpowering grip" (p. 221). He translated the CA expression into "an overpowering grip". By using the adjective (overpowering), he rendered the clearest degree of the punishment that the verse means. According to Collins dictionary (2023), it means to take hold of something firmly.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) rendered this verse into "So He seized them with a crushing grip" (p. 336). He translated the CA expression (أخذة رابية) into "a crushing grip".

The word (Crushing) is used to emphasize how bad or severe something is. In addition to the word (grip) which means a large amount of something. (Oxford dictionary, 2023, N.P.).

The Strategies

All the translators agreed on using a prepositional phrase to translate this CA. However, they differ in using the strategy. Yusuf Ali (1970) translated it by using the functional equivalence. Khan and Al Hilali (1996) used the strategy of formal equivalence. Saheeh International (1997) used the ideational equivalence.

Table (4-3)

Item 2

The verse	﴾ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿ (Al Haqqah: 14)			
The Transcription	*fa dukata duckatn waHedah*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Crushed to powder at one stroke" (p.415)	"Crushed with a single crushing" (p. 751).	"lifted and leveled with one blow [i.e., stroke]" (p. 822)	"Crushed with a single crush" (p. 221).	"Lifted up and crushed with one blow" (p. 336).
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase
The Strategy of Translation				
Functional equivalence	Functional equivalence	Functional equivalence	Functional equivalence	Functional equivalence

The Intended Meaning:

This verse expresses the greatest event that happens in the Day of the Resurrection. This verse describes the state of the earth and mountains that will be crushed strongly in the way that it separates the parts of the earth and the mountains. The function of the CA expression, here, is to clarify the number which is one.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "crushed to powder at one stroke" (p.415). He translated the CA expression into a prepositional phrase. He used the word (stroke) that it refers in Longman Dictionary (2009) to "an action of hitting with something such as a whip or thin stick", or "to move something somewhere with gentle movements of a hand" (P. 1750).

Talal Itani and Khan and Al Hilali Interpretation

Talal Itani (2009: 221) and Khan and Al Hilali (1996: 751) translated this verse into "Crushed with a single crush/crushing". They used a prepositional phrase (a single crush) to translate the CA. According to Longman Dictionary (2009), (crush) means "to press something in order to break it into very small pieces or into a powder" (P. 407)

Mustafa Khattab and Saheeh International Interpretation

Mustafa Khattab (2016: 336) and Saheeh International (1997: 822) translated this verse into "Lifted and /leveled with one blow". They used a prepositional phrase (with one blow) to translate the CA. According to Longman Dictionary (2009), (blow) means "to move, or to move something, by the force of the wind or a current of air" (P. 167). It also means "a hard hit with someone's hand, a tool or a weapon" (Longman Dictionary, 2009, P. 168).

The Verbs and Strategies

Regarding to the verbs, all the translations translated the verb (دكتا) into (crushed) except Saheeh International (1997), it is translated (دكتا) into (leveled) that means in Longman Dictionary (2009), "to knock down or destroy a building or area completely" (P. 1003). Mustafa Khattab (2016) added the verb (lifted up) that means "to move something or someone upwards to a higher position, especially something heavy, either by using your hand or a machine" (Longman Dictionary, 2009, P. 1009) . Regarding the

strategies they used, all the translators agreed on one strategy to convey the CA meaning (دكتا دكة واحدة) by using a prepositional phrase (functional equivalence).

Table (4-4)

Item **3**

The verse	﴿ فَأَصْبِرْ صَبْرًا جَمِيلًا ﴾ (Al Ma'arij: 5)			
The Transcription	*fasbir sabran jamila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Therefore, do thou hold patience, - a Patience of Beautiful (contentment)" (p.417).	"So be patient (O Muhammad…) with a good patience" (p. 753)	"So be patient with gracious patience" (p. 825)	"So be patient, with sweet patience" (p. 222)	"So endure this denial, O Prophet, with beautiful patience" (p. 338).
The Type of Phrase				
Noun phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase
The Strategy of Translation				
Formal equivalence (ideational equivalence)	Ideational equivalence	Functional equivalence	Functional equivalence	Ideational equivalence Formal equivalence

The Intended Meaning:

According to Ibn Katheir (1998), in this verse, Allah Almighty command the Prophet Mohammad, peace be upon him, to be patient about lying his people to him and to recompense them because they exclude the penalties. Al Baghwi (N.D) added that this commanding was before commanding him to fight.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this item into "Therefore, do thou hold patience, - a Patience of Beautiful (contentment)" (p.417). He used the word (do) to make an emphasis as the CA structure has. As well as, he used the pronoun (thou) which is considered an archaic word that means (you), and it is used only when addressing one person, especially a person who has a great position. At last of this verse, he clarified the CA meaning (contentment). He translated the CA expression (صبراً جميلاً) into a patient of beautiful, which seems to be formal translation.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "So be patient (O Muhammad) with a good patience" (p. 753). They used a propositional phrase to translate the CA expression (صبراً جميلاً). In addition, they clarified to whom the speech is addressed by using the name of the Prophet, peace be upon him.

Saheeh International Interpretation

Saheeh International (1997) used the propositional phrase to translate the CA expression as well. It is translated into "So be patient with gracious patience" (p. 825). According to Longman Dictionary (2009), the word (gracious) means "behaving in a polite, kind, and generous way, especially to people of a lower rank" (P. 762).

Talal Itani Interpretation

Talal Itani (2009) used simple word and a propositional phrase "with sweet patience" (p. 222) to express the CA (صبراً جميلاً). According to Longman Dictionary (2009) the word (sweet) can be used with thoughts and emotions and it means to make someone feels pleased, happy and satisfied. (P. 1784).

Mustafa Khattab Interpretation

Mustafa Khattab (2016) used the ideational and formal translation to translate this verse. He translated (فاصبر صبراً جميلاً) into "endure with beautiful patience" (p. 338), and clarified the person to whom Allah almighty gives His order, the thing that makes the Interpretation very clear than the previous ones. It is noticed that he expressed the CA expression by using a propositional phrase (with beautiful patience).

The Strategies

Regarding to the strategies they used to convey the CA expression, Yusuf Ali (1970) used both strategies of formal equivalent and ideational equivalent, which is "a Patience of Beautiful (contentment)". Talal Itani (2009) used a functional equivalent. Mustafa Khattab (2016) used both ideational and formal equivalents. Khan and Al Hilali (1996) used the ideational equivalence whereas Saheeh International (1997) used the functional equivalence.

Table No (4-5)

Item 4

The verse	﴾ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿ (Nuh: 7)			
The Transcription	*wastakbaro estikbara*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Given themselves up to arrogance" (p.420)	"And magnified themselves in pride" (p. 757)	"And were arrogant with [great] arrogance" (p. 829).	"And become more and more arrogant" (p. 223)	"And act very arrogantly" (p. 340).
The Type of Phrase				
Adverb phrase	Prepositional phrase	Prepositional phrase	Noun phrase	Adverb phrase
The Strategy of Translation				
Functional equivalence	Functional equivalence	Formal equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse refers to Noah, peace be upon him, when Allah almighty sent him to his people. He complained Allah about what his people did and had patient upon them for almost a thousand to fifty years for not accepting his

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invitation to the right path. Not only that, but they refused him with arrogance and continued disbelieving.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated the CA expression (واستكبروا استكبارا) simply into "given themselves up to arrogance" (p.420). He used an adverb phrase.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) used the verb (magnified) to translate this CA expression. According to Longman Dictionary (2009), the word (magnified) means "to make something seems bigger… more important than it really is" (P. 1052). In addition, the word (pride), it means "a belief that someone is better than others and does not need their help or support" (Longman Dictionary, 2009, P. 1375). That is what the verse intends.

Saheeh International Interpretation

Saheeh International (1997) translated this CA expression into "And were arrogant with [great] arrogance" (p. 829) by using the strategy of paraphrasing and providing the adjective (great) to make a clarification of how their arrogance was. The word arrogance is repeated by using it once as an adjective (were arrogant) and another as a noun preceded by an adjective in a propositional phrase (with -great- arrogance).

Talal Itani Interpretation

 Talal Itani (2009) translated this CA expression into "And become more and more arrogant"(p. 223). He repeated the word (more) to indicate the function of the CA expression. That makes the translation closer to the original text. Thus, he uses functional translation.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) rendered this CA expression into an adverb "And act very arrogantly" (p. 340). That means, the CA expression can be rendered by using the adverb, which gives the function of the way that disbelievers refused the invitation of the Prophet Noah, peace be upon him.

The Strategies

Regarding to the strategies they used, Yusuf Ali (1970) used the ideational equivalence that paraphrases the intended meaning. Talal Itani (2009), Mustafa Khattab (2016) and Khan and Dr. Al Hilali used the functional equivalence. Saheeh International (1997) used the strategy of paraphrasing; in addition, it keeps the form of the Arabic structure (formal equivalence).

Table No (4-6)

Item 5

The verse	﴿ ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴾ (Nuh:9)
The Transcription	*thumm inni aAlantu lahum wa assrartu lahum essrara*

The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Further I have spoken to them in public and secretly in private" (p.420)	"And I have appealed to them in private" (p. 757).	"And [also] confided to them secretly" (p. 829)	"Then I appealed to them publicly, and I spoke to them privately" (p. 223).	"Then I surely preached to them publicly and privately" (p. 340).

The Type of Phrase				
Adverb phrase+ prepositional phrase	Prepositional phrase	Adverb phrase	Adverb phrase	adverb phrase

The Strategy of Translation				
Functional equivalence	Functional equivalence	Functional equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

According to Ibn Katheir (1998), in that verse (واسررت لهم إسرارا) means after inviting Noah's people to Islam and refused him when he invited them loudly. He thought that spoken to them secretly in private will accept his invitation.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "Further I have spoken to them in public and secretly in private" (p.420). He rendered the CA into an adverbial phrase (secretly in private) to clarify the way of the prophet when he invited them after refusing his invitation in public.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) also used the verb (appealed) in "And I have appealed to them in private" (p. 757) to translate the main verb of the CA expression and he used a propositional phrase to translate the CA expression (in private) .

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And [also] confided to them secretly" (p. 829). The verb of the CA expression (confide) referred to in Longman Dictionary (2009) as "to tell someone about something very private or secret". That is what this CA expression implicates (P. 350).

Talal Itani Interpretation

Talal Itani (2009) used the verb (appealed) to translate the main verb of the CA. According to Longman Dictionary (2009), the verb (appeal) is used for request to change decision to someone in authority (P. 67). The CA expression (إسرارا) is translated by using an adverb (privately).

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this CA expression into "Then I surely preached to them publicly and privately" (p. 340). The verb (preach) according to Longman Dictionary (2009), means:

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"to talk about a religious subject in a public place… how good or important something is and try to persuade other people about this… to give someone advice, especially about their behaviors in the way that they think is boring or annoying"(P. 1360).

The Strategies

Yusuf Ali (1970) used the ideational equivalent that simply clarifies the idea of the verse. Talal Itani (2009), Mustafa Khattab (2016), Khan and Dr. Al Hilali, and Saheeh International (1997) used the functional equivalence by using the verbs (appealed) and (preach). These verbs imply almost the exact meaning.

Table NO. (4-7)

Item 6

The verse	﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتًا ﴾ (Nuh: 17)
The Transcription	*w allahu anbatakum minal ardhi nabata*

The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And Allah has produced you from the earth growing (gradually)" (p.420)	"And Allah has brought you forth from the (dust of) earth" (p. 757)	"And Allah has caused you to grow from the earth a [progressive] growth" (p. 830).	"And Allah germinated you from the earth like plants" (p. 223).	"God 'alone' cause you* to grow from the earth like a plant" (p. 340).
The Type of Phrase				
Adjective phrase	Adjective phrase	Noun phrase	Adjective phrase	Adjective phrase
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Ideational equivalence	Ideational equivalence	Ideational equivalence

The Intended Meaning

According to Al Baghwai (N.D.), in this verse, Allah almighty clarified that Adam, peace be upon hime, is the first man that He created from earth and then others who are considered his sons. The word (نباتا)means the (plants), and here Allah almighty meant that He created other people like plants when they grow and come out from earth. Ibn Hayan (N.D.) clarified that (growing) from earth is a metaphor.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "And Allah has produced you from the earth growing (gradually)" (p.420). He used the verb (produce) which means, in Longman Dictionary (2009), to bring something or an object out, or present it, in order to make it seen to the people to enable them to consider. It also means to give birth to a baby or young creatures (P. 1384). He added at the end of this interpretation between two brackets (gradually) which means slowly over a long period of time.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "And Allah has brought you forth from the (dust of) earth" (p. 757). He used the phrasal verb (brought forth) that means "literary to produce something or make it appear" (Longman Dictionary, 2009, P. 202). In addition, he translated the CA expression by using the ideational translation (from the (dust of) earth".

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And Allah has caused you to grow from the earth a [progressive] growth" (p. 830). The CA expression (نباتا) is translated into a (progressive) growth. It is used to indicate that creating people is in progress and not yet finished.

Talal Itani Interpretation

Talal Itani (2009) translated this verse directly. He used and clarified the metaphor the verse meant "And Allah germinated you from the earth like plants" (p. 223). In addition, he used the verb (germinate) that means " if a seed germinates, or if it is germinated, it begins to grow" (Longman Dictionary, 2009, P. 730). Thus, the CA expression is translated into (like plants).

Mustafa Khattab Interpretation

Mustafa Khattab (2016), moreover, translated this verse into a metaphor (God 'alone' cause you* to grow from the earth like a plant" (p. 340). He translated (والله) into (God), not (Allah). That makes the meaning ambiguous and it may cause misunderstanding because when a Christian speaks of God, he is referring to the God of Bible. However, the CA expression is translated into a metaphor (like a plant).

The Strategies

Yusuf Ali (1970) used the strategy of the ideational equivalence by paraphrasing the idea of the verse. Talal Itani (2009) used the ideational equivalence because He Almighty did not use (كالنبات) rather He used (نباتا) and in this interpretation is clarified that it was a simile. Regarding Mustafa Khattab (2016), he used the ideational equivalence as well. However, the word (God) makes the translation seems to be misunderstood. Khan and Al-Hilali as it mentioned above, they used the ideational equivalence. Saheeh International (1997) used a formal equivalence.

Table No (4-8)

Item 7

The verse	﴿ وَيُخْرِجُكُمْ إِخْرَاجًا ﴾ (Nuh:18)			
The Transcription	*wa yukhrijakum ekhraja*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And raise you forth (again at the Resurrection)" (p.420)	"And bring you forth (again on the Day of Resurrection)" (p. 758)	"And extract you [another] extraction" (p. 830).	"And will bring you out again" (p. 223).	"And then simply bring you forth 'again'" (p. 340).
The Type of Phrase				
Adverb phrase	Adverb phrase	Noun phrase	Adverb	Adverb phrase
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Formal equivalence	Ideational equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse means that Allah almighty will return all creatures after death as He let them come out from the earth and that is in the Day of Resurrection. Using the CA, here, has a function of emphasis that the Day will definitely come as it mentioned in Al Bahar Al MuheT for Ibo Hayan (N.D.).

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "And raise you forth (again at the Resurrection)" (p.420). He used the verb (raise) that literary means "to wake someone who is difficult to wake" (Longman Dictionary, 2009, P. 1435) and (forth) used to refer to other things that have already mentioned. Here, it is explained between brackets what it is meant.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated the CA expression into "And bring you forth (again on the Day of Resurrection)" (p. 758). He used the verb (bring-forth) as well. However, they clarified the time of that event between two brackets (the Day of Resurrection).

Saheeh International Interpretation

Saheeh International (1997) translated the CA expression into "And extract you [another] extraction" (p. 830). The verb (extract) is used and that means "to remove an object from somewhere, especially with difficulty", as it mentioned in (Longman Dictionary, 2009, P. 600). In this version, it is clarified that Allah almighty will make them alive again and take them out of their graves and this will happen for the second time which is indicated by using the word (another) between brackets. As it is mentioned previously, the word (extract) used to indicated that taking out something from somewhere difficultly, the thing which makes this interpretation of this verse loss its meaning.

Talal Itani Interpretation

Talal Itani (2009) simply translated this CA expression into "And will bring you out again" (p. 223). He used the verb (bring out). According to Longman Dictionary

(2009), (bring out) means "to take something out of a place" (P. 202). This indicates that Allah almighty will take the creatures out of their graves and make them alive again.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And then simply bring you forth 'again'"(p. 340). He used the verb (bring-forth) and explained that Allah will take them out of graves again as well.

The Strategies

Yusuf Ali, Talal Itani, Mustafa Khattab and Khan and Al-Hilali used the strategy of paraphrasing -when they used (again)- to convey the intended meaning of (إخراجا) that is happened for the second time. That means, they choose to render the idea of the verse (i.e. the ideational equivalence). However, Saheeh International used formal equivalent.

Table No (4-9)

Item 8

The verse	﴿ وَمَكَرُوا مَكْرًا كُبَّارًا ﴾ (Nuh: 22)
The Transcription	*wamakaro makrn kabbara*

The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And they have devised a tremendous plot" (p.420)	"And they have plotted a mighty plot" (p. 758)	"And they conspired an immense conspiracy" (p. 831).	"And they schemed outrageous schemes" (p. 223).	"And who have devised a tremendous plot" (p. 340).

The Type of Phrase				
Noun phrase	Noun phrase	Noun phrase	Noun phrase	Noun phrase

The Strategy of Translation				
Functional equivalence	Formal equivalence	Formal equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

Al Tubri (N.D.) cited in his Tafsir that (كبّارا) means (great) as Arab people say when something surprises them (عجيب) and (عجاب) when it is stress less and (عجّاب) if it is stressed. The CA expression, here, has an emphasis to indicate that the disbelievers

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mightily neglect the Prophet Noah, peace be upon him, when he appealed them, but they plotted him.

Yusuf Ali and Mustafa Khattab Interpretations

Yusuf Ali (1970) and Mustafa Khattab (2016) agreed on one translation of this verse. They translated it into "…have devised a tremendous plot"(p.420), (p. 340). They used the verb (devised) that means "to plan or invent a new way of doing something" (Longman Dictionary, 2009, P. 465) and (plot) means "a secret plan by a group of people to do something harmful or illegal" (Longman Dictionary, 2009, 1330). Thus, the CA expression (مكراً كباراً) is translated by making a combination of an adjective precedes by a noun (a noun phrase).

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "And they have plotted a mighty plot" (p. 758). He used the verb (plotted) and he converted the CA expression into a noun phrase as well. He used (mighty) as an adjective and this indicates "literary very strong and powerful or very big and impressive" (Longman Dictionary, 2009, P. 1105).

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And they conspired an immense conspiracy" (p. 831). The verb (conspired) is used to indicate "a secretly plan with someone else to do something illegal" (Longman Dictionary, 2009, P. 359). Moreover, the CA expression (مكراً كباراً) is translated into (an immense conspired) that the adjective (immense) means extremely large.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "And they schemed outrageous scheme" (p. 223). He used also a noun phrase to indicate a CA expression. The verb (schemed), according to Longman Dictionary (2009), means to "secretly make clever and dishonest plans to get or achieve something" (P. 1557).

The Verbs Scheme Vs Plot

Scheme and plot almost have the same meaning. However, there is a slight difference between them. (Scheme) is a clever plan, especially to do something that is bad or illegal. It is used in order to show disapproval. (Plot) is a secret plan by a group of

people to do something harmful or illegal. Talal Itani translated the CA expression into (outrageous schemes), which is a noun phrase.

The Strategies

All the translators, in this item, translated the CA expression into a noun phrase by explaining what the expression (مكراً كباراً) means. Thus, Yusuf Ali (1970), Talal Itani (2009) and Mustafa Khattab (2016) used the functional equivalent whereas Khan and Al Hilali (1996) used the formal equivalent.

Table No (4-10)

Item 9

The verse	﴾ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿ (Al Muzzammil: 4)			
The Transcription	*wa ratil al qur'ana tartila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And recite the Qur'an in slow, measured rhythmic tones" (p. 423)	"And recite the Qur'an (aloud) in slow, (pleasant tone and) style" (p. 762).	"And recite the Qur'an with measured recitation" (p. 836).	"And chant the Qur'an rhythmically" (p. 225).	"And recite the Qur'an 'properly' in a measured way" (p. 344).
The Type of Phrase				
Adjective phrase	Adjective phrase	Preposition phrase	Adverb	Adverb+ adjective phrase
The Strategy of Translation				
Functional equivalence	Ideational equivalence	Formal equivalence	Formal equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse indicate that Muslim should recite the Holy Qur'an slowly without hastily. Not only that, but readers of the Holy Qur'an must understand and contemplate the meaning of words and their interpretation besides to recite it with a good voice.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "And recite the Qur'an in slow, measured rhythmic tones" (p. 423). He used an adjective phrase to the CA expression (ورتل القران ترتيلا). To clarify the meaning of this verse, he used the verb (recite). According to Longman Dictionary (2009), (recite) means to say a piece of literature that someone has learned, for people to listen to (P. 1453). Moreover, he used three adjectives to describe the way that one must recite the Holy Qur'an; slow, measured, and rhythmic. Longman Dictionary (2009) indicate that "if you do something in a measured way, you do it in a careful way"(P. 1087).

Khan and Al Hilali Interpretation

Khan and Al Hilali translated this verse into "And recite the Qur'an (aloud) in slow, (pleasant tone and) style" (p. 762). They clarified how the voice should be while reciting the Holy Qur'an when the word (aloud) is added between brackets.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And recite the Qur'an with measured recitation" (p. 836). The CA expression is translated into a prepositional phrase. Although, the CA structure here is rendered into English as it is, the meaning is kept and could be appropriate of this item and the English interpretation of this CA expression is true. To make it clear, the word (ورتل) is translated into (and recite) and the word (ترتيلاً) is translated into (recitation). Both words (recite), (recitation) has one root, the idea of the CA structure in the Arabic CA sentences.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "And chant the Qur'an rhythmically" (p. 225). He used an adverb to translate the CA expression. The verb (chant) means "to

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repeat a word or a phrase again and again" and "to sing or say a religious song or prayer in a way that involves using only one note or tone" (Longman Dictionary, 2009, P. 268). Therefore, the verb (chant) here, might not be appropriate for this meaning of (رتّل), and so this translation may not be appropriate.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And recite the Qur'an 'properly' in a measured way" (p. 344). He translated the CA expression into an adverb followed by an adjective phrase (properly in a measured way". The adverb (properly) clarifies the meaning more and it means "completely or fully" (Longman Dictionary, 2009, P. 1393). which gives the function of emphasis that the CA expression involves.

The Strategies

Here, in this item, the translators differ in using the strategies. Yusuf Ali (1970) used the functional equivalence strategy to translate the CA in this item. Talal Itani (2009) used the formal equivalence as well as Saheeh International (1997) used this strategy. Regarding to Mustafa Khattab (2016) and Khan and Al Hilali (1996), they used an ideational equivalence.

Table No (4-11)

Item 10

The verse	﴾ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿ (Al Muzzammil: 8)			
The Transcription	*wa tabatal ilehi tabtila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"and devote thyself to Him whole-heartedly" (p. 423)	"And devote yourself to Him with a complete devotion" (p. 762).	"And devote yourself to Him with [complete] devotion" (p. 836).	"And devote yourself to Him whole-heartedly" (p. 225).	"And devote yourself to Him whole-heartedly" (p. 344).
The Type of Phrase				
Adverb	Prepositional phrase	Prepositional phrase	Adverb	Adverb
The Strategy of Translation				
Functional equivalence	Ideational equivalence	Ideational equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse means Muslims must devote themselves to worship only Allah almighty. Here, Allah almighty command the Prophet Mohammad, peace be upon him, to worship Him and give himself up to His obedience. Thus, the function of the CA expression is to make an emphasis of the worship that must be with all someone's heart.

All the Interpretations

Yusuf Ali (1970: 423), Talal Itani (2009: 225) and Mustafa Khattab (2016: 344) translated this verse into "And devote thyself/yourself to Him wholeheartedly". They used an adverb (wholeheartedly) to translate the CA expression (تبتيلا). According to Longman Dictionary (2009), (wholeheartedly) means involving all someone's interest and feelings (P. 2003) whereas Khan and Al Hilali (1996: 762) and Saheeh International (1997) translated this CA expression into a prepositional phrase "with a complete devotion". In Longman Dictionary (2009), (devotion) means "strong religious feeling" and "prayers and other religious acts" (P. 464).

The Verbs

All the translators agreed to translate the main verb of the CA expression into (devote) which means "to use all or most of your time, effort etc. in order to do something or help someone" (ibid)

The Strategies

Regarding to the strategies used to translate this item, Yusuf Ali (1970), Talal Itani (2009) and Mustafa Khattab (2016), used the functional equivalence whereas Khan and Dr. Al Hilali and Saheeh International (1997) used the strategy of ideational equivalence.

Table No (4-12)

Item 11

The verse	﴾ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿ (Al Muzzammil: 10)			
The Transcription	*wah jurhum hajran Jamila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"and leave them with noble (dignity)" (p. 423)	"And keep away from them in a good way" (p. 762).	"And avoid them with gracious avoidance" (p. 837).	"And withdraw from them politely" (p. 225).	"And depart from them courteously" (p. 344).
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Adverb	Adverb
The Strategy of Translation				
Functional equivalence	Ideational equivalence	Formal equivalence	Ideational equivalence	Functional equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse indicates that Allah almighty says to the Prophet Mohammad to be patient and bear his people in spite of what they are saying

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about him and how they are causing him harm. Moreover, Allah asked him to avoid them without harming, blaming or insulting them.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "and leave them with noble (dignity)" (p. 423). He used a prepositional phrase to translate the CA expression (هجراً جميلاً) which is (with noble) and then he added the adjective (dignity) which means "the ability to behave in a calm controlled way even in a difficult situation" (Longman Dictionary, 2009, P. 471). That gives a clear meaning of the interpretation of the verse.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this item into "And keep away from them in a good way"(p. 762). He used simply a prepositional phrase (in a good way) to translate the CA expression.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And avoid them with gracious avoidance" (p. 837). The CA expression, here, is translated into a prepositional phrase (with gracious avoidance). The word (avoid) is repeated twice as the structure of the original one.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "And withdraw from them politely" (p. 225). He used the verb (withdraw) to express the meaning of leaving the disbelievers. In Longman Dictionary (2009), the word (withdraw) means "to leave a place, especially in order to be alone or go somewhere quiet" (P. 2015). Regarding to the CA expression, he used an adverb, which is (politely).

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And depart from them courteously" (p. 344). He used an adverb to translate the CA expression (هجرا جميلا). According to Longman Dictionary (2009), (courtesy) is "polite behavior and respect for other people (P. 389)

The Strategies

  In this item, Yusuf Ali (1970) and Mustafa Khattab (2016) translated the CA expression by using the functional equivalence strategy. Talal Itani (2009) and Khan and Al Hilali (1996) differ in translating the CA expression, however, they used the same strategy which is the ideational equivalence. Saheeh International (1997) used the same structure of the Arabic CA sentence which is the formal equivalence.

Table No (4-13)

Item 12

The verse	﴾ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿ (Al Muzzammil: 16)			
The Transcription	*fa akhadnahum akhdn wabeila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"So We Seized him with a heavy punishment" (p. 424)	"And We seized them with a severe punishment" (p. 763).	"And We seized them with a ruinous seizure" (p. 837).	"So We seized him with a terrible seizing" (p.225).	"So We seized him with a stern grip" (p. 344).
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Formal equivalence	Formal equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), this verse indicates that Allah almighty is talking to Quraysh disbelievers and to all people that He sent the Prophet Mohammad, peace be

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upon him, to the nation so that to invite them to Islam and He gives an example of Pharaoh to other people warning them that when he rejects the Prophet message, He almighty perished him and his people very strongly.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated the CA expression (أَخْذاً وَبِيلاً) into a prepositional phrase "with a heavy punishment"(p. 424).

Khan and Al Hilali and Saheeh International Interpretations

Khan and Al Hilali (1996: 763) and Saheeh International (1997: 837) translated the CA expression into "with a severe punishment" and "with a ruinous seizure" respectively, which are prepositional phrases.

Talal Itani and Mustafa Khattab Interpretations

Talal Itani (2009) and Mustafa Khattab (2016) translated this CA expression into a prepositional phrase "with a terrible seizing" (p. 225), and "with a stern grip" (p. 344).

The Adjectives

The adjectives of the CA expression have a very important role to clarify the degree of the torture that is sent to them. For instance, Yusuf Ali (1970) used (heavy). According to Longman Dictionary (2009), (heavy) means "great in amount, degrees or severity" (P. 817), (terrible) is "extremely severe in a way that causes harm or damage" (P. 1820), (Stern) is "serious and strict and showing strong disapproval of someone's behavior" (P. 1728) and (severe) is "very strict or extreme punishment" (P. 1569). Finally, (ruinous) means "causing a lot of damage or problems" (P. 1528).

The Verbs and Strategies

All the five interpretations of the Holy Qur'an agreed to translate the main verb of the CA expression into (seized). And as the previous ones of Saheeh International Interpretation (1997), the repetition of the words is kept. The word (Seize) is used once as a verb and as a noun, the same thing of the translation of Talal Itani (2009). Further, this verb means "to take hold of something suddenly and violently" (Longman Dictionary, 2009, P. 1579). Thus, this verse indicates that thing. Therefore, these two interpretations used the strategy of formal equivalence whereas the other translators used the ideational equivalence.

Item 13

The verse	﴿ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ﴾ (Al Muzzammil: 20)			
The Transcription	*waqridhu Allaha qardhn hassann*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And loan to Allah a Beautiful Loan". (p. 424)	"And lend to Allah a goodly loan" (p. 763).	"And loan Allah a goodly loan" (p. 838).	"And lend Allah a generous loan" (p. 225).	"And lend to God a good loan" (p. 344)..
The Type of Phrase				
Noun phrase	Noun phrase	Noun phrase	Noun phrase	Noun phrase
The Strategy of Translation				
Formal equivalence	Formal equivalence	Formal equivalence	Formal equivalence	Formal equivalence

The Intended Meaning

According to Ibn Katheir (1998), in the verse of this CA expression, Allah almighty commands the Muslims that they have to give a charity and He almighty will

remunerate them the best for that. Using the CA expression here is to emphasize the importance of giving poor people charities. Then, Allah almighty will recompense them in the hereafter.

All the Interpretations

In translating the CA expression (قرضاً حسناً), all the translators agreed to use a noun phrase and used the same noun which is (loan). According to Longman Dictionary (2009), it means "an amount of money when someone borrows from a bank," (P. 1026) or from someone else. However, the verse does not carry this meaning. The word (قرضاً), in this verse, means when someone gives some money to others for Allah, and do not ask them to give it back. That is considered as worshiping Allah.

The Adjectives

Regarding to the adjectives, Yusuf Ali (1970) used (beautiful), Mustafa Khattab (2016) used (good), in WikiDiff website, the adjective (good) usually indicates helping others and general benevolence. The adjective (Goodly) is an old fashion word used by Khan and Al Hilali (1996) and Saheeh International (1997) which indicates a large amount. Talal Itani (2009) used the word (generous) "someone who is generous is willing to give money… in order to help people or give them pleasure". (Longman Dictionary, 2009, P. 728).

The Verbs

According to Longman Dictionary (2009), the verbs that the translators used (loan) and (lend), are used to mean that "to let someone borrow money or something that belongs to you for a short time," (P. 998). Therefore, the verbs (loan) and (lend) is translated literally and it might be inappropriate to be used in this verse. Further, all translators imply the formal equivalence of the CA expression.

Table No (4-15)

Item 14

The verse	﴾ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿ (Al Muddaththir: 14)			
The Transcription	*wa mahadtu lahu tamheida*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"To whom I made (life) smooth and comfortable!" (p. 425)	"And made life smooth and comfortable for him" (p. 764).	"And spread [everything] before him, easing [his life]" (p. 839).	"And smoothed things for him" (p. 225).	"And made life very easy for him" (p. 345).
The Type of Phrase				
Adjective phrase	Adjective phrase	Participle phrase	Verb phrase	Adjective phrase
The Strategy of Translation				
Functional equivalence	Functional equivalence	Ideational+ formal equivalence	Ideational equivalence	Ideational equivalence

The Intended Meaning

According to Al Taubri Tafsir (N.D.), Allah almighty tells that He Himself made the life very easy and He almighty gives the man wealth and sons. The CA expression is

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repeated here to give an emphasis to indicate how much Allah almighty made things easy and smooth for him.

Yusuf Ali and Khan and Al Hilali Interpretations

Yusuf Ali (1970: 425) and Khan and Al Hilali (1996: 756) translated this CA expression (تمهيدًا) into "smooth and comfortable". In Longman Dictionary (2009), the adjective (smooth) means "happening… without problems" (P. 1661) and (comfortable) is "having enough money to buy the things you need or want" (P. 328). Thus, this is what (تمهيدًا) indicates.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And spread [everything] before him, easing [his life]" (p. 839). He used the ideational translation (spread [everything] before him) and formal translation (easing [his life]). The verb (ease) means to make a process happen more easily," (Longman Dictionary, 2009, P. 533) and it is synonym for (smooth).

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "And smoothed things for him" (p. 225). He used the verb (smoothed) to have the intended meaning of the verse. The word (Smoothed) means "smooth the way/path for something to make it easier for something to happen by dealing with any problems" (Longman Dictionary, 2009, P. 1662). He used the word (things) to indicate that not only the wealth and sons, but all things, are happened easily without any problems.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And made life very easy for him" (p. 345). He used (very easy) to indicate the emphasis of the CA expression and he used to express that as long as he lives, the life will be easy and comfortable without difficulties for him to live.

The Strategies

Yusuf Ali (1970) and Khan and Al Hilali (1996) used the functional equivalence strategy. Talal Itani (2009) and Mustafa Khattab (2016) agreed to translate the CA

expression by using the ideational translation whereas Saheeh International (1997) used two strategies at the same time, which are the ideational and formal translation.

Table No (4-16)

Item 15

The verse	﴾ يُفَجِّرُونَهَا تَفْجِيرًا ﴿ (Al Insan: 6)			
The Transcription	*yufajironaha tafjira*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Making it flow In unstinted abundance "(p. 429)	"Causing it to gush forth abundantly" (p. 770).	"They will make it gush forth in force [and abundance]" (p. 847).	"making it gush abundantly" (p. 227).	"Flowing at their will" (p. 348).
The Type of Phrase				
Prepositional phrase	Adverb phrase	Adverb phrase	Adverb	Prepositional phrase
The Strategy of Translation				
Ideational equivalence	Functional equivalence	Ideational equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

According to Ibn Katheir (1998), (التفجير) is a spring of water. This verse indicates that the believers will spout the spring that they drink from in the paradise letting it flows everywhere they wish in their homes. The function of the CA expression (تفجيرًا) is to make an emphasis.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this item into "Making it flow in unstinted abundance" (p. 429). He used the verb (flow) to express the meaning that the CA expression has. According to Longman Dictionary (2009), " when a liquid… flows, it moves in a steady continuous stream" (P. 667). He translated the CA expression into (unstinted abundance) to express the quantity of the water which is very much. In addition, the word (unstinted), it added to the meaning how much the water flows and to express the emphasis of the CA expression.

Talal Itani, Khan and Al Hilali and Saheeh International Interpretations

Talal Itani (2009), Khan and Al Hilali (1996), and Saheeh International (1997) translated the main verb (يفجر) into (gush). According to Longman Dictionary (2009), if a liquid gushes, it flows or pours out quickly and in large quantities" (P. 781). In addition, using of the word (abundance) added an extra meaning of the quantity. As it is referred to in Longman Dictionary (2009), (abundance) means "a large quantity of something" (P. 7).

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated the main verb into (flow) as well "flowing at their will" (p. 348). He clarified that the spring of the water is as desired. However, he does not indicate the quality of that water and then the meaning of this item is not translated fully, resulting in a loss in meaning.

The Strategies

Generally, Talal Itani (2009), Mustafa Khattab (2016) and Khan and Al Hilali used the strategy of functional equivalence and Yusuf Ali (1970) and Saheeh International (1997) used the ideational equivalence.

Table No (4-17)

Item 16

The verse	﴾ وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿ (Al Insan: 14)			
The Transcription	*wa Dullilt quTofuha tadlila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And the bunches (of fruit), there, will hang low in humility" (p. 429)	"And the bunches of fruit thereof will hang low within their reach" (p. 771).	"And its [fruit] to be picked will be lowered in compliance" (p. 848).	"its fruit brought low within reach" (p. 227).	"And its fruit will be made very easy to reach" (p. 348)
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Adjective phrase
The Strategy of Translation				
Functional equivalence	Ideational equivalence	Ideational equivalence	Functional equivalence	Ideational equivalence

The Intended Meaning

In this verse, Allah almighty tells how the believers are doing when they are in the paradise. He almighty describes that the trees shadows in the paradise are near to them, not only that but also their fruits. They can eat them whenever they want, standing

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up, sitting down or even lying down. As it refers to in Al Taubri Tafsir (N.D), they stand up, the fruit moves up and when they sit down, it moves down.

Yusuf Ali and Khan and Al Hilali Interpretations

Yusuf Ali (1970: 429) and Khan and Dr. Al Hilali (1996: 771) translated this verse into "And the bunches of fruit thereof will hang low within their reach". They used the word (bunches) to refer to the fruit. According to Longman Dictionary (2009), (bunch) is "a group of things that are fastened, held, or growing together" (P. 213). In addition, they used the verb (hang low) that means "to put something in a position so that the top part is fixed and supported, and the bottom part is free to move and does not touch the ground" (Longman Dictionary, 2009, P.795). They translated the CA expression (تذليلاً) into (in humility) and (within their reach) respectively. The word (Humility) means "the quality of not being too proud about yourself" (Longman Dictionary, 2009, P. 860) and (within reach) means close to a place.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And its [fruit] to be picked will be lowered in compliance" (p. 848). He translated this verb (ذللت) into (will be lowered) that conveys the idea of the verse. In addition, he translated the CA expression into (compliance). In Longman Dictionary (2009), it means "when someone obeys a rule, agreement, or a demand" (P. 341).

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "its fruit brought low within reach" (p. 227). He used the verb (bring) that in Longman Dictionary (2009) refers "to make something move in a particular direction" (P. 201). However, this verse means in every direction, not only in one.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) explained this verse as " its fruits will be made very easy to reach" (p. 348). He translated that by using the ideational translation. By using the adverb (very), he conveyed the function of the CA expression, which is used for to emphasis.

The Strategies

In this item, Yusuf Ali (1970) and Khan and Al Hilali (1996) used the functional equivalence strategy. Mustafa Khattab (2016), Talal Itani (2009) and Saheeh International (1997) used the ideational equivalence.

Table No (4-18)

Item 17

The verse	﴿ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا نَقْدِيرًا ﴾ (Al Insan: 16)			
The Transcription	*qwarira min fudhatin qadaroha taqdira*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Crystal-clear, made of silver: they will determine the measure thereof (according to their Wishes)" (p. 430)	"Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes)" (p. 771).	"Clear glasses [made] from silver of which they have determined the measure" (p. 848).	"Crystal of silver—they measured them exactly" (p. 227).	"Crystalline sliver, filled precisely as desired" (p. 348)
The Type of Phrase				
Gerund phrase	gerund phrase	noun phrase	Adverb	Adverb Prepositional phrase
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Ideational equivalence	Formal equivalence	Functional equivalence

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The Intended Meaning

According to Ibn Katheir (1998), the phrase (قوارير من فضة) means a bottle or a glass. Although they are made of silver, they are clear like glasses, which are the containers of the believers in the paradise. (قدروها تقديرا) is a CA that means, as they exactly desired not more or less.

Yusuf Ali and Khan and Al Hilali Interpretations

Yusuf Ali (1970: 430) and Khan and Al Hilali (1996: 771) translated this verse into "Crystal-clear, made of silver: They will determine the measure thereof (according to their Wishes)". They express the meaning of the CA expression and translated it into (according to their Wishes) using the gerund phrase.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "Clear glasses [made] from silver of which they have determined the measure" (p. 848). He used the word glasses and then clarified from which these glasses are made of. Thus, the CA expression here is translated by using a noun phrase.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "Crystal of silver—they measured them exactly"(p. 227). He used the formal equivalence strategy. He translated the CA expression into an adverb (exactly).

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated the main verb of the CA expression into "filled precisely" (p. 348) that he used tan adverb and then clarified the quality by using the prepositional phrase (as desired).

The Strategies

Regarding to the strategies used to translate this CA expression, Yusuf Ali (1970), Khan and Al Hilali (1996) and Saheeh International (1997) used the ideational equivalence strategy. Talal Itani (2009) used the formal strategy whereas and Mustafa Khattab (2016) used the functional equivalence.

Table No (4-19)

Item 18

The verse	﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴾ (Al Insan: 23)
The Transcription	*ina nahnu nazzlina Alika al qur'ana tanzila*

The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"It is We Who have sent down the Qur´an to thee by stages." (p. 430)	"Verily, it is We who have sent down the Qur'an to you (O Muhammad) by stages" (p. 772).	"Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively" (p. 849).	"It is We who sent down the Qur'an upon you—a gradual revelation" (p. 228).	"Indeed, it is We who have revealed the Qur'an to you 'O Prophet' in stages" (p. 348)

The Type of Phrase				
Prepositional phrase	Prepositional phrase	Adverb	Noun phrase	Prepositional phrase

The Strategy of Translation				
Formal equivalence	Ideational equivalence	Ideational equivalence	Functional equivalence	Functional equivalence

The Intended Meaning

According to Al Qurtabi (N.D.), this verse means that Allah almighty sent the Qur'an down to the Prophet Mohammad, peace be upon him, verse after verse. That is what the CA indicates.

Yusuf Ali, Mustafa Khattab and Khan and Al Hilali Interpretations

Yusuf Ali (1970: 430), Mustafa Khattab (2016: 348), and Khan and Al Hilali (1996: 772) translated the CA expression (تنزيلاً) into a prepositional phrase (by/in stages) to refer that the Holy Qur'an is sent separately, not altogether, one time. In Longman Dictionary (2009), the prepositional phrase (in stage) expresses that something is divided into a small amount at a time which means the verses (P. 1709).

Saheeh International Interpretation

Saheeh International (1997) translated the verse into "Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively" (p. 849). The CA expression is interpreted to an adverb (progressively) that means when "something is happening or developing gradually over a period of time" (P. 1388).

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "It is We who sent down the Qur'an upon you—a gradual revelation" (p. 228). He translated the CA expression (تنزيلاً) into a noun phrase (a gradual revelation). The word (revelation) means "an event, experience etc. that is considered to be a message from God" (Longman Dictionary, 2009, P. 1496). In addition, the adjective (gradual) is referred in Longman Dictionary (2009) as something is "happening slowly over a long period of time" (P. 762).

The Strategies

Regarding to the strategies used to translate this CA expression, Yusuf Ali (1970) used the formal equivalence. Talal Itani (2009) and Mustafa Khattab (2016) translated this CA expression by using the functional equivalence whereas Khan and Al Hilali (1996) and Saheeh International (1997) used the ideational equivalence strategy.

Table No (4-20)

Item 19

The verse	﴿ بَدَّلْنَآ أَمْثَـٰلَهُمْ تَبْدِيلًا ﴾ (Al Insan: 28)			
The Transcription	*badalna amthalahum tabdila*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"We can substitute them like of them by a complete change" (p. 430)	"We can replace them with others like them with a complete replacement" (p. 772).	"We can change their likenesses with [complete] alteration" (p. 849).	"We can replace them with others like them" (p. 228).	"We can easily replace them with others" (p. 349).
The Type of Phrase				
Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase	Prepositional phrase
The Strategy of Translation				
Functional equivalence	Formal equivalence	Formal equivalence	Ideational equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), in this verse Allah almighty tells the Prophet that He sent him to these disbelievers that He almighty created them to worship Him, however, if they do not obey Him, He almighty can make them alive in the hereafter and can replace them with people like them. Thus, this CA expression has the function of the emphasis that Allah almighty has the total ability of recreate other people.

Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "We can substitute the like of them by a complete change". He translated the main verb (بدل) into (substitute) that is referred in Longman Dictionary (2009) as; "to replace someone with another person" (P. 1761). He translated (تبديلاً) into (by a complete change) which is a prepositional phrase.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated the verse into "We can replace them with others like them with a complete replacement" (p. 772). They translated the CA expression (تبديلاً) into (with a complete replacement) by using a preposition phrase. The word (replacement) is referred to in Longman Dictionary (2009) as "someone or something that replaces another person or thing" (P. 1479). It is noticed that, they repeated the word (replace) as in the structure of the Arabic sentence of the CA.

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "We can change their likenesses with [complete] alteration" (p. 849). The CA expression is rendered by using a prepositional phrase as well, that it is translated into (with complete alternative). In Longman Dictionary (2009), The word (alternative) means "something you can choose to do or use instead of something else" (P. 48). Therefore, this translation might not be near to what the verse meant because it is referred in the verse to replace people with others like them.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "We can replace them with others like them" (p. 228). He did not translate the CA expression. Thus, he gave only the general idea.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this CA expression using the same of the translation of Talal Itani (2009). However, he used the word (easily) which implies the total ability of Allah almighty that He has the power of substituting people with another.

The Strategies

Regarding to the strategies they used, Yusuf Ali (1970) used the functional equivalence. Talal Itani (2009) and Mustafa Khattab (2016) used the ideational equivalence whereas Khan and Al Hilali (1996) used the formal equivalence strategy.

Table No (4-21)

Item 20

The verse	﴿ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴾ (Al Mursalat: 2)			
The Transcription	*flASiifati ASfa*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Which then blow violently in tempestuous gusts‹" (p. 431)	"And by the winds that blow violently" (p. 772).	"And the winds that blow violently" (p. 851)	"Storming turbulently" (p. 228).	"And those blowing violently" (p. 350).
The Type of Phrase				
Adverb + prepositional phrase	Adverb	Adverb	Adverb	Adverb
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Ideational equivalence	Functional equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), the word (العاصفات) means the winds. The CA expression (عصفا), here, is meant that when the winds are blowing strongly.

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Yusuf Ali Interpretation

Yusuf Ali (1970) translated this verse into "Which then blow violently in tempestuous gusts" (p. 431). The main verb (blow) is referred in Longman Dictionary (2009) as; "if the wind or a current of air blows, it moves" (P. 167). He translated the CA expression into an adverb followed by a prepositional phrase, which is (violently in tempestuous gusts). According to Longman Dictionary (2009), the adverb (violently) indicates that when something is happening "with a lot of force in a way that is very difficult to control" (P. 1955). In addition, the phrase he added (in tempestuous gusts), it clarified that exactly (العاصفات) intends of blowing the wind suddenly and strongly.

Mustafa Khattab, Khan and Al Hilali and Saheeh International Interpretations

Mustafa Khattab (2016), Khan and Al Hilali (1996), and Saheeh International (1997) translated this verse directly. Mustafa Khattab (2016) translated it into "And those blowing violently" (p. 350). Khan and Al Hilali (1996) translated it into "And by the winds that blow violently" (p. 772). They used (by) which indicates that Allah almighty swore by the winds that blowing strongly to indicate how great is the winds so that He swore by them. Saheeh International (1997) translated this verse into "And the winds that blow violently" (p. 851). Thus, they use an adverb to render the CA expression.

Talal Itani Interpretation

Talal Itani (2009) translated this verse into "Storming turbulently"(p. 228). In Longman Dictionary (2009), the word (storm) is "a period of very bad weather when there is a lot of rain or snow, strong winds and often Lightening" (P. 1738). And the word (turbulent) is "a turbulent situation or a period of time is one in which there are a lot of sudden change" (P. 1898). Thus, he translated the CA expression into an adverb.

The Strategies

Talal Itani (2009) used the strategy of functional equivalence whereas the other translators used the ideational equivalence.

Table No (4-22)

Item 21

The verse	﴾ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿ (Al Mursalat: 3)			
The Transcription	*wannashirati nashra*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"And scatter (things) far and wide" (p. 431)	"And by the winds that scatter clouds and rain" (p. 773).	"And [by] the winds that spread [clouds]" (p. 851).	"Scattering far and wide" (p. 228).	"And those scattering 'rain clouds' widely" (p. 350).
The Type of Phrase				
Verb phrase	verb phrase	verb phrase	Gerund phrase	Gerund phrase Adverb
The Strategy of Translation				
Functional equivalence	Ideational equivalence	Formal equivalence	Functional equivalence	Ideational equivalence

The Intended Meaning

According to Ibn Katheir (1998), the word (الناشرات) means the rains. Here, in this verse, Allah almighty swore by the wind that scatter the clouds that are full of rains. The CA expression (نشرأ) means that rains scatter everywhere over a large area.

Yusuf Ali and Talal Itani Interpretations

Yusuf Ali (1970) and Talal Itani (2009) translated this verse into "And scatter (things) far and wide" (p. 431) and "Scattering far and wide" (p. 228), respectively. They used the verb (scatter) to indicate the winds and rains. However, it might cause the audience's misunderstanding of the verse, especially, when Yusuf Ali (1970) used (things) and did not clarify that.

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "And by the winds that scatter clouds and rain" (p. 773). They used the word (by) which gives the core meaning of the verse intended, which is Allah almighty, swore by these winds and clouds that are full of rains.

Saheeh International Interpretation

Saheeh International (1997) translated this verse directly into "And [by] the winds that spread [clouds]" (p. 851). It clarifies that this verse is about swearing. The strategy which is used here is the formal equivalence and then a paraphrasing is added between brackets [by] to indicate that (and) for swearing and (clouds) that is scattered.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And those scattering 'rain clouds' widely" (p. 350). He clarified what exactly (الناشرات) means by using the phrase (rain clouds) and (نشرا) by using the adverb (widely). Thus, the strategy used here is an ideational translation.

The Verbs Scatter Vs Spread

According to Longman Dictionary (2009) "if someone scatters a lot of things, or if they scatter, they are thrown or dropped over a wide area in an irregular way" (P. 1556), and (spread) means "if something spreads or is spread, it becomes larger or moves so that it affects more people or a larger area" (P. 1702). The main difference between using the

verb (scatter) and (spread) is that (scatter) is "to distribute loosing as by sprinkling while (spread) is to cover something with a thin layer of some substance, as of butter" (WikiDiff, 2023).

The Strategies

Generally, Yusuf Ali (1970) and Talal Itani (2009) used the functional equivalence strategy. Mustafa Khattab (2016) and Khan and Al Hilali agreed to translate this CA expression by using the ideational equivalence, whereas Saheeh International (1997) used the formal equivalence.

Table No (4-23)

Item 22

The verse	﴿ فَٱلۡفَٰرِقَٰتِ فَرۡقٗا ﴾ (Al Mursalat: 4)			
The Transcription	*falfariqati farqa*			
The Translators and the Interpretations				
Yusuf Ali (1970)	Khan and Al Hilali (1996)	Saheeh International (1997)	Talal Itani (2009)	Mustafa Khattab (2016)
"Then separate them, one from another" (p. 431).	"And by the Verses (of Qur'an) that separate the right from the wrong" (p. 773).	"And those [angels] who bring criterion" (p. 851).	"Separating decisively" (p. 228).	"And 'by' those 'angels' fully distinguishing truth from falsehood" (p. 350).
The Type of Phrase				
Noun phrase	Verb phrase	Verb phrase	Adverb	Adverb phrase
The Strategy of Translation				
Ideational equivalence	Ideational equivalence	Ideational equivalence	Functional equivalence	Ideational equivalence

The Intended Meaning

It is mentioned in Ibn Katheir (1998) that (الفارقات) are the angels whom Allah almighty swore by. The CA expression (فرقاً) means these angels distinguishes between the truth and falsehood. Qutadah and Al-Hassan sited in Al Baghwai (N.D.) that (الفارقات)

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are the verses of the Holy Qur'an which distinguish between permissions and prohibitions. Moreover, Mujahed sited in Al Baghawi (N.D.) that they are the winds that separate the clouds.

Yusuf Ali and Talal Itani Interpretations

Yusuf Ali (1970) translated this verse into "Then separate them, one from another"(p. 431). He did not declare the object of this sentence rather he used (one from another). In addition, Talal Itani (2009: 228) used the verb separate and the same idea of the previous translation, he did not declare that, but he used the adverb (decisively) which is referred in Longman Dictionary (2009) as" definite and clear in a way that leaves no doubt" (P. 438).

Khan and Al Hilali Interpretation

Khan and Al Hilali (1996) translated this verse into "And by the Verses (of Qur'an) that separate the right from the wrong"(p. 773). He translated (الفارقات) as (the verses of the Holy Qur'an). Regarding to the CA expression, he translated it into "separate the right from the wrong".

Saheeh International Interpretation

Saheeh International (1997) translated this verse into "And those [angels] who bring criterion" (p. 851). The word (فرقا) is translated as (who bring criterion) and the word (criterion) is referred in Longman Dictionary (2009) as "a standard that is used to judge something or make a decision about something" (P. 401). Thus, the strategy is used in translating this item is an ideational translation.

Mustafa Khattab Interpretation

Mustafa Khattab (2016) translated this verse into "And 'by' those 'angels' fully distinguishing truth from falsehood" (p. 350). He clarified the agent of this sentence is the (angels), and he clarified the swearing by which Allah almighty swore. For the object of the sentence, he used truth from falsehood to give an ideational translation.

Right Vs Truth/ Falsehood Vs Wrong

According to Longman Dictionary (2009), the difference between the (right) and (truth) is that (truth) is "the true facts about something rather than what is untrue,

imagined, or guessed," (P. 1893) and (right) implies the moral "if someone is right to do something, their action is morally correct or sensible" (P. 1504).

Regarding to the difference between the words (falsehood) and (wrong) is referred to in Longman Dictionary (2009) as the word (falsehood) is the opposite of (truth), (P. 615) and (wrong) is the opposite of (right) (P. 2033).

Separate Vs Distinguish

In this item, three interpretations used the verb (separate) and one used the verb (distinguish). The difference between these two verbs is that (separate) is "to divided (a thing) into separate parts while (distinguish) is to see someone or something as different from others" (WikiDiff, 2023).

The Strategies

All the translators used the ideational equivalence that seems to be clear and obvious to understand by the audience whereas Talal Itani (2009) used the functional equivalence.

4.3.   Discussion of Findings

In order to clarify the frequencies of the strategies used in translating the CA expressions with reference to the five selected interpretations of the Holy Qur'an, the researcher tabulated the items to illustrate the three main strategies as they are referred to by Farghal and Al Shunnaq (1999) in table NO. (4-24).

Table NO. (4-24)

Strategies Used in Translating the CA Expressions

Items	Strategies Used in Translating the CA Expressions		
	Functional Equivalence	Ideational Equivalence	Formal Equivalence
Item 1	3	1	1
Item 2	5	0	0
Item 3	2	3	2
Item 4	4	0	1
Item 5	5	0	0
Item 6	0	5	0
Item 7	0	4	1
Item 8	3	0	2
Item 9	1	2	2
Item 10	3	0	2
Item 11	2	2	1

Items	Strategies Used in Translating the CA Expressions		
	Functional Equivalence	Ideational Equivalence	Formal Equivalence
Item 12	0	3	2
Item 13	0	0	5
Item 14	2	3	1
Item 15	3	2	0
Item 16	2	3	0
Item 17	1	3	1
Item 18	2	2	1
Item 19	1	2	2
Item 20	1	4	0
Item 21	2	2	1
Item 22	1	4	0

Table NO. (4-25)

Total of Strategies Used in Translating the CA Expressions

Total of Strategies Used in Translating the CA Expressions		
Functional	Ideational	Formal
43	48	32
The Percentage		
34.9%	39%	26.1%
Total		
100%		

As it is showed in the above table, the findings revealed how many are the frequencies of using each of the translation strategies that are conveyed to translate the CA expressions in Tabarak Part.

4.3.1. The Ideational Equivalence

The most frequent strategy used in the three interpretations of the CA expressions is the strategy of the ideational equivalence. This strategy aims at paraphrasing and explaining what does the SL expression means or clarifies its intended meaning in the TL. As in the item 3, the verse (فاصبر صبرا جميلا), Allah almighty directed His speech to the Prophet Mohammad, peace be upon him. In the interpretation of this verse in English Language, Mustafa Khattab (2016) and Khan and Al Hilali (1996) clarified to whom Allah almighty addressed His speech despising that He did not mentioned that in the verse frankly. They choose to interpret that verse by explaining and using the ideational equivalence strategy.

The same idea in the verse of item 19 (بدلنا أمثالهم تبديلا), Mustafa Khattab (2016) clarified the idea of the CA expression by using the word (easily) in interpreting this verse which is not mentioned directly in the SL.

Thus, the percentage of using the ideational equivalence of translation strategies is the highest percentage which is (39%) used among the other two strategies of interpreting the CA expressions with reference to Tabarak Part of the Holy Qur'an.

4.3.2. The Functional Equivalence

Functional equivalence is a translation strategy that aims mainly at rendering the effect of the SL expression to the TL audience. The total number of the frequency of using the functional equivalence strategy of the CA expressions is 43. As in the item 10 (تبتيلا) in the verse (وتبتل إليه تبتيلا), Yusuf Ali (1970), Talal Itani (2009) and Mustafa Khattab (2016) interpret it into (wholeheartedly) which is considered a functional equivalence because it functions and has an effect almost as the same of the original texts. Further, in the verses in items, 20, 21, 22, Talal Itani (2009) translated (.فالعاصفات عصفا. والناشرات نشرا (فالفارقات فرقا) into "storming turbulently, scattering far and wide, separating decisively" (p. 228) that keeps almost the same rhythm using the functional equivalence.

4.3.3. The Formal Equivalence

Formal equivalence is used less among other translation strategies that it is used 32 times. The strategy of formal equivalence aims to keep the form of the SL text. For instance, in the item 4 (واستكبروا استكبارا), Saheeh International Interpretation (1997) interprets the CA expression using the formal equivalence and keeps the same form of the SL text into "And were arrogant with [great] arrogance" (p.829). Further, item 7 (ويخرجكم إخراجا) is interpreted into English by Saheeh International Interpretation (1997) as "And extract you [another] extraction".

Thus, the percentage of using the formal equivalence of translation strategies is the lowest percentage which is (26.1%) used among the other two strategies of interpreting the CA expressions with reference to Tabarak Part of the Holy Qur'an.

Moreover, it is found that the translators of the interpretations used a combination of strategies to convey some of the CA expressions. For instance, the item 3 (فاصبر صبرًا جميلا), is translated by Yusuf Ali (1970) into "Therefore, do thou hold patience, - a Patience of Beautiful (contentment)" (p.417) using a formal equivalent and an ideational equivalent at the same time. In addition, Mustafa Khattab (2016) translated it into "So

endure this denial, O Prophet, with beautiful patience" (p. 338) using both an ideational equivalent and a formal equivalent. Further, the verse of item 14 (ومهدت له تمهيدًا) is interpreted by Saheeh International interpretation (1997) into "And spread [everything] before him, easing [his life]" (p. 839) using two strategies (i.e. formal equivalent and ideational equivalent).

Figure NO. (4-1)

Percentages of Strategies Used in Translating the CA Expressions
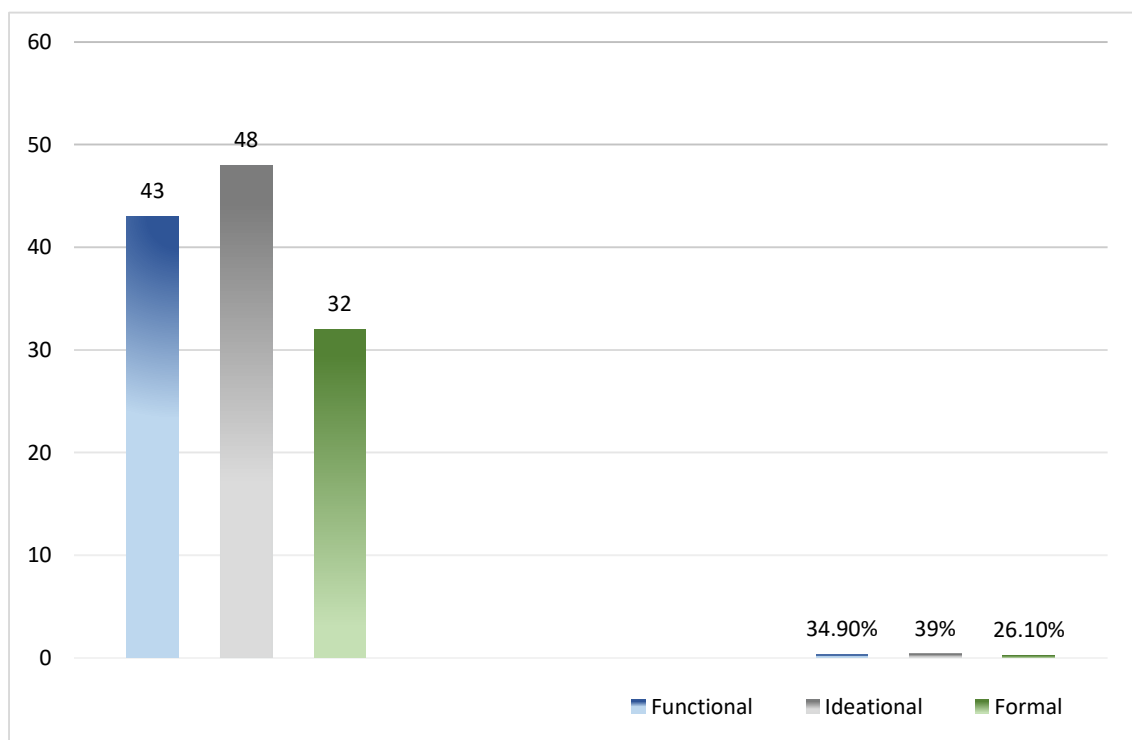
To sum up, these are the translation strategies employed by the interpretations of the Holy Qur'an in translating the CA expressions in Tabarak Part. Figure NO. (4-1) showed that the ideational equivalence is the most used strategy in compensation for the meaning of the CA expressions. In addition, the functional equivalence and formal equivalence were used as well, with different percentages when functional equivalence comes first (43%) and formal equivalence comes next (32%).

These findings may indicate that there is a difficulty in finding unique interpretation for the structure of the CA in the Holy Qur'an. This difficulty may emerge

from the fact that English linguistic system lack this structure that is why many translators resort to interpret the idea of the CA and, thus, prefer ideational equivalent more than other types of equivalences. However, in some cases, some translators resort to use functional equivalent when they seek to create almost the same effect of the CA in the SL.

To fulfill the aim of this study precisely, the researcher presented the linguistic compensation forms and their frequencies used in translating the CA expressions regarding Tabarak Part in the five selected interpretations of the Holy Qur'an.

Table NO. (4-26)

Frequency of Linguistic Compensation Forms Used in Translating the CA Expressions

Items	Frequency of Linguistic Compensation Forms Used in Translating the CA Expressions							
	Phrases							Adverb
	N. phrase	Pre. Phrase	Verb Phrase	Adj. Phrase	Par. Phrase	Adv. Phrase	Gerund phrase	
Item 1	0	5	0	0	0	0	0	0
Item 2	0	5	0	0	0	0	0	0
Item 3	1	4	0	0	0	0	0	0
Item 4	1	2	0	0	0	2	0	0
Item 5	0	2	0	0	0	4	0	0
Item 6	1	0	0	0	0	3	0	1
Item 7	1	0	0	0	0	0	0	0
Item 8	5	0	0	0	0	0	0	0
Item 9	0	1	0	3	0	0	0	2
Item 10	0	2	0	0	0	0	0	3
Item 11	0	3	0	0	0	0	0	2

Items	Frequency of Linguistic Compensation Forms Used in Translating the CA Expressions							
	Phrases							Adverb
	N. phrase	Pre. phrase	Verb phrase	Adj. phrase	Par. Phrase	Adv. Phrase	Gerund phrase	
Item 12	0	5	0	0	0	0	0	0
Item 13	5	0	0	0	0	0	0	0
Item 14	0	0	1	3	1	0	0	0
Item 15	0	2	0	0	0	2	0	1
Item 16	0	4	0	1	0	0	0	0
Item 17	1	1	0	0	0	0	2	2
Item 18	1	3	0	0	0	0	0	1
Item 19	0	5	0	0	0	0	0	0
Item 20	0	1	0	0	0	0	0	5
Item 21	0	0	3	0	0	0	2	1
Item 22	1	0	2	0	0	1	0	1

Total and Percentages of Linguistic Compensation Forms Used in Translating the CA Expressions

Total of Linguistic Compensation Forms Used in Translating the CA Expressions							
N. phrase	Pre. Phrase	Verb Phrase	Adj. Phrase	Par. Phrase	Adv. Phrase	Gerund phrase	Adverb
17	45	6	7	1	12	4	19
The Percentage							
15.3	40.5	5.4	6.3	0.9	10.8	3.6	17.1
Total							
99.9							

The table above shows the results of using the compensation strategies in Tabarak Part in accordance with the linguistic forms that used in translating the CA expressions in the five interpretations.

As table NO. (4-26) illustrates that the translators of the Holy Qur'an interpretations differ in translating the CA expressions. They used many types of phrases and in interpreting some of these expressions, the translators used a combination of phrases. These phrases are as the following:

4.3.4. Noun phrase

As in the item 3 (صبراً جميلاً), Yusuf Ali (1970) interpreted this CA expression into a noun phrase which is (a patience of beautiful). In addition, in the verse of item 6 (والله انبتكم من الأرض نباتاً), Saheeh International Interpretation (1997) rendered the CA using a noun phrase into "a [progressive] growth". Thus, noun phrases are used for interpreting 17 times with the percentage (15.3%) of the total number to convey the CA expressions in Tabarak Part.

4.3.5. Prepositional phrase

The most phrase used to translate the CA expressions among the five interpretations in Tabarak Part is the prepositional phrase. It is used for 45 times with the percentage (40.5%) of the total number. For example, in the item 2 (فدكتا دكة واحدة), all the translators of the Holy Qur'an agreed to translate the CA expression by using the prepositional phrase. Moreover, in the item 18 of this verse (إنا نحن نزلنا عليك القران تنزيلا), Yusuf Ali (1970), Mustafa Khattab (2016) and Khan and Al Hilali (1996) interpreted the CA expression into (by/in stages) which is considered a prepositional phrase.

4.3.6. Verb phrase

Verb phrase is used to translate only four of the CA expressions in Tabarak Part with the percentage (5.4%) of the total number. For instance, in the verse of item 6, the CA expression in (ومهدت له تمهيدًا) interpreted by using a verb phrase (smoothed things for him). In addition, in item 21, the CA expression (والناشرات نشرا), is interpreted using a verb phrase by both Yusuf Ali (1970) and Saheeh International Interpretations (1997) into "scatter (things) far and wide" (p. 431) and "And [by] the winds that spread [clouds]" (p. 851) respectively.

4.3.7. Adjective phrase

This phrase is used to interpret seven of CA expressions with the percentage (6.3%) of the total number. For example, item 6 (والله انبتكم من الأرض نباتا) is interpreted by the four interpreters except Saheeh International interpretation (1997) using the adjective phrase.

4.3.8. Participle phrase

Participle phrase is used in translating the CA expression only one time in Tabarak Part which is in the verse of the item 14 (ومهدت له تمهيدا). It is interpreted by Saheeh International Interpretation (1997) using the participle phrase which is (easing [his life]). Thus, the percentage of the participle phrase is the lowest percentage which is (0.9%).

4.3.9. Adverb phrase

This phrase is used for 12 times with the percentage (10.8%) of the total number of the CA expression in Tabarak Part. As in the verse of item 15 (يفجرونها تفجيرا), it is interpreted into the adverb phrase (forth abundantly) and (forth in force [and abundance]) by Khan and Al- Hilali (1996) and Saheeh International Interpretation (1997).

Furthermore, Mustafa Khattab (2016) interpreted the verse of item 22 (فالفارقات فرقا), using an adverb phrase into "fully distinguishing truth from falsehood" (p. 350).

4.3.10. Gerund phrase

This phrase is used four times with the percentage (3.6%) of the total number. It is used to interpret the item 21 (والناشرات نشرا), into "Scattering far and wide) by Talal Itani (2009) and it is used in the same item into "scattering 'rain clouds'"(p. 228). In addition, gerund phrase is used in item 17 (قوارير من فضة قدروها تقديرا), that it is interpreted into (according to their wishes) by both Yusuf Ali (1970) and Khan and Al- Hilali (1996).

4.3.11. Adverb

The CA expressions could be rendered by using an adverb. In Tabarak Part, there are nineteen of the CA expressions interpreted into an adverb with the percentage (17.1%). For instance, in item 9 (ورتل القران ترتيلا), the CA expressions (ترتيلا) is interpreted into (rhythmically) by Yusuf Ali (1970) which is considered an adverb. Moreover, in item 10 (وتبتل إليه تبتيلا), the CA expression (تبتيلا) is interpreted using an adverb into (wholeheartedly) by Yusuf Ali (1970), Talal Itani (2009), and Mustafa Khattab (2016).

As it is showed in tables NO. (4-26), translators could use compensations of linguistic forms to convey the CA expressions in Tabarak Part. For instance, the same item 9 (ورتل القرآن ترتيلا), Mustafa Khattab (2016) rendered the CA expression using both an adverb followed by a prepositional phrase into "'properly' in a measured way" (p. 344). The same idea of the item 17, Mustafa Khattab (2016) interpreted the CA expression in the verse (قوارير من فضة قدروها تقديرا) into (precisely as desired) using an adverb followed by a prepositional phrase.

Figure NO. (4-2)

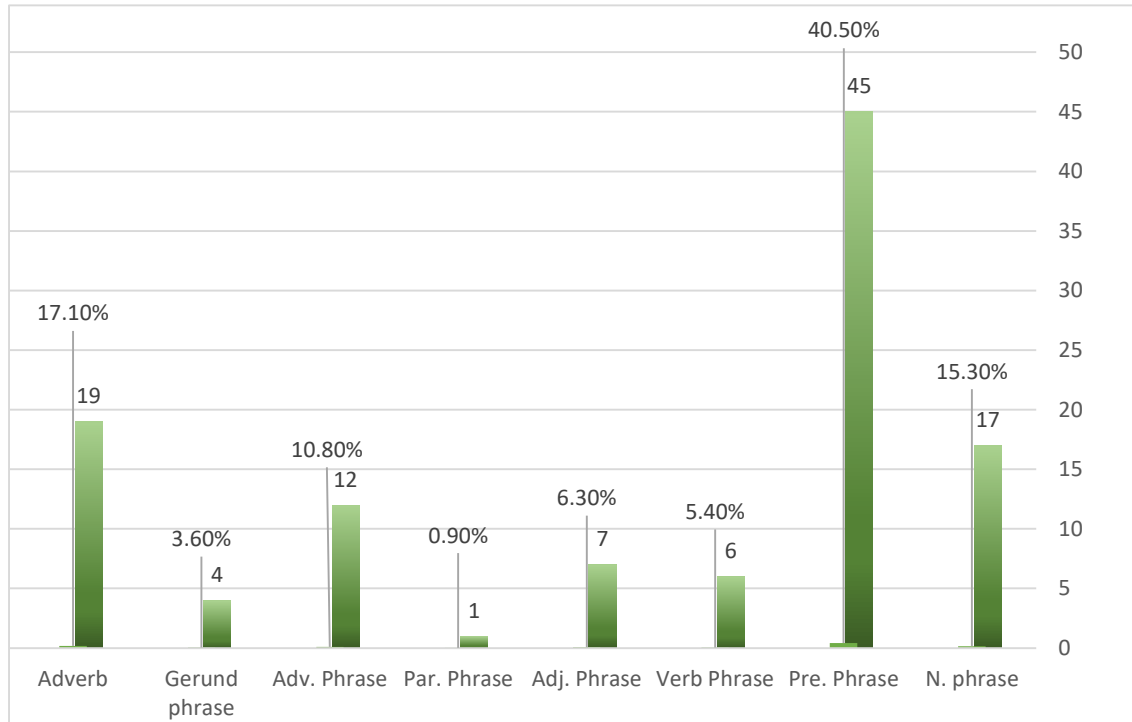Percentages of Linguistic Compensation Forms Used in Translating the CA
Expressions

Figure NO. (4-2) shows that the most linguistic compensation form used by the translators of the five interpretations of the Holy Qur'an to translate the CA expressions in Tabarak Part is the prepositional phrase whereas the less compensation strategy used is the participle phrase. Regarding to other linguistic compensation forms such as adverbs, gerund phrases, adverbs phrases, adjective phrases, verb phrases and noun phrases, are used with percentages (3.6% - 17.1%).

With referring to the previous studies in Chapter 2, the study has come with some sharing points and results of the previous studies. According to Meteab, Hazem and Kamil (2020), who conducted a study entitled the syntactic analysis of CA in Arabic with reference to English found that the Arabic language uses more CA expressions compared to their versions in English language. In the light of percentage of using the formal equivalence strategy in translating the CA expressions in Tabarak Part, it is found the same result.

Moreover, in the light of the study of Ya'abah's study, it is found that the compensations could be used as different linguistics forms. The same note that the researcher of this study noticed. In addition to El-Isa (2019) found that the translation problems such as lexical, stylistic and syntactic problems failed to match those of the Qur'anic discourse. However, this study found the CA expressions might be rendered by using free and bound translation. Further, it is mentioned that using of the word (certainly) could solve out the problem of losing the meaning in translating the CA expressions that have functions of emphasis. Unfortunately, in interpretation of Tabarak Part, there are no CA expressions in English version contains this word.

To conclude that, the CA structure lacks in English language structure. In order to render the exact meaning, the translators first should understand the function of using the CA structure in the Arabic text; whether it is used to make an emphasis, determine the type or clarify the number. That will help them to figure the exact meaning and try to translate it by using many compensation strategies since it does not have the direct equivalences. Thus, in the light of the results, translators can resort to many other strategies in order to compensate the CA expressions and their functions.

Chapter Five

Conclusion and Recommendations

5.1. Introduction

This chapter includes the conclusion and recommendations that might help and contribute to enhance proficiency of the translators of religious texts such as the Holy Qur'an. Further, it includes recommendations for the future researches in translation.

The researcher focuses on the common strategies used to translate the twenty-two CA expressions in Tabarak Part with reference to the five selected interpretations of the Holy Qur'an.

The analysis was done with reference to number of interpretations books in Arabic language besides to some Arabic Language books to answer two main questions; these questions as follows:

1. What strategies of compensation do the selected five translators of the Holy Qur'an employ to translate the cognate accusative in Tabarak part?
2. To what extent are these strategies of compensation appropriate in conveying the meaning and the effect of the cognate accusative in Tabarak part?

5.2. Conclusion

Based on the data collected and data analysis, this study came up with a number of conclusions as follows;

1. English language lacks the same structure of the CA sentences as the Arabic language.
2. The CA expressions could be translated by using almost all the strategies of translation such as functional equivalence, ideational equivalence (or paraphrasing) and formal equivalence.
3. The translators of the five interpretations of the Holy Qur'an translated the CA expressions in Tabarak Part into a noun phrase, a prepositional phrase, verb phrase, adjective phrase, participle phrase, adverb phrase, gerund phrase, or an adverb.
4. In the light of the results, the researcher found that sometimes the translators of the five interpretations used a combination of two strategies such as using both formal equivalence and ideational equivalence as in this phrase (a Patience of Beautiful

(contentment)), or a combination of two linguistic forms such as using both an adverb and prepositional phrase in this phrase (secretly in private) to render the CA expressions in Tabarak Part.

5. Sometimes, even professional translators might encounter serious problems in translating religious texts.

6. The most strategy used in translating the CA expressions in Tabarak Part is the ideational equivalence whereas the formal equivalence is the less strategy used among the tree strategies.

7. The most linguistic compensation form used in translating the CA expressions in Tabarak Part is the participle phrase whereas the prepositional phrase is the less form used among the eight forms.

5.3. Recommendations

The researcher concluded this study with many recommendations for learners, translators, colleges of English languages and translation, researchers, and publishers in order to upgrade the level of the translation outcomes.

5.3.1. Recommendations for learners:

1- Master both source and target languages and get knowledge of their religious terminology, with regard to religious translation.

2- Improve the language skills through reading, writing and practicing religious translation activities regularly.

3- Always remember that religious translation is not a matter of converting the words of the SL into TL in isolation rather it is conveying the intended meaning as a unit with a cultural associated with the TL religion.

4- Read extensively in both the SL and TL in order to enhance their vocabulary, grammar and get a knowledge of different religion styles.

5- Stay update with and research in religious terms, words, and phrases that emerge constantly.

6- Stay update with the latest developments and religious resources that might save their time and effort to have the accurate and appropriate equivalence.

7- Be open to the new techniques, technologies and trends in the religious translation industries.

8- Try to ask translators to proofread translation work.

5.3.2. Recommendations for religious translators:

1- Practice regularly to master both languages, in general and religious texts in particular.

2- Develop a deep understanding of the religions and cultures associated with the languages that the translators work with.

3- Expand their religious terminology and vocabularies used in religious translation continuously.

4- Continue learning and reading about TL religion and culture.

5- Preserve the intended meaning in rendering the verses of the Holy Qur'an, to be able to translate religious texts.

6- Capture the spirit of the SL message rather than translating the structure of the verses literally.

7- Take the consideration of the TL audience, and try to use familiar appropriate terminology.

8- Use appropriate translation tools before translating the verses of the Holy Qur'an such as Tafsirs for well-known religion figures.

9- Upgrade the skills of researching and get knowledge of the differences between the synonyms, in the text.

10- Understand the syntactic analysis of the CA expressions since Arabic language uses more CA expressions than the English one in order to overcome the problems that might be encountered, the translators have to

11- Specialize in specific fields such as the religious field to develop expertise and become familiar with the religion terminology.

12- Be aware that technology is a tool and not a substitute for human mind. However, it is very useful and helpful even in religious field.

13- Welcome feedback from clients, editors and other translators when translating religious texts.

5.3.3. Recommendation for colleges of English languages and translation:

1- Find and keep developing a comprehensive and practical curriculum related to strategies and techniques used in translating the Holy Qur'an.

2- Provide high quality technology tools of translation learners to offer practical training opportunities to apply the theoretical knowledge when dealing with religious texts.

3- Hire qualified members who has both knowledgeable and practical experience in English language teaching and religious translation.

4- Encourage the learners to conduct researches in different subjects of religious translation and publish them in journals.

5.3.4. Recommendation for researchers:

1- Try to select relevant and significant researches of religion topics to the current needs and challenges of the translation industry in this field.

2- Choose appropriate research methodologies that are align with the research objectives when dealing with specific types of texts such as religious texts.

3- Stay update with the conducted theory books and researches that are done considering their results and findings when dealing with religious texts.

4- Share knowledge and expertise through participating and presenting your research to discuss with other researchers in the academic conferences, workshops and seminars.

5- Try to reach a wider audience by sharing their research through academic publications in journals with regard to religious translation.

5.3.5. Recommendation for publishments houses:

1- Define the target audience for their religious publications and bear in mind some factors like; ages, language proficiency, educational level, and specific interests. Such factors may contribute to develop the content that meets their preferences and needs.

2- Take in consideration to invest proofreading to maintain the reputation of their religious publications.

3- Stay update with education and current trends that related to religious translation.

4- Keep informing about the latest translation research findings concerning religious texts.

5- Support English language learners and researchers as well as of translation practitioners in conducting more religious translations researches.

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المراجع في اللغة العربية

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The Appendix

**The Five Selected Interpretations of Holy Qur'an in English (Wikipedia, 2023)**

1. **The Meaning of the Holy Qur'an**
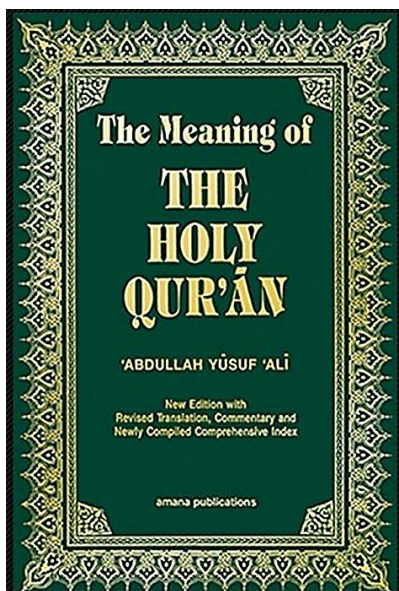
Abdullah Yusuf Ali was born on 14th of April in 1872 in, Bombay, India. He learnt the Holy Qur'an when he was young and he kept it all. He was speaking Arabic and English fluently. He studies the English Literature in many European universities such as British Leeds University. He focused on studying the Holy Qur'an and the Interpretations of the Sahabah for the Holy Qur'an. Yusuf Ali wrote a number of books about Islam and he is famous for the book of The Holy Qur'an: Text, Translation and Commentary. He started conducting it in 1934. He was hired as the head of the Islamic College in Lahore, India. Later, he returned to England and died in London in 1953. He is buried in Brookwood Cemetery, the grave of Muslims in England.

2. **Qur'an Arabic-English translated by Talal Itani (2009).**
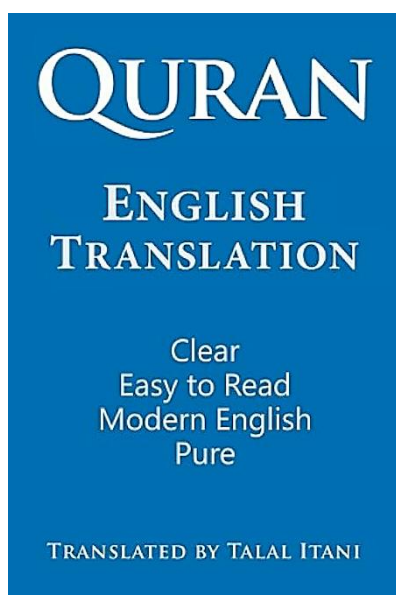
The Qur'an translation is clear, pure, and easy to understand. The meaning is obvious and the sentences are simple. This translation has no interpretations, explanation nor footnotes. It is translated from the Arabic Language into contemporary English.

The Qur'an is translated by Talal Itani who is an electronics engineer, software developer, and a writer. He was born in 1961 in Beirut, Lebanon. When he was 18, he moved to the United States American for the reasons of peace and education. He achieved the Master's degree in Electrical Engineering in 1983. He

was an employee for many years, later, he found a company of research and development in the field of telecommunications.

Before he decides to translate the Holy Qur'an into clear and easy-to-read modern English, he studied and researched the Holy Qur'an for 15 years. The translation is mentioned as pure, clear and highly faithful to the Arabic Original.

3. **The Clear Qur'an: A Thematic English Translation translated by Dr. Mustafa Khattab (2016)**
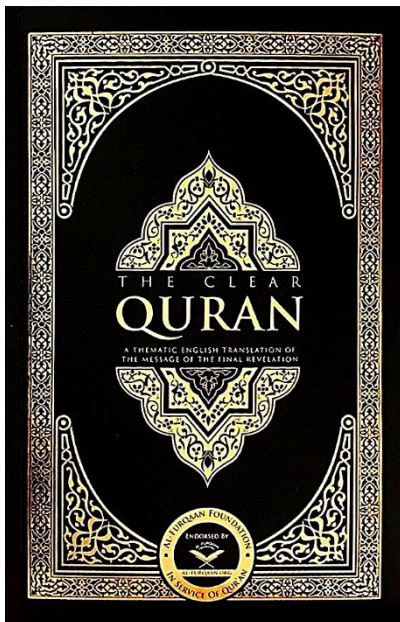

Mustafa Khattab is a Canadian–Egyptian authority on interpreting the Qur'an. He is an Islamic scholar and translator who worked on producing "The Clear Qur'an". He holds a PhD in Islamic Studies from Al Azhar University in Cairo, Egypt. His goal to provide a clear and easily understandable meaning of the Qur'an in contemporary English with remaining faithful to the original text. To produce an accessible translation of the Holy Qur'an, Khattab combined his scholarly understanding of Islamic teachings with his linguistic expertise to produce a clear and understood English translation.

"The Clear Qur'an" translation by Mustafa Khattab has gained popularity for its clarity, readability and simplicity. Moreover, it is well-received by many English – speaking Muslims and individuals interested in learning about Islam.

4. **Interpretation of the Meanings of the Noble Qur'an by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali (1996).**

Muhammad Muhsin Khan was born in 1927 in Pakistan. He was an Islamic scholar and translator. He is from afghan originally and he lived in Madinah, Saudi. He served as the Chief of Department of Chest Diseases at the King Faisal Specialist Hospital and Research Center. He worked as a director of the clinic of Islamic University of

Madinah. He translated the meanings of Sahih Al-Bukhari into English. Further, he worked as a co-authored with Muhammad Taqi-ud-Din Al- Hilali and translated the Holy Qur'an into English version entitled the Noble Qur'an. He died at July 14, 2021.
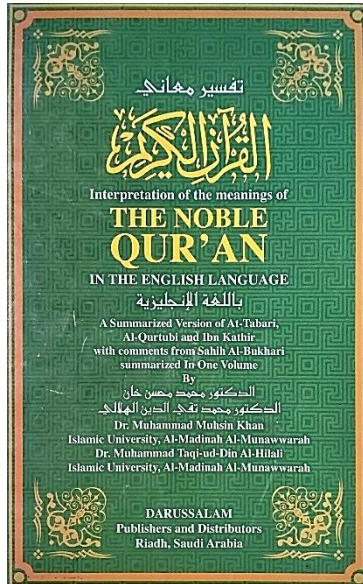
Muhammad Taqi-ud-Din Al- Hilali was born in 1893 in Rissani, Morocco. He moved to Algeria in order to study Muslim Jurisprudence and then he moved to Egypt in 19twenty-two and enrolled in Al-Azhar University. Later, he moved to India in order to pursue Hadith studies. He was working, there, as head of Arabic studies at Darul-uloom Nadwatul Ulama in Lacknow. Then, the first King of Saudi Arabia, Ibn Saud invited him personally to teach in the Muslim holy land. In 1974, Al-Hilali retired from teaching and settled down in Casablanca. He died at June twenty-two, 1987.

5. **Translation of the Meaning of the Qur'an translated by Saheeh International-Riyadh (1997).**
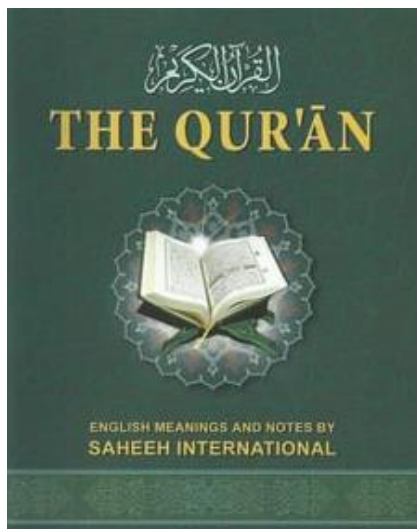
Saheeh International is one of the world's most popular English translation of the Holy Qur'an translated by three American women and published in 1997. Wikipedia (2023) mentioned that Emily Assami, who was born in California into an atheist family, was married to an Arab husband and she studied Arabic at Damascus University. She is known as Umm Muhammad or Aminah after she converted to Islam. Mary Kennedy was born in Orlando. She was former Christian who converted to Islam. Amatullah Bantly was a former Catholic Christian and she was introduced to Islam through International Muslim Students. After she converted to Islam in 1986, she moved to Saudi Arabia.

Saheeh International translation of the Holy Qur'an remains highly acclaimed and popular, due to its simplistic comprehensive language that is relatable. It features using the un-archaic language.

الملخص

استراتيجيات التعويض المستخدمة لترجمة المفعول المطلق في جزء تبارك في خمس ترجمات مختارة (رسالة ماجستير) ٢٠٢٣م

إعداد/ رويدا علي العكبري

إشراف/ أ. د. نجلاء عبد الله عتيق

هدفت هذه الدراسة إلى تحديد استراتيجيات التعويض المستخدمة لترجمة المفعول المطلق في خمس ترجمات مختارة لمعاني القرآن الكريم في جزء تبارك تحديدًا. إذ تبنت الدراسة المنهج النوعي الكمي لتحقيق أهدافها المتوفاة. إن أداة البحث المستخدمة في هذه الدراسة هي تحليل محتوى هذه الترجمات للمفعول المطلق، بالرجوع إلى كتب التفسير والمعاجم اللغوية الانجليزية. وقد اعتمدت الدراسة على أخذ عينة قصدية، تكونت من اثنين وعشرين مثالاً للمفعول المطلق في خمس ترجمات لمعاني القرآن الكريم مع تحليلها تحليلاً وصفياً. إضافة إلى تحديد نوع العبارة مع الاستراتيجية المستخدمة لترجمتها. وقد توصلت الدراسة إلى أن المترجمين لجؤوا إلى استخدام استراتيجيات الترجمة الحرة (ترجمة المضمون) أو الحرفية. إضافة إلى استراتيجيات الترجمة (التكافؤ الوظيفي، والمفاهيمي، والشكلي) باستخدام عبارات وتراكيب لغوية، مثل: الجملة الإسمية، والفعلية، وشبه الجملة، والنعت، واسم الفاعل، والظروف، واسم المصدر أيضاً لتفادي مشكلات ترجمة المفعول المطلق.

الكلمات المفتاحية: ترجمة، استراتيجيات التعويض، المفعول المطلق، الترجمة الدينية، جزء تبارك.

استراتيجيات التعويض المستخدمة لترجمة المفعول المطلق في جزء تبارك في خمس ترجمات مختارة

رسالة مقدمة إلى كلية الدراسات العليا بجامعة الريان لاستكمال متطلبات نيل درجة الماجستير، في تخصص اللغة الإنجليزية والترجمة

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١٤٤٥/٢٠٢٣