

Quranic-Specific Phrases under the Study of Translation; Significance and Applications

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ABSTRACT

This research aims at diagnosing certain Quranic- Specific Phrases that have cultural background from English into Arabic. As such, the researchers put tremendous effort to highlight the influence of culture on the translation of the Quran. The procedures proposed by Vladimir Ivir (1987) have been adopted in this study to compare the original text (the Holy Quran) and the source texts (three English translated versions by Sahih, Mohsan and Youcif Ali). The researchers randomly choose 20 Quranic-Specific Phrases from the Quran. Furthermore, to make things better, the researchers use analytical-content paper to get accurate results about the subject matter of this study. Finally, the procedures that have been employed by the translators as well as the findings of this research have been compared and contrasted.

1. Introduction

The Holy Quran has a profound impact on the human lives of its believers. It spreads spiritual serenity and peace of mind. Lustig and Joline (2003: 16) thought that, "religion is an important institutional network that binds people to one another." But sometimes believers of Islam (whether they are native or not native speakers of the language) face a tremendous difficulty when they want to understand the meaning of a certain lexical units, lexis that can be identified as Quranic-specific words/phrases. These words are culturally embodied. Culture plays a significant role. Snell-Hornby (1988:33) speculated that, "Culture refers to all socially conditioned aspects of human life". another definition of culture is proposed by Goodenough (1957:167), for him culture is "... what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather the organization of these things. It is the forms of things that people have in their minds, their models for perceiving, relating, and otherwise interpreting them." According to him, if the translator wants to understand a culture, she or he has, first, to understand that culture is a mixture of belief and knowledge.

The translation of Holy Quran plays a major role in facilitating and helping Muslims to understand better their religion and the Arabic culture. After all, the Arabic language of the Holy Quran is considered by many as a miracle. This will put a tremendous pressure on the translator. Logically, the translator has to focus on certain elements before starting his/her translation, things like: the meaning of the words, the context, the structure of the sentence and the style of the writer. Therefore, the translator has to work diligently, in order to gain some experiences and skills. She or he, also, has to focus on his or her cultural competence. Furthermore, she or he always has to bridge the gap between the cultures, and tries his or her best to convey the meaning (message) of the original text without distortion.

2. Review of Literature

Translating Quranic-specific words/phrases is considered an appealing challenge for the translator which requires an accurate interpretation and consciousness of the vital functions of these Quranic-specific words/phrases. Therefore, he or she has to focus on a set of aspects to attain equivalence and then render the exact meaning. Mehawesh & Sadeq (2014) conducted a study to observe and scrutinize Islamic religious expressions, they say that "religious scriptures have profound meaning" and that will make it difficult for the readers (native or non-native speaker of the Arabic language) to comprehend them. To put it simply, they argue that the translator, "should be aware of the disparities between Arabic concepts and beliefs and Western ones." Additionally, they point out that "Arabic and English have different grammatical systems; each also has its own religious terminology." A lot of theorists have amplified in the close relationship between culture and translation and culture and language. For instance, Brown (1994: 165) articulated that "language is a part of a

culture and a culture is a part of a language; the two are intricately interwoven so that one cannot be separated the two without losing the significance of either language or culture. Mona Baker (1992) said that, "SL "source language" word may express a concept which is totally unknown in the target culture."

Translator has been suffering a lot from the lack of references that are related to the Quranic-specific words/phrases. Most of the time, he/she often ends up with dead-end doors. And to rub salts on his or her wound, there are only few studies that address this sensitive point. First thing to remember is mentioned by Ugwueye & Ezenwa-Ohaeto (2011: 174) when they argued that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". For them it is considered a lifeless language because it always employs and transfers expressions (phraseologies) and beliefs. For this reason, the lay person or unprofessional one will be difficult for him/her to understand the meaning of the text.

"Lexical gap" is not an unexpected obstacle that emerges during his/her translation when they are translating sacred books. Vermeer (2000: 222) speculated that "A source text is usually composed originally for a situation in the source culture; hence its status as 'source text', and hence the role of the translator in the process of intercultural communication." The meaning of the words "lexical gap" has been unanimously agreed by the theorists of translation. Trask (1993:157) saw it as " the absence of a hypothetical word which would seem to fit naturally into the pattern exhibited by existing words". By the same token, Lehrer (1974:95) has shared similar point of view about the subject, he advocated that it "is multiply ambiguous in the sense that it has been applied to all sorts of instances where a word, in one way or another, is missing." Gudavičius (2009: 94) stated that the notion of non-equivalents lexis is "the notions of specific cultural realia that do not have equivalents in other languages, since other cultures do not have those things or concepts in their life".

Muñoz-Calvo (2010:2-3) suggested that the translators need "cultural literacy, communicative language competences and cross-cultural competencies as well." As such, before starting his or her journey with the document meant to be translated, the translator has to have his or her long working history in field of translating sacred books and also have to go through certain training program. They have to gain confidence in translating Quranic-specific words/phrases indicatively by interacting with the source text and the target text. But one has to bear in mind when she or he wants to translate from Arabic into English that the Arabic language of the Holy Quran is considered by many to be the most difficult language. it has its own specificity. And Quranic-specific phrases play a major role in understanding the Holy Quran's text. They have spiritual aspects, and the translator most of the times fails to recognize them.

In another word, the translation of these phrases "involves not just two languages, but a transfer from one culture to another" (Hervey and Higgins, 1992, P 28). The translator, eventually, may suffer a lot especially with the absence of an exact equivalent or even an approximate equivalent, in order to render the hidden meaning. So, she or he has to use special procedures to overcome his/her "lexical difficulties". Chappelle (1994) for instance "use three components to describe vocabulary ability: the context of vocabulary use, which can influence lexical meaning; vocabulary knowledge, which include vocabulary size, knowing of word characteristics and lexicon organization, and fundamental processes; and meta cognitive strategies for vocabulary use, which are also called 'strategic competence.' Jakobson (1959/2000, p.114) in his book "On Linguistic Aspect of Translation" stated that, "One of the most difficult problems a translator face is how to find lexical equivalents for the areas and aspects which are not known in the receptor culture" and he added that "whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions" (ibid.:234). Equivalence is a word that can create a headache for the translator.

2.1. Statement of the Problem

The Arabic of the Holy Quran always creates problems for readers to decipher the meaning of the verses of the Quran. They face a lot of obstacles; one of them is that the Arabic is not understandable.

2.2. Research Objectives

This paper aims to answer the following needs:

- To help the non-Arab reader of the Quranic scripture understand better the Islamic religion.
- To identify the problems that the translator faces when s/he translates Quranic-Specific phrases.
- To choose some examples to explain these difficulties.
- To try to link the final products of the translator (target text) with the strategies that she or he might apply when she or he translates the Holy Quran from Arabic into English.
- to try to bring forth the explanation of the great scholars in the Islamic religion like: Al-Saadi, baghaway, Ibn-Katheer, Al-Qortoby and Al-Tabari.
- To give some recommendations for the future generations of the translators to be followed in order to overcome their difficulties.

2.3. Research questions

This research attempts to find an answer of the following questions:

- Does the translator face a problem when s/he translates Quranic –Specific phrases?
- Does s/he have to use strategies to overcome his/her difficulties?
- What are the recommendations or the outcomes that the translator could possibly offer?

2.4. Methodology

In this research paper, the researchers follow an analytical and descriptive approach to achieve the aforementioned objectives. Examples from the Holy Quran have been compared with three English translations. Then, the researchers investigate the use of the procedures by the translators. The information taken from the Holy Quran was picked from different Suras of the Holy Quran.

The researchers choose to take their data from the Holy Quran for two reasons; first reason is because it is full with terms or phrases that have a cultural /spiritual backgrounds. The second reason is to highlight evaluate the final translation and then find out if the translator has distorted or not distorted the message intended by these translations. The 22 phrases were randomly collected as a case of study. They have peculiar or unusual senses. The idea of shifting from the main topic is clearly eating away at the translator. the sample of the case study includes 12 instructors at the department of translation at Al-Iraqia and Kawfa universities in the academic year 2018-2019. It consisted of 18 males and 8 females. The participants were given some questions and then were asked to choose appropriate answers for these questions based on their experiences in translation.

Scheme of the study

The translators, most of the time, deal with two languages which have their own rules and cultural aspects. One of the challenges that has been eating at them is finding an equivalent for the cultural specific phrases/words. Ivir (1987: 36) was one of the theorists who defined it as " an element of the source cultural which is absent from the target culture" placing them in the category of " lexical gap" or "voids". He divided them into two: "gapes that are related to in extra-linguistics reality and those who are related to different language-specific mapping of the same extra-linguistics reality". He put forward seven procedures to hopefully help the translators to overcome their difficulties. They were:

1- **Literal translation:** he defined it as "procedure for filling of the cultural gaps in translation" (ivir, 1987: 41). This procedure is used frequently by the translator. The translators must be faithful to the source text and transparent in the target text. For-example, the word (مطر) can be easily translated to (rain) by the translators.

2- **Addition:** may turn out to be necessary in translation of implicit elements of culture (ibid: 46). It has been used to clarify cultural implicit references in the source text. For-example, if the translators come across an abbreviation such as "WW1", then the common phrase is simply used (الحرب العالمية الاولى). Another example must be used to explain this procedure is the English proverb (after a storm comes a calm), then the translators most used this phrase to render its meaning in Arabic (ان بعد العسر يسرى).

3- **Definition:** is a procedure that relies on what members of the target culture know in an attempt to make them aware of what they don't know (ibid, p.40). The

translators use this procedure when there is no equivalent in the target language. They have to be very careful when dealing term or phrases that have cultural references. For-example, the word (امام) is translated (Imam) in English, but the translators have to explain for the target readers in a footnote of in the same sentence what does this word means in the source text.

4- **Omission:** is necessitated not only by the nature of cultural element but by the nature of the communicative situation in which such an element appears (ibid, p. 46). This procedure is adopted when there is no equivalent in the target language. For-example, the Arabic people most of the times used phrases to greet each other in the morning by saying (صباح الفل او صباح العسل) the English translation for these phrases is (good morning). Another example is (بابا الفاتيكان يوحنا بولس الثاني) is often translated as (Pope John-Pual 2). Here, the translators omit the word (فاتيكان) because the western people are aware of it.

5- **Substitution:** a procedure that is available to the translator in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element of culture (ibid, p. 43). This procedure is adopted with a pinch of salt. The translators use it when there is an overlap or an absence of a cultural reference in the target language. For-example, the Arabic words (نقاب، جزية وزكاة) is often translated as (veil, capitation, tax) in the English language. The target receptors have no problem in identifying and understanding these terms or words.

6- **Lexical creation:** is a procedure which greatly taxes the translator's ingenuity on the one hand and the receiver's power of comprehension on the other hand, hence it is less frequently used. It takes a variety of forms from lexical invention and word formation to the semantic extension or specialization of words that are already present in the target language (ibid, p.45). This procedure put a lot of pressure on the translators to create a new term and words in the target language to overcome their difficulties. For instance, the word (تكنولوجيا، هاتف نقال، تليفون) are translated to (technology, mobile, telephone) by the translators.

7- **Borrowing:** is a frequently used procedure and one that assured a very precise transmission of cultural information (ibid, p.39). this procedure is used when there is no solution other than importing words from source language. For he words (انتفاضة ، جهاد) is often regarded as (Intifada , Jihad) in the English language.

3. Data Analysis

In this part of the research, the researchers worked hard to come up with satisfactory answers of the abovementioned questions. Truth to be told, the data collected and chose are not only concerned with phrases, it also included words that might have the same power of ambiguity that phrases have.

Table 1. SHOWS THE TRANSLATION OOF THE SELECTED PHRAESE BY THREE TRANSLATORS

Quranic- specific Word/phrases	T.1 (Sahih)	T.2 (Yusuf Ali)	T.3 (Mohsin Khan)
أَدَىٰ مِّن مَّطَرٍ (102) سورة النساء	troubled by rain	the inconvenience of rain	the inconvenience of rain
الغَيْثِ (28) سورة الشورى	rain	rain	rain
الْوَدَقِ (48) سورة الروم	rain	rain-drops	rain drops
وَمَاءٍ مَّسْكُوبٍ (31) سورة الواقعة	water poured out	By water flowing constantly	By water flowing constantly,
الرِّيحِ لَوَاقِحَ (22) سورة الحجر	the fertilizing winds	the fecundating winds,	the winds fertilizing
بَرِيحٍ صَرْصَرٍ عَاتِيَةٍ (6) سورة الحاقة	screaming, violent wind	a furious Wind, exceedingly violent;	a furious violent wind;
قَرْيَةٍ (77) سورة الكهف	a town,	a town,	a town,
الْمَدِينَةِ (82) سورة الكهف	the city	the Town	the town
غَاسِقٍ (3) سورة الاخلاص	darkness	Darkness	the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
أَحْوَىٰ (5) سورة الأعلى	black	swarthy	dark
خَبَلٍ مِّن مَّسَدٍ (5) سورة المسد	rope of [twisted] fiber.	rope of palm-leaf fibre	rope of Masad (palm fibre).
صَفْرَاءَ فَاقِعٍ لَّوْنُهَا (69) سورة البقرة	yellow cow, bright in color	fawn-coloured	yellow cow, bright in its colour,
أَهْبَاطًا مِّصْرًا (61) سورة البقرة	[any] settlement and indeed,	any town	any town
فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (97) سورة الكهف	were unable to pass over it, nor were they able [to effect] in it any penetration.	They made powerless to scale it or to dig through it.	were made powerless to scale it or dig through it.
وَيْلٌ لِّلْمُطَفِّفِينَ (1) سورة المطففين	Woe to those who give less [than due],	Woe to those that deal in fraud,-	Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)],
رَوَاسِيَ (61) سورة النمل	firmly set mountains	set thereon mountains immovable	the mountains as anchors
غَنِيمَتُمْ (41) سورة الانفال	obtain of war booty	all the booty that ye may acquire (in war)	whatever property you may gain
الْأَعْرَافِ (46) سورة الاعراف	Elevations	the heights	AlA'raf (a wall with elevated places)
الْقِسْطَاسِ الْمُسْتَقِيمِ (35) سورة الاسراء	an even balance	a balance that is straight	a balance that is straight.
مَرَجَ الْبَحْرَيْنِ (19) سورة الرحمن	two seas	two bodies of flowing	the two seas (the salt water and the sweet)
مَّارِجٍ (15) سورة الرحمن	a smokeless flame	free of smoke:	a smokeless flame
بَرْزَخٍ (20) سورة الرحمن	a barrier	a Barrier	a barrier
الْجَانِّ (15) سورة الرحمن	Jinn	Jinns	Jinns

The three translators have applied different strategies to render the meaning, which meant in the different Suras, according to phrases' textual positions. Sometimes, they have used the same strategies, and other times each one of them has chosen a different strategy.

As regard for the phrase (أَدَّى مَنْ مَطَرٍ), all translators have used literal translation to render its meaning. In Islam, Muslims have an option which is to combine two prayers at the time of the first or the second prayer due to fighting, sickness, traveling or when it heavily rains.

Regarding the word (الْغَيْثُ), all translators have used the same literal translation procedure to translate it. In the Quranic scripture, the word rain comes in two denotations: either to spread goodness or spread evilness. Water in Arabic has a lot of meanings. For instance, the word (الْغَيْثُ) means a heavy rain after long time of serious drought, and it comes when almighty Allah wants to show some mercy to his followers. Unfortunately, there is no equivalent for this word in the target language.

For the word (الْوَنَقُ), the first translator has used literal translation procedure and the second and the third translators have used addition procedure to render its hidden meaning. It has two meaning: the first meaning is a heavy rain with smoke whereas the second one is a light rain. But in this verse, it means drops of water.

Regarding the phrase (وَمَاءٍ مَّسْكُوبٍ), all translators used literal translation procedure to render it. It means "non-stop water streams". Arabic peoples live in drylands; Allah promises those who have been following his commands a paradise that has everything including streams of water. This phrase is talking about the intensity of the movement of water.

As for the (الرِّيحَ لُوفِجَ), all translators manage to render the exact meaning mentioned in the verse. They have used literal translation to translate it. Almighty Allah used this phrase in the Holy Quran to show his mercy. The reader of the verse visualizes the process of the wind is shifting to another place, accumulating clouds, then; the rain will go down to earth to fertilize the soil. This is considered a unique Arabic style which has no equivalent in the target language.

Regarding the phrase (بَرِيحٍ صَرْصَرٍ عَاتِيَةٍ), all translators have applied literal translation procedure to translate it. Bear in mind, this phrase means that Almighty Allah sends a furious, cold and exceedingly violent wind to his disbelievers to punish them. There is an alternative for this phrase in English which is "squall". According to Urban dictionary, the word squall means "a usually past passing storm with lots of rain, thunder, lightning and wind. During the winter, there can also be snow squalls."

All translators have used literal translation strategy to render the meaning of the word (قَرْيَةٍ). The same thing happened with the word (الْمَدِينَةِ), all of them used the same strategy to render it. On one hand, these words have been used differently in the Quranic Scripture. For instance the word (قَرْيَةٍ) means a town that shares the same traditions, culture. It also signifies unity among people. On the other hand, the word

(المدينة) has the connotation of differences. People in this city may not share the same religion and creeds; they, most of the time, do not even share the same traditions.

As for the word (غاسق), the first and the second translator have applied the literal translation procedure to render its meaning. The third translator has used the addition and definition translation procedures to translate it. In this verse, the word (غاسق) means that the day time is over and the night time is started.

For the word (أحوى), all translators used the same procedure to render its meaning. They used literal translation procedure. The word indicates a process of turning the plants from green to black/swarthy colour which includes a several steps.

Regarding the phrase (حَبْلٌ مِّن مَّسَدٍ), the first translator has used literal translation, the second one has applied addition to translate it, whereas the last one used two strategies: the first one was borrowing and the second one was addition. This phrase does not have an equivalent in the target language.

For the phrase (صَفْرَاءُ فَاقِعٌ لُّونُهَا), the first and the third translators have applied the literal translation to render its meaning, whereas the second translator has adopted lexical creation to render its meaning. The second translator has managed to find an exact equivalent for the phrase (صَفْرَاءُ فَاقِعٌ لُّونُهَا). The word fawn indicates a pale yellowish- brown color.

As for the word (مِصْرًا), all translators have applied literal translation procedure to render its meaning. According to Muslims scholars, there is only one meaning for this word which is given by all translators that is "any town".

As for the phrase (فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا), all translators have applied literal translation procedure to render its meaning. As for the phrase (وَيَلِّ لِلْمُطَفِّينَ), the first and the second translators have adopted literal translation to render its meaning. The third translator has used borrowing and definition procedures to render its meaning. The first word in this verse (اسْتَطَاعُوا) refers to a person who has the intention of doing something but without the deed. The second word in this verse (اسْتَطَاعُوا) refers to a person who has the intention of doing something with the deed.

Regarding the word (رَوَاسِي), all translators have adopted addition procedure to render its meaning. As for the word (عَنَمْتُمْ), the first and the second translators have used addition procedure, while the last one has used borrowing and definition procedures to render its meaning.

As for the word (الأعراف), the first and the second translators have adopted literal translation procedure to render its meaning, whereas the third translator has adopted

borrowing and definition procedures to render its meaning. To be fair, this word does not have an equivalent in the target language.

Regarding the phrase (الْقِسْطَاسِ الْمُسْتَقِيمِ), all translators have used literal translation procedure to render its meaning. As for the phrase (مَرْجَ الْبَحْرَيْنِ), the first and the second translators have adopted literal procedure to render its meaning, while the last one has adopted literal and addition translation.

As regard for the word (مَارَج), all translators have adopted addition procedure to translate its meaning. all of them used literal translation to translate the words (بَرْزَخٌ) and (الجان).

Table 2. Pinpoints the percentage and the level of agreement or disagreement of the participants on the abovementioned translated words/phrases.

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. DO you agree with the above mentioned translations of the Quranic-specific word/phrases mentioned in this research ?	7 27%	10 38%	9 35%	0 0%	0 0%
2. The choices of the words.	9 35%	9 35%	7 27%	1 4%	0 0%
3. The strategies that have been used by the translator.	7 27%	13 50%	6 23%	0 0%	0 0%
4. The words have ambiguous nature.	6 23%	3 12%	4 15%	10 38%	3 12%
5. The excessive use of the literal translation in the sacred book?	3 12%	2 8%	11 42%	5 19%	6 23%
6. Translation of the Quranic-Specific phrases help non-Muslims to understand the word of Allah better.	12 46%	6 23%	3 12%	2 8%	3 12%
7. Translating Quranic-specific phrases minimize the gap between cultures.	10 38%	9 35%	7 27%	0 0%	0 0%
8. Translator may have the ability of translating Quranic-Specific phrases by using strategy made only for Islamic or religious books.	6 23%	5 19%	8 31%	5 19%	2 8%
9. Translator can overcome his difficulties by using transliteration method.	5 19%	9 35%	8 31%	2 8%	2 8%

Instructors at Al-Iraqia and Kwfa universities were asked to answer some questions related to this paper. The following points were noticed.

Regarding the 1st question mentioned in table 2., 27% of the translators chose strongly agree, 38% of them chose agree, and 35% chose neutral. The strongly agree and agree in the second and the seventh questions got 70% of the vote, 27% of them were neutral and 4% were disagree. Furthermore, in the third question 50% of the voters voted for agree, 27% of them chose strongly agree and the rest of them decided to be neutral. Obviously, question number four troubled a lot the participants, 23% of them

chose strongly agree choice, 12% of them decided to choose agree , 15% of them were neutral, 38% of them chose strongly agree and 12% voted for strongly agree.

For question number five, 42% of the voters voted for neutrality, 12% agreed with the statement, 8% chose agree, 19% of them chose disagree and 23% disagree with the statement. Regarding the 6th question, the instructors voted the most for strongly agree by 46%, 23% of them chose agree, 12% chose to be neutral, 8% chose disagree and 12% voted for strongly disagree. As for question number 8, 31% of the participants chose neutral, 23% of them chose strongly agree, 19% chose agree and the rest of them chose disagree and strongly disagree.

Table 3. Shows the impressions of the participants about the translation of the words/phrases.

Questions	Highly satisfactory	Satisfactory	Neutral	Unsatisfactory	Highly Unsatisfactory
How would you rate your overall experience with translations of the words/phrases?	4 15%	15 58%	7 27%	0 0%	0 0%

Regarding the abovementioned questions, 58% of the instructors chose satisfactory, 15% of them chose strongly disagree and the rest of them voted for neutrality.

The instructors, then, were asked, "What could we do to make the translation of the Quranic-Specific phrases better?" and there replies were:

- "I strongly believe that a comparison among three or more translations is one of the best techniques. By doing so, researchers are going to choose the closest in meaning. However, by understanding or even comprehending the implicit meanings of the words chosen in Arabic Quranic verses, one will be able to translate them into the equivalent ones almost perfectly."
- "To translate the Quranic –specific words/phrases, the translator needs more than one reading in order to understand the hidden meaning."
- "The translator needs to focus on the literal translation and the ambiguity of the words/phrases in the Quranic scripture."
- "The translator needs to employ suitable strategies to render the ST into the TT to make them more comprehensible. They need to understand the culture of the Stand the TT in order to bridge the gap between the two cultures."
- "The translators should use more the equivalent and transliteration methods to render the hidden meaning of the words/phrases mentioned in the verses."
- "It is urgent for the translators to highly and deeply extract the exact meaning of the words/phrases of the Holy Quran."
- "They should include side explanations (Tafseer) in the same page."
- "The translators must read the text thrice to understand the meaning and then do their translations."

- "The translators should have a great semantics competence and philology. Cultural is also crucial to start the translation journey of them."
- "They need to clarify the ambiguity of the words."
- The translators need to read more about the Holy Quran and tafseer of the Muslims scholars."
- "A translator of the Holy books needs to be someone who has an experience in translating the sacred books, a great reader in both languages and can easily get the hidden meaning."
- "The foreign translators of the Quranic text need to live an Arabic country to understand better the language and to render the deep meaning of the words/phrases."
- " We could make the Qur'anic translations even better by the employment of footnote for the terms that do not have equivalents in the target language. In order to make it easy for the non-Muslims' readers to understand fully the meaning of the Suras."
- "The translators need to read more the Quranic exegesis and the sciences of the Arabic languages, grammar, derivation and Balagha (rhetoric) to know the exact meaning of the Quran, as the ancient people understood it when it was revealed in the time of prophet Muhammad (PBUH)."
- "They have to use different strategies to reach the required goal and to find all the possible meanings that the words/phrases might hold. Furthermore, they must be keen enough in transferring the meanings using the exact literal vocabularies that stand for the Quranic statements depending on their clear understanding of these words/phrases."

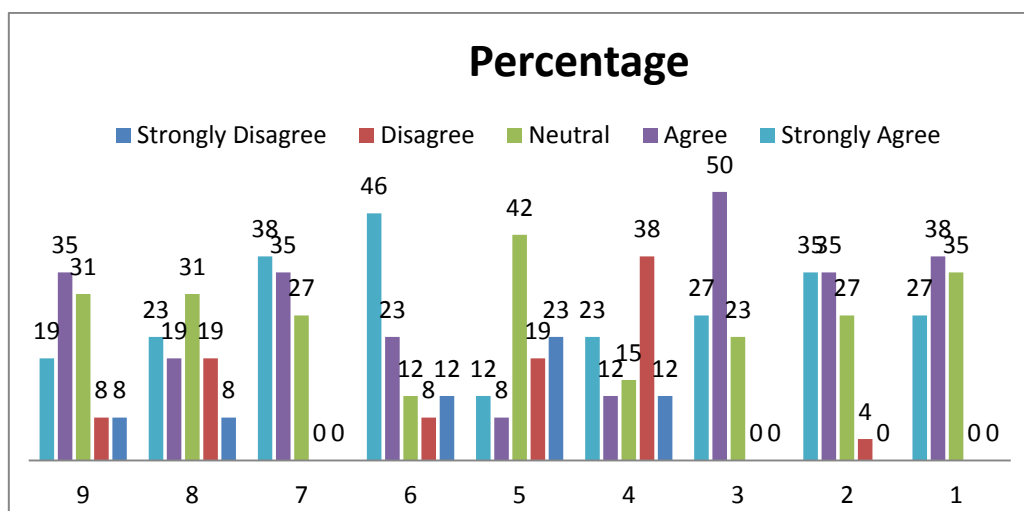


Chart.1 shows the level of agreement and disagreement of the participants

As already stated above in Chart.1, all the instructors have different opinions on the questions included in the questionnaire. To be honest, all the votes and the suggestions giving by the participants were taking into consideration by the researchers to form their own opinions about the subject matter of the research.

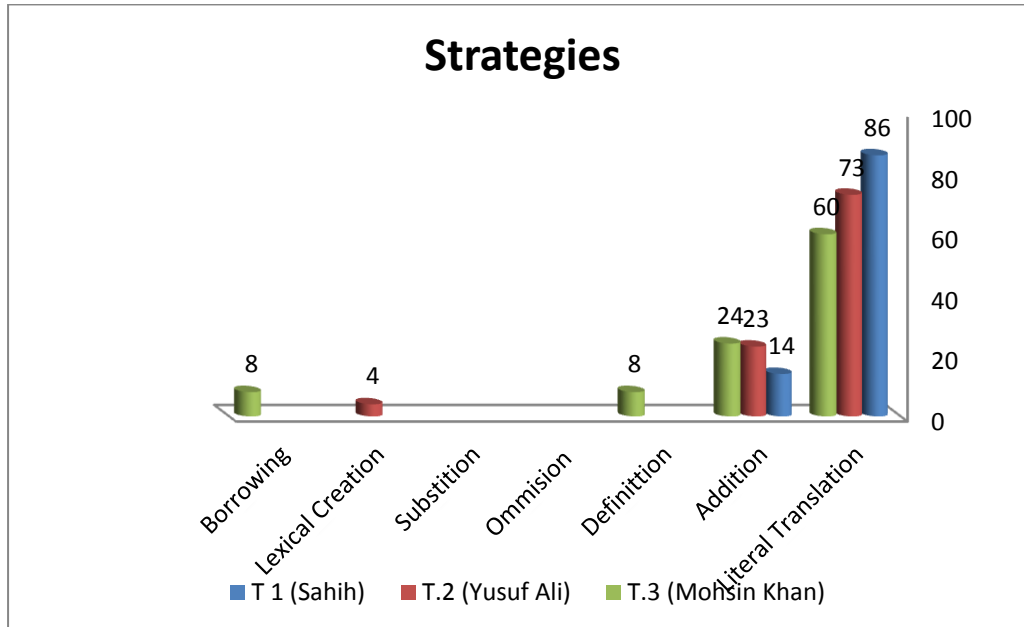


Chart.2 Recurrence of each strategy

As previously mentioned in Chart.2, all translators have excessively used literal translation procedures. Furthermore, addition translation procedure came in the second place. In the third place was reserved for definition translation strategy. And the last place was kept for lexical creation procedure.

4. Conclusion

The Holy Quran is recognized as the source of faith for fourteen centuries for Muslims. The translation of Quran is very difficult and require skillful translators. For instance, the translators have to be fluent Arabic and English languages in order to interpret its hidden. To do that, the translators must also have an access to the work of great Muslim scholars, who had faded their lives to spread and explain Islam for other nations, and specialized in Quranic exegeses (Al-Tafseer) and interpreted the Holy Quran into many languages. The researchers, also, suggest that the translators of the Holy Quran must have an intensive training and experience to translate it. Furthermore, the translators should have loaded of lexical knowledge and overlapping of meaning.

Evidently, the researchers have worked tirelessly to clear the path for the future generation of translators. In this research, procedures proposed by Ivir have been used to reach a certain degree of accuracy to evaluate the three translations. In addition, the researchers proposed a questionnaire to have another opinion about the subject matter of the research. Throughout the research, the following challenges and findings were revealed:

- 1- There is a big cultural gap between the Arabic and English languages. To this day, this problem is considered as an unsolvable problem.
 - 2- The lack of words in both languages. To solve the problem, the translators, most of the time, use literal translation procedure or even transliteration procedure to overcome these difficulties.
 - 3- Lack of reading historical and sacred books.
 - 4- The translator of the Holy Quran, most of them, are unexperienced in the field of translating sacred books.
 - 5- A lot of mistakes are made by the translators because they misunderstood the source text.
 - 6- Obviously, there are certain procedures that were frequently used by the translators, when they translated the Quranic-specific phrases/words into English, and they were: literal translation, addition, definition, borrowing, lexical creation and addition procedures.
 - 7- The translators have to work as a trans-cultural mediator between the two cultures behind the two languages to widen the horizon of religious translations.
 - 8- The new cultural studies and hypothesis have broadened the horizons of religious translations
 - 9- Culture is part of translation.
 - 10- The translators have to go through or review the previous translation of the Quranic scripture to solve the problem that they might face in their process of their translation.
- Finally, It is a time for theorists of translation and translators to adopt a new techniques, an Islamic English procedures when translating the Quran.

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