

**SUDAN UNIVERSITY OF SCIENCE AND TECHNOLOGY  
COLLEGE OF GRADUATE STUDIES**

**WRONG LEXICAL CHOICE IN ENGLISH  
TRANSLATIONS OF THE HOLY QUR'AN  
IN RELATION TO FRAME SEMANTICS**

**الإختيار الخطأ لألفاظ القرآن فى ترجمات القرآن الكريم الى الإنجليزية وعلاقتها بنظرية  
القاعدة الدلالية**

**A Thesis submitted for the Degree of PhD. in English  
Language**

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**March 2010**

## **DEDICATION**

**To:**

**MY BELOVED PARENTS**

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# Transliteration of Arabic Words System

## نظام كتابة حروف الكلمات العربية بالحروف اللاتينية

### Consonants الصوامت

d/d=dad=ض

t/t=Ṭā=ط

z=Zā=ظ

c=cAyn=ع

gh=Ghayn=غ

F=Fa=ف

q=Qāf=ق

k=Kāf=ك

l=Lām=ل

m=mīm=م

n=nūn

h=Ha=ه

w=Wāw=و

y=Ya=ي

?=Hamza=

a=Alif=أ

b=Ba=ب

t=Ta=ت

th=Tha=ث

j=Jīm=ج

h/h=Ha=ح

kh=Kha=خ

d=Da=د

dh=Dhāl=ذ

r=Ra=ر

z=Zāy=ز

s=sīn=س

sh=shīn=ش

s/ṣ=Ṣād=ص

### Vowels الصوائت

#### Long Vowels ب- الصوائت الطويلة

=ā=bā=با

=ī=bī=بي

=ū=bū=بو

#### Short Vowels أ- الصوائت القصيرة

=a=fathah فتحة

=i=kasra كسرة

=u=dammah ضمة

## ACKNOWLEDGEMENTS

All thanks are due to Allah for giving me the patience, guidance and endurance during the writing of this thesis. I evoke Allah that this work be beneficial to humanity so that I get credit from Him whenever it is used.

I am greatly indebted to my brilliant supervisors, Prof. Mohammed AlBusairi, my main supervisor, for his scholarly criticism, his encouragement and excellent advice, valuable comments which were so useful and so inspiring to me during the progress of this thesis. I could not have wished for a better supervision.

Thanks and gratitude are due to my British supervisors. Very special gratitude is extended to Prof. Anna Sweisicka, my supervisor in the early stages of my PhD research for her help and kindness, Dr. Willem Hollmann who patiently corrected my errors and lapses. Without his co-operation I would not have been able to fulfill this study. Also special thanks are due to Dr. Salah Eldouma my co-supervisor for his support.

I would like to thank my family, I can not find words good and strong enough to express my feeling towards the dearest people who lived and counted all those long years of my study by second. Those are my parents. I do not think that I will be able to pay them back even a minute portion of what they provided to me.

Thanks are extended to all my friends in the Sudan and in the UK, my colleagues at the Department of Linguistics and English language at Lancaster University for agreeing to test my research instruments. I also acknowledge my indebtedness to my friend Husam Mansour for continuous support and help in printing out this work.

I wish to express my thanks and gratitude to the Universities of Lancaster and Gedarif for their various types of help.

## **ABSTRACT**

This study is an attempt to investigate the problems resulting from the lexical choice in the translation of the Holy Qur'an and emphasizes the importance of the theory of "Frame Semantics" in the translation process. It has been conducted with the aim of measuring the difference in conception between the Arabic and English language.

In order to find out this difference six words have been chosen from the Qur'an besides how the different English frames can affect the translation of the holy Qur'an .In addition the strategies used by the translators to avoid such effect, besides, the most effective factor in the translation of the Qur'an: the linguistic background or the cultural knowledge.

Four hypotheses were formed. They dealt with the difference in frame knowledge (conception) between Arabic and English; the different English frames lead to problems in the translation of the Holy Qur'an, the strategies used by the translators to solve these problems and the factors contribute more to translators' ability to translate the Qur'an: linguistic background/cultural knowledge.

Three questionnaires were used to collect the data required; two for Arab participants while the other was for British participants .The results of the analysis confirmed that there were some differences in conception in Arabic

and English language. The differences are oppositeness, generality and complementarity. It disconfirmed that the different English frames lead to problems in the translation process of the holy Qur'an. The investigation revealed that some strategies were used by the translators to avoid such problems. In addition to that, the analysis of the data showed that the linguistic background contributed more to the translators' ability than the cultural knowledge. The five translations were rank ordered. The first rank (completely appropriate) was assigned to Yusuf Ali's translation, second position was occupied by Pickthall's translation. Qaribullah and Sale were assigned the third position while Shakir's translation was at the least of the five translations. The study came up with some recommendations.

The most important recommendations were that the translator should focus on the linguistic background more than on the cultural knowledge. They should be aware of the difference in conception between the Arabic and English languages. The translator should use 'Frame Semantics' theory for better translation. In addition to that the translation of Yusuf Ali and Pickthall were good and should be propagated all over the world.



## المستخلص

أجريت هذه الدراسة بغرض محاولة للبحث فى المشاكل التى تحدث نتيجة إختيار المفردة المعينة فى ترجمة القرآن الكريم والتأكيد على أهمية نظرية القاعدة الدلالية ( Frame Semantics ) فى عملية الترجمة . بنيت هذه الدراسة على أربعة فروض : (١) هو وجود فروق فى المفاهيم بين اللغتين العربية والإنجليزية و(٢) أن تعدد المفردة الإنجليزية تتسبب فى بعض مشاكل الترجمة (٣) أن هناك بعض الإستراتيجيات المستخدمة من قبل المترجمين لتفادى هذه المشكلات و(٤) أن العامل اللغوى أو الخلفية الثقافية ذات أثر كبير فى عملية ترجمة القرآن الكريم.

الأداة التى أستخدمت فى هذا البحث هى الإستبانة. صممت ثلاث إستبانات الأولى و الثانية لمتحدثى اللغة الانجليزية من العرب المسلمين بالإضافة لإستبانة إرتباط الكلمات لنفس الفئة وأخيرا إستبانة إرتباط الكلمات بالنسبة لمتحدثى اللغة الانجليزية .

نتائج التحليل لهذه الدراسة أثبتت وجود فوارق فى المفاهيم بين اللغتين العربية والإنجليزية هى الفرق العكسى والعمومى والتكميلى بينما أشارت الدراسة إلى بعض الإستراتيجيات المستخدمة من قبل المترجمين لتفادى بعض الصعوبات فى عملية الترجمة مثل إستخدام أكثر من كلمة انجليزية لتوضيح مفردة عربية واحدة هذا وأن العامل اللغوى أشد تأثيرا على عملية الترجمة من الخلفية الثقافية .

ومن أهم النتائج لهذه الدراسة ترتيب الترجمات التى أستخدمت فى الدراسة من حيث أحسنها وقد كان الترتيب كالاتى ترجمة عبدالله يوسف على حصلت على المرتبة الأولى وكان الترتيب الثانى من نصيب البريطانى المسلم بكتول بينما تشارك المرتبة الثالثة كلا من الشيخ حسن قريب الله والبريطانى

المسيحي جورج سيل وحل في المرتبة الأخيرة محمد حبيب شاكر. خرجت هذه الدراسة ببعض التوصيات أهمها يجب على المترجم الإهتمام بالخلفية اللغوية أكثر من إهتمامه بالمعرفة الثقافية كما يجب أن يكون واعيا لإختلاف المفاهيم بين اللغتين العربية والإنجليزية. يجب على المترجم ان يستخدم نظرية القاعدة الدلالية (Frame Semantics) في الترجمة لترجمة أفضل و أن ترجمتى يوسف على وبكتول ترجمات جيدة يجب ان تنتشر عالميا.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background**

The need of the translation and interpretation of the Qur'an is not a recent need .it started since the prophet's days as his companion used to ask him about the meanings of the words. The need for interpretation and translation of the Holy Qur'an was the natural result of the widespread of Islam all over the world.

The Qur'an has not been interpreted only in Arabic but in many other languages such as Urdu, Persian, French and English. The translation of the Qur'an into English in particular, is regarded as the most important since English has become the international language of communication and science.

Some Arabic words had already existed as general words. However, after the revelation of the Qur'an, they acquired terminological meanings. For example the word '*salat*', before Islam its general meaning was '*invocation*', after Islam it acquired the terminological meaning of the ritual worship that is performed five times a day.

Classical Arabic vocabulary is comprehensive and rich in meaning therefore it is difficult to translate into English language word by word or use the same words in all contexts in which the English word is used. For example the word '*sabr*' in the Holy Qur'an can be difficult to translate literally translation or even to give the same meaning for it in all contexts. That is, the Qur'an vocabulary is very rich and it uses special words to express certain things and ideas. Words like these have general words as equivalents in English. For example, the words '*Rahman*' and '*Rahim*' (*most merciful*), the English equivalent is '*mercy*' which is a general word that limits the idea of God's mercy (Ali 1934).

Furthermore, some Arabic words in the Qur'an acquired other meanings rather than the ones understood by the companions during the prophet's days. This change in meaning is a natural language property process that

happens to all living languages. Moreover, the development of Arabic language had been referred to by the early commentators.

It has always been observed that the translation from Arabic into English and vice versa contains many errors. A closer look at these translations reveals that the source of most errors is due to wrong lexical choice.

One of the most important translations from Arabic to English is the translation of the Holy Qur'an. Its importance comes from the fact that the Qur'an is the source of Islam that spread out all over the world. The need for understanding the Qur'an and Islam nowadays resulted mainly from the conflict between Islam and Christianity. Although, both Islam and Christianity has their origin in Judaism in which the 'God' is the 'Creator' and have got the same teachings and rules (Fisher, 2005).

There are two views about the translation of the Qur'an. The first says that the Qur'an is untranslatable while the second says that translation should not be literal translation of each verse. Instead, it should give the meaning of the message or concept intended by the verse.

## **1.2 Purpose of the study**

The present thesis is an attempt to investigate some lexical problems that have come up due to wrong lexical choice in the translations of the Qur'an with special reference to frame semantics as a way to achieve better translation. The study tries to discover the differences between the two languages frames knowledge and whether these different frames cause problems in the translation of the holy Qur'an. In addition the study attempts to point out the strategies that are used by translators to avoid such problems and which of the linguistic background or the cultural knowledge factor has greater influence on translation of the holy Qur'an.

## **1.3 Objectives of the Study**

This study attempts to look at the translation of original Arabic text of the Holy Qur'an into English and investigate the lexical choice through working out on certain words chosen from the Qur'anic verses and then introduce the 'Frame Semantics' theory as a way for a better translation.

The study tries to discover if there are differences in frame knowledge between Arabic and English through investigating the selected words. The

study also attempts to find out whether these English frames can cause a problem in the translation of the Qur'an.

## 1.4 Study Questions

The study attempts to answer the following questions:

1-what are the differences in conception (frame knowledge) between English and Arabic associated with certain lexical words? For example, *Alkreem* in (Al-Qur'an Alkreem) =*Holy, Glorious, Noble and Sublime* .*Alrahman* = the *Merciful, the Compassionate, the Graciousness*. *Ummah* =*Nation, Group of people, period of time, Example*. *Fitna* =*Test, Trial, oppression, Tumult..* *Aya (h)* = *Sign, proof, evidence*.

2-Do the different English frames lead to problems in the translation of the Qur'an?

3-What strategies (if any) do the translators use to overcome these problems?

4-What factor contributes more to the ability to translate: linguistic background or cultural knowledge?

## **1.5 Hypotheses**

The differences in conception (frames knowledge) between the two languages (Arabic and English) can affect the translation process of the Qur'an. Arabic speakers like English speakers have got their own frame knowledge which is governed by many factors such as linguistic and social factors. The difference between the two frames means that the possibility of effective translation is difficult and accordingly the readers' understanding can be affected and vice versa as the similarities of the frames can lead to a good translation and therefore more understanding between the two communities.

### **Hypothesis 1**

1-There are differences in conceptions (frame knowledge) between Arabic and English languages.

Sometimes single lexical items in English vocabulary may have many meanings that can be used according to the context and this will be a hard task for the translator to get the suitable choice as each meaning can be used in different context in Arabic describing a particular lexical which may lead



to some problems in getting the meaning through the translation process specially the translation of the holy Qur'an.

### **Hypothesis 2**

2-The different English frames lead to problems in the translation of the holy Qur'an.

Due to the different English frames the translators or the interpreters from Arabic to English or vice versa can find a variety of choices to one lexical item that she/he intends to translate. This can make him/her choose the wrong lexical choice which may affect the quality of the translation .Then the best way is to adopt some strategies to avoid the wrong choice.

### **Hypothesis 3**

3-There are some strategies that the translator uses to overcome these problems.

Choosing a suitable lexical item in the translation process depends on a lot of factors such as linguistic background, social factors, cultural knowledge

and so on, can help the translators to choose a suitable lexical. From this idea comes the fourth hypothesis of this study:

#### **Hypothesis 4**

4-There are factors that contribute more to the translators' ability (linguistic background /cultural knowledge).

### **1.6 Significance of the Study**

The Qur'an is the source of Islam. There is a need for translating the Qur'an as the number of non-Arabic Muslim speakers is increasing all over the world. They need to know their religion, its teachings, instructions and precepts. Thus, the importance of translating the holy Qur'an into other languages has become of a paramount importance especially since the widespread of Islam all over the world. The need for a good translation has always been felt. A great benefit will go to all the communities of different faith as it gives them the chance to understand the Qur'an as a source of the religion of Islam and it is a step towards a better understanding between Muslims and non-Muslims.

## CHAPTER TWO

### THEORETICAL FRAMEWORK

This chapter deals with the theoretical background of this study. It discusses and sheds light on issues such as field semantics and translation. It also explains sense relations. Besides, it attempts to have a look at collocation as an important part in discovering the meaning of words. Furthermore, frame semantics as a theory of linguistic meaning is explained with reference to two key studies.

#### 2. 1. Semantics Fields and Translation

The fields are called “*semantic fields*” such as the field of ‘*Speech*’ and all the words under it called ‘*lexical set*’ for example ‘*verbs of speech*’ such as ‘*speak*’ and ‘*say*’ and more specifically ‘*murmur*’ and ‘*whisper*’. The majority of the languages have equivalents for the general meaning of words such as ‘*speak*’ and ‘*say*’ meanwhile it becomes more difficult in specific ones (Baker, 1992:18). Semantic fields help the translator to understand the value of the word in the language system and to expand the tactic he /she

uses to deal with non-equivalence. Beside, it gives the translator the awareness of similarity and differences between the source and target language. Baker (1992:20) defines non-equivalence at word level as “the target language has no direct equivalent for a word which occurs in the source text”. Many factors influence non-equivalence, the language nature beside the context and the purpose of the translation. For instance, what is called the culture-specific concepts. These concepts can be totally different in the source and target culture, e.g. the word ‘*privacy*’ in English which cannot be understood in many different other cultures (Baker, 1992). Another example is given by AlBusairi (2000) like the word ‘*subhiya*’ or ‘*shaila*’ which stand for certain Sudanese marriage concepts.

Moreover, sometimes a concept in the SL can be understood in the TL but it is not lexicalized. For instance, the word ‘*standard*’ is an adjective which can be understood in Arabic, but it has no equivalent in Arabic (Baker, 1992:21). The lack of specific terms can be another non-equivalence problem for example, the field ‘*house*’ in English has got a lot of words under it like ‘*cottage*’, ‘*croft*’, ‘*lodge*’... which do not have exact equivalents in many other languages (Baker, 1992:23). Another important part of this area of semantics is the relation between the lexis themselves that what is called ‘Sense Relations’.

## 2.2 Sense Relations

Lexical semantic relations or sense relations show the relationship between words and their meanings. According to the meaning we can differentiate between two distinctions. The first is the 'reference' which shows the external meaning of a word (what the word refers to in the physical world), while the other is the 'sense' that indicates the internal meaning of a word (its content). Sense relations can indicate many kinds of relations such as 'sameness' and 'oppositeness'.

Lexical relations can be discussed from a paradigmatic and syntagmatic point of view, which deal with meaning in different directions. These relations are being used to describe words or collocations; the mutual expectancy of words, or the ability of a word to predict the likelihood of another word occurring. These relations are relevant to each other. They overlap with each other in terms of the relationship between the meaning of a word in the physical world and the experience of the way it can co-occur with other words. For instance, '*red door*' and '*green door*' have a paradigmatic relation with each other while 'red' and 'green' have a syntagmatic relation with the word '*door*'. Moreover, co-occurrence of

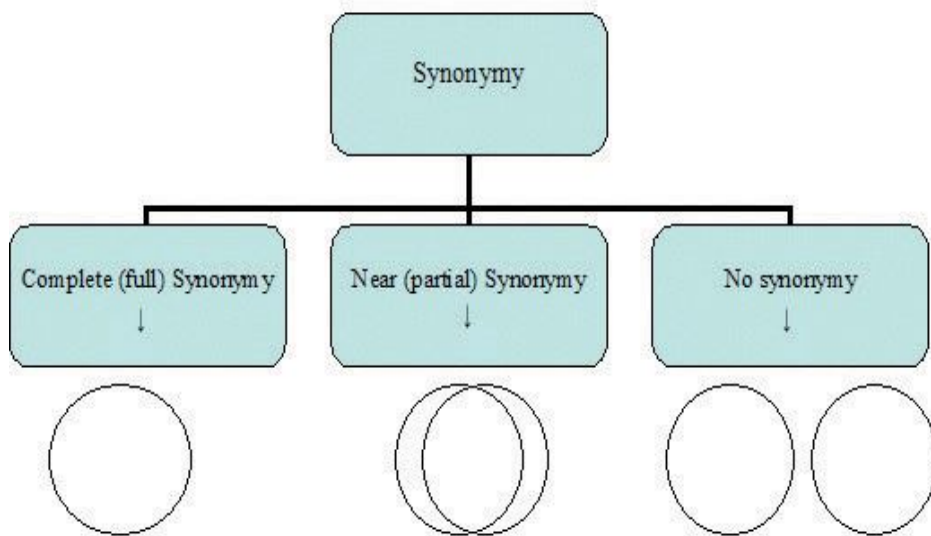
words, i.e. collocational information is very important in order to know how to choose a word which largely depends on words that accompany it. For example, the words ‘bite’ and ‘teeth,’ ‘bark’ and ‘dog’ fall into this category. Firth (1951:124) states that “You shall know a word by the company it keeps”. In other words, choosing an appropriate word depends on its meaning as defined by the words that typically accompany it. According to Firth ‘lick’ collocates with ‘tongue’ and ‘blond’ with ‘hair.’ Benson (1990) defines collocation as “arbitrary and recurrent word combinations”.

According to Cruse (1986:86) sense relations can be dealt with in two points: “Sense relation are of two fundamental types: paradigmatic and syntagmatic” paradigmatic (which is the important dimension for this study), syntagmatic. Paradigmatic relations are defined by De Saussure (cited in Palmer (1981) as those holding between a linguistic unit and another similar unit, which can replace it. The unit that has a bond with the company unit is the syntagmatic relation (red and green as colours have got a syntagmatic relation). Collocation is essential and is related to paradigmatic relations. Furthermore, Saussure explains that paradigmatic relations can be distinguished into four relations as follows: synonymy, antonymy,

hyponymy and homonymy and polysemy (cited in Lipka 1990). There can be a semantic relation between all the lexical units in synonymy, antonymy and hyponymy. In other words, in the case of homonymy there is no relation between the units (content). However, polysemy has paradigmatic relations between its units (lexical items).

**Synonymy** is sameness of meaning. That words can be used interchangeably if they have the same features. So, we can distinguish between two types of synonyms. Near-synonyms which are not identical, for example 'mist' and 'fog'. Another type is an absolute synonym that can be recognized under three conditions: identical meaning which is totally equal and can be used interchangeably, synonymous in all contexts and semantically equivalent which has a similar meaning. Hatch and Brown (1995:19) define synonyms as "words that share meaning. If all the features are the same, the words should be interchangeable". One example they give is '*cloth collector*' which is a filter from fabric and '*filter bag*'. Lyons (1979:148) states that: "It is generally recognized that complete synonymy of lexemes is relatively rare in natural language". This may be due to the style, situation, emotion and region. Accordingly, the way and the position decide if the synonyms are going to be used interchangeably. For instance, the word 'broad' and 'wide',

we can say 'wide yard' but we can not say 'broad yard' at the same time we can say 'broad shoulders'. This indicates that 'wide' collocates with 'yard' and 'broad' with 'shoulders' and not vice versa.



### Classification of Synonymy

Shyiab (2007)

Figure 1



Antonymy is the oppositeness of meaning for example, hot and cold. They are positive and negative consecutively which both refer to a temperature dimension. They differ in meaning according to having or lacking units of heat. Antonymy can describe adjectives like single/married. It may indicate nouns as husband/wife .Moreover, there are typical antonyms which can refer to verbs/adverbs as follows: love/hate, take/give, much/little, commonly/ uncommonly. The most important types of antonyms are the gradable kind. Gradable antonyms consisted of two categories: explicitly and implicitly .The former accept the comparative and the superlative form respectively ‘er’ and ‘est’ while the latter can accept ‘er’ or ‘more’.

Hyponymy describes the more specific or subordinate relation (inclusion) between words, for example ‘rose’: ‘flower’, ‘honesty’: ‘virtue’. McCarthy (1990:19) defines hyponymy as “the relationship of inclusion that organizes words into taxonomies”. For example:

1-There are cows in the farm.

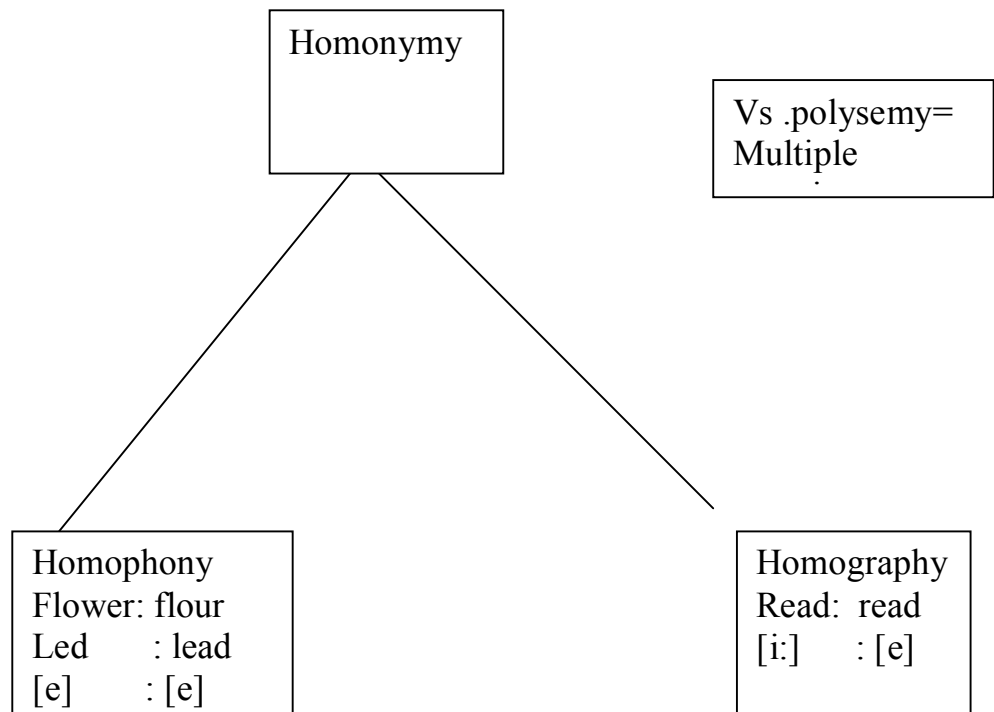
2-There are animals in the farm.

‘Cow’ in one refers to a kind of animal which represent a specific term while it is general in two. Thus, both *animal* and *cow* are nodes in the animal taxonomy, with an inclusion relation between the former and the latter.

Lyons (1977:291) explains that the difference between the term hyponymy and the term inclusion is that while the former is used in semantics the latter is often used in logic.

Homonymy and polysemy are also parts of paradigmatic relations. If we look at the lexical items homonymy and polysemy we cannot draw a clear cut line between the two as homonymy happens when one phonological word has two or more senses which are very different .But polysemy happens when the senses are related to one phonological word. Lakoff (1987:13) defines polysemy as arising from “the fact that there are systematic relationships between cognitive models and between elements of the same models.” The same word is often used for elements that stand in such cognitive relations to one another.

Lipka (1990) distinguishes between polysemy and homonymy in three ways: firstly by using etymology, secondly, via formal identity and thirdly via close semantic relatedness. The diagram below illustrates the distinction between homophony and homography.



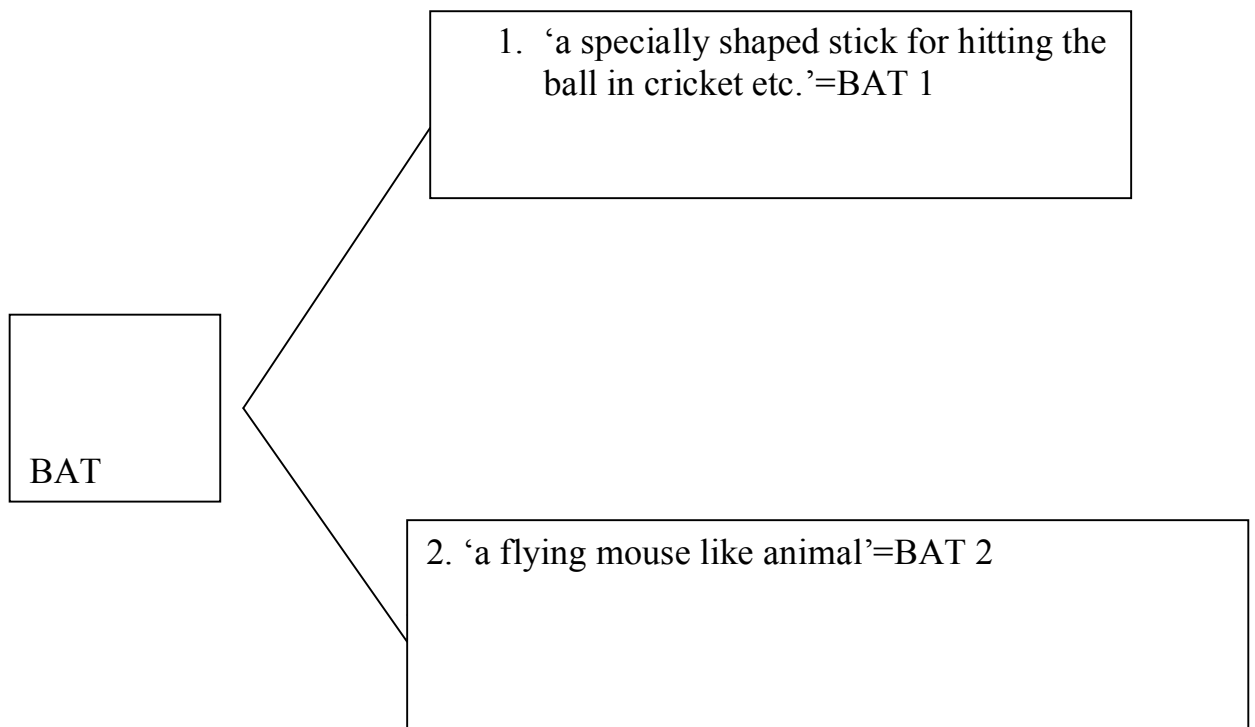
### **A distinction between homophony and homography**

**Lipka (1990: 137)**

**Figure 2**

It is noticeable in the diagram that homonymy is separated into two units; homophony (partial homonymy) and homography (complete homonymy). Homophony is when the lexeme has got the same pronunciation but different spelling and meaning, such as, flower/flour and night/ knight. Meanwhile,

homography (identical to complete homonymy) refers to words that have the same pronunciation and spelling but different meaning. For example, read (the present tense of the verb read) and read (the past tense of the verb read) and bank (financial institution) and bank (the edge of the river). In addition, the diagram shows the difference between homonymy and polysemy as it describes polysemy as “multiple meanings”



### **Identical Homonymy**

**Lipka (1990: 137)**

**Figure 3**

The above diagram in figure (5) shows an example of identical homonymy (homography). The example given is “bat.” This has the same spelling and pronunciation but it has a completely different meaning.

As mentioned above it is difficult to distinguish between the meanings of the words which lead to questions such as to how many meanings a word can get, what are the relations between those meanings and do all the words have had multiple meanings (Cruse2000).

To further differentiate between polysemy and homonymy is very difficult and some of these difficulties result from the extension of the primary meaning of words brought about by the language users by using metaphor. Finegan (1999:199) defines metaphor as “an extension of a word beyond its primary meaning to describe referents that bear similarities to the word’s primary referent”. For instance, the word ‘eye’ can mean the hole of the needle, potato bud and centre of storm. The common factors of all these meanings are: roundish shape and central role or position. Another definition given by Lakoff (2000) is as follows: “Metaphors are not merely decorative features of certain style, but are essential components of human cognition”, which emphasizes that metaphor is a necessary part of the language use and users for their understanding and is not a decoration. According to the Oxford Learners Dictionary metaphor is “the use of a word or phrase to mean something different from the literal meaning”, that is to say the figurative use of the words. The word metaphor was derived from a Greek

word which means ‘transfer’ and it is characterized as a figurative usage of language. For instance, Lakoff and Johnson (1980:44-45) shows metaphors of love as love is a journey accordingly love can be a car trip, train trip or sea voyage in the following examples:

1-This relationship is a dead-end street.

2-We’re just spinning our wheels.

3-We’ve gone off the tracks.

4-Our marriage is on the rocks.

5-Their relationship is foundering.

From the above examples, it is clear that the words are used in a figurative way and all of them are not literal meanings but metaphoric ones. Whenever the language users use the language they can create new metaphors. These new metaphors can be used separately such as *booking* a flight, seeing the *point* and studying a foreign *tongue*.

The discussion above shows that lexical semantics mainly covers discovering relationships between the words of the language as the semantic relationships are part of the meaning of the word. It is clear that the majority of different lexical meanings (of polysemous words) cannot fit in each

context and if it doesn't fit, it will lead to lexical ambiguity. It has been regarded as the most problematic area in translation due to polysemy.

Collocation is another way to show the meaning of the words clearly. Taylor (1990:12) suggests that “the relationship between words can be shown by knowing the syntactic behavior associated with the word and also knowing the network of association that word and other words in the language have”. For instance, we say white shirt but not white milk in spite of that the colour of the milk is white. That is to say collocation is not only a matter of association. Again, sometimes; it is not easy to predict the meaning of the associated word, like, ‘rancid’ and ‘sour’. ‘*sour*’ always collocates with *milk* while ‘*rancid*’ collocates only with bacon and butter. That is to say, the butter is rancid not sour and the milk is sour not rancid. Thus rancid and sour do not collocate with the same words in these examples and it becomes difficult to predict their meaning from the meaning of butter and milk (Palmer 1977).

Allerton (1984) explains another type of collocation which is collocation of prepositions associated with time. For instance, ‘at five o’clock’, ‘on Friday’ and we cannot justify why we say “at five o’clock’ but ‘on Friday’. Another



area of collocation is concordances that resemble collocation when analyzing corpora in the computer programme. Concordance stand for the words that regularly collocate with other words to give a certain semantic set (Stubbs, 1995).

All the above are working together for giving the words their proper meanings. Knowing the proper meaning of the words in specific, the meaning of the sentence and the whole message in general help in communication and consequently in translation. It is easier for the translator to convey the meaning of the texts. Getting an appropriate meaning of words need to have a good and well constructed theory of linguistics. The one that I have in mind is '*Frame Semantics*'. Frame Semantics is a linguistic theory which seems to be the right solution for the majority of translation problems.

### **2.3. Frame Semantics**

'Frame Semantics' is a scientific attempt to understand and get the meaning of a word through investigating its relation to the frame that it belongs to (Cheong, 2000). Fillmore (1977a) describes 'Frame Semantics' by suggesting that "meanings are relativized to scenes". According to Fillmore

(1985:231) understanding frame semantics needs understanding the “relationship between linguistic context and the interpreters’ full understanding of the texts in their context”. This can be explained by using the following example from Fillmore (1977c):

Example:

Mark and Mike are identical twins. They are in the hospital; each one is sitting in his bed inside his room in the same position. A nurse walks beside Mark’s room, she says, “I see that Mark is able to sit up now .While she says “I see that Mike is able to sit down now”, when she comes across Mike’s room. Thus the nurse’s remarks can be interpreted according to the hospital scenes and frames by relativizing the meaning of her comments to the relevant scenes (see 1.2.4).In other words, the translator can not translate effectively unless he understands the word, its meaning, and the frame which it belongs to. For this reason frame semantics can be suitable for improving translation (Cheong, 2000).

Fillmore explains more, how we can make use of frame semantics in interpreting using incoming linguistic information:

Interpretive frame can be introduced into the process of understanding a text through invocation by the interpreter or through evocation by the text. A frame is invoked when the interpreter, trying to make sense of the text segment, is able to assign it an interpretation by situating its content in a pattern that is known independently of the text. A frame is evoked by the text if some linguistic form or pattern is conventionally associated with the frame in question.

(Fillmore, 1985:232)

Thus, the meaning of the frame can be called upon by the interpreter or some meaning brought into mind by the text to know its meaning and understand it according to the associated pattern. Bateson (1972) was the first one who brought in frame semantics, and it had been widened by Goffmann (1974), while Fillmore (1976) built it up and expanded it further. He formulated a relation between conceptual frames and linguistic description. Frame semantics shows the relation and contact between cognitive procedures and the language. Getting a meaning of a word can be easily done if the words are related to their background frame (Cheong, 2000). However, two sub-categories of frames are categorized by Fillmore (1965:231-233). He describes them as, “some frames are undoubtedly innate in the sense that they appear naturally and unavoidably in the cognitive development of every human, others are learned through experience or training (e.g., knowledge of artifacts and social institution).”

### 2.3.1 Sub-Division of Frames

Innate Frames is the language-universal frames in which the sender (native speaker) knows his/her language universal frames inherently, so it is not a problematic area for the translator (Cheong, 2000). Learned Frames is the language-specific frames that are acquired by the speaker either for training or learning, according to different communities and these cause problems for the translator. Fillmore (1985:238) states that, “There are linguistic forms and categories whose selection reflects an assumed vantage point or perspective”. For instance, “*He moved to California as a teenager and never came back east until he had reached retirement age*”.

The example shows that the subject’s origin is the east of US due to the deictic information given by the verb “come”. On the other hand, it is known historically that the eastern part of US is regarded as the home base of the Americans. Accordingly, the verb “*come*” is giving no deictic expression (Cheong, 2000). Thus, the translator should be aware of such information. Likewise, the translator in translating such a text has to take into consideration the socio-historical frames which ruled certain communities.

Marmalade is very essential for the daily English life; consequently it is identified (it is used in the tea parties). Lewis Carroll used it in his famous novel “Alice in Wonderland”, Alice falls in the rabbit hole which is a jar of marmalade .But this created a problem when the novel was translated into Spanish; marmalade is not a part of the Spanish daily life as it was for the English. So, any word in Spanish cannot give the same meaning which resulted due to a gap in the frames between English and Spanish in terms of cultures and due to the different speech community of each (Fillmore 1985). Again the responsibility of the translation is to overcome this gap and find a way to link and solve such obstacles.

There are three studies, to the best of my knowledge that discuss directly the relation between translation and frame semantics as a matter of involvement. The first one is “The implications of Frame Semantics for Translation” by Cheong (2000).This study tries to spot and evaluate the advantages when applying frame semantics to the actual translation process. The study uses frame gaps as instantiations of different conceptualization approaches beside different metaphoric conceptualizations both of different speech community to achieve the goal of the study. In more details, the paper gives a definition of the frame beside, how the speaker can make use of the frame in

understanding, what is the thing around him in which this understanding needs to relate the word straight to its background frame. The paper gives brief notes on the sub-division of the frames (see 2.4.1), and illustrate them using the comparison between two versions of single text. Cultural frames have been discussed on the base of Louise Carroll's novel 'Alice in Wonderland'(see 2.4.1).Another area which has got a great attention in this paper is metaphor which is at the same time considered as the greatest challenge that the translator face. It is shown that metaphor is a mechanism in which conceptualization is the way for the speech community to see things. Fillmore (1985:231) believes that in frame semantics "linguistically encoded categories presuppose particular structured understanding of cultural institutions, beliefs about the world, shared experiences, standard or familiar ways of doing things, and ways of seeing things". Thus frame semantics can be useful in interpreting metaphor expression and consequently can bridge the gap in the translation process.

On the other hand Lakoff (1993:203) thinks that metaphor is "the way we conceptualize one mental domain in terms of another". Accordingly, metaphor as linguistically encoded categories in which can be accessed successfully with frame semantics.In the metaphor of life and birth the

expression “*holding a newborn high in the air*” can be understood well by the English but if it is translated literally from English into Korean it will be very difficult to understand. Because Koreans celebrate the newborn by putting red hot poppers and charcoal in the doorway for male newborn and charcoal only for the female. The red poppers and the charcoal indicate power and dismiss the bad luck and diseases beside that the newborn are hid from the eyes for three weeks after the birth (Cheong, 2000). Thus, there is a gap between these two different forms of metaphor in concept of celebrating the newborn life. It is essential for the translator to bridge this gap and frame semantic will fulfill this aim. The implications of the study are as follows: first dynamic equivalence cannot be matched as word-for word equivalents. The meaning of specific expressions has to be understood among larger frames or contexts that it belongs to. It is important to recognize the equivalent frame in the target language that signifies the same receptive frame in the corresponding equivalent frame of the source language in order to express the same message (Ibid).

The second study is “Applying Frame Semantics to translation: A practical Example” by Lopez (2002). This study intends to show the impact of frame semantic theory on the translation cultural elements. The study uses

typology of frames for their examples and analysis which is later applied on extracted examples from David Lodge's novel "Small World". The study aims at applying frame semantics to the translation of cultural elements in narrative texts. The study discusses the model of the translation unit which stands here for the cultural elements and functional equivalence which are related in this study to '*frame and function*'. '*frame and function*' is defined by Shuttleworth and Cowie (1997:64) as "a term used to refer to the type of equivalence reflected in a TT which seeks to adapt the function of the original to suit the specific context in and for which it was produced". That is to say the context which represents the given text includes all the information to make the message understandable. The last basic concept is the translator's role which is defined by Neubert and Shreve (1992:65) as "The translator must be aware of framing differences and understand how linguistics and textual process attach to frame-based knowledge. Translation ideally, should be the kind of texts that L<sub>1</sub> senders would have formulated for L<sub>2</sub> audiences themselves".

The method used in this study is the corpus analysis based on David Lodge's novel *Small World* which was published in English many times since 1985. In 1989 this study used the Spanish translation. The procedure that has



been followed in this study is to compare the ST and TT. The '*cognitive profile*' of the ST cultural element was compared to the translation of a cultural element. This helped in forming the standard that determined the adequacy of the TT element. The translation problems have been illustrated in relation to five types of frames, visual frames, situational frames, text type frames, social frames and generic frames .This study has made several contributions. First, applying frame semantics to translation which can provide a general unified approach .For instance, different linguistics phenomena in social frame like: accent, colloquial, idioms .In the same time using frame semantics in translation helps the translator as an instrument that systemizes the problem in an explicit way. Frame semantics cannot be the solution to all the problems of the translation. However, frame semantics can help in the training of the translators as well as the students of translation by helping them in distinguishing between the text, linguistics, expressions, and concepts, scenes that exist in the mind of the reader or the translator. Moreover, one of the important results of this study is that frame semantics can connect lexical and semantic information and world knowledge through proposing an approach that the relationship between language, mind and culture support the linguistics analysis by using frames.

The third study is “The Essence of Translation, Fillmore’s Frames and Scenes and the Communicative Quality of Polish-English Menu Translation” by Whyatt (2006). This study has got three assumptions, firstly, translation is an intercultural as well as interlingual transfer and language is an integrated part with culture as it is not an isolated phenomenon. Secondly, translation is a purposeful goal oriented activity, which bridges the gap between two different languages and realities. Thirdly, translation is problem solving and a decision making process. Thus, the translator should be a bilingual and bicultural to be able to take the decision throughout the translation process.

This study is based on these stages, error analysis and communicative quality assessment. The English translation of the Polish food menus in Poznan are being collected as the data for the study. Error analysis has been conducted and errors are divided into five categories:

1-Spelling/typing errors such as *sparking wine, freid eggs, derr fillet with mushrooms, rise salad, chesse*.

2-Grammar mistakes such as trout grill, the duck thighs with the apples, fresh oranges juice.

3-Lexical errors such as sour cucumber, sorrel soup, vital cocktail.

4-Omissions such as: 2 grilled trout (for '2 pstragi z frytkami), which is dropped the chips. Salamon (for 'losos wedzony') without the information that it is smoked

5-Content errors such as: Fried duck with apples, noodles, vegetable (for 'kaczka pieczona z jablkiemy, pyzy, kapusta, jablka') the duck is roasted not fried and 'pyzy' is the traditional Poznan dish which is not noodles.

A test of 48 items collected from the menu given to native English speakers to assess the communicative quality of the translated menu. The results show that the lexical errors made confusion for the native speaker. 70% of the menus got content errors, 50% got omission errors and the spelling errors influenced the communicative quality of the translation while 78% of the respondents are opposite.

There are two different languages with different cultures and different people. Thus Fillmore's frames indicate a frame that has divergence scenes that fail their communication. This can be clear in Hong (1998:88) when he describes that, "translators- like any other communicators- can not guarantee understanding. All translators can do is procedure comprehensive text".

To sum up, Frame semantics gives a coherent view of language and human cognition at the theoretical level. Meanwhile, frames systematize, organize, and integrate cultural with linguistic information (Baker 1992).

In conclusion, Frame Semantics can help in bridging the gap between two frames that are created by different languages' frames and help towards producing adequate translations. Moreover, getting an equivalent in the word-level means it is necessary to understand each expression first in both the source and the target language in relation to which they belong to. Furthermore, choosing a suitable expression gives the same word level and meaning as in the source language and at the same time achieving the aim of the translation as well as effective communication (Ibid).

## **2.4 Chapter Summary**

In this chapter the researcher discussed the theoretical background in the field semantics and sense relations. Collocation plays a role in the discussion and how it is essential for getting the meaning of words. Moreover, the chapter has investigated frame semantic theory as a tool in finding good and proper equivalents of the meanings of words and expressions. Getting

appropriate alternatives of the meaning of the words can facilitate and achieve good translation and communication. Thus, we will continue the same discussion in the next chapter.

## **CHAPTER THREE**

### **LITERATURE REVIEW**

This chapter reviews the previous studies conducted in the same area of investigation of this study. It presents some historical background of the translation of the Qur'an with special reference to the translation of the Qur'an into the English language. The chapter also discusses some differences in Arabic English translation.

#### **3.1. Background**

Translation is the process of finding equivalents for the (henceforth SL) words in the (henceforth TL). This equivalence should have the same 'effect' on the TL reader that the text has on the reader in the (SL). This effect depends largely on the text type and the closeness or remoteness of the (SL) to, or from the (culture of the) (TL). This being the case, failure to find equivalent words or expressions between (SL) and (TL) may cause problems of translation as the words and their meanings are the most important component in translation (Baker1992). Bolinger (1966:130) gives a

definition of the translation as “The rendition of a text from one language to another”. The word ‘Rendition’ here indicates the importance of knowing the word meaning as we cannot make this rendition without being aware of the meaning of the text in the two languages. Furthermore, Catford (1965:20) defines translation according to its formal/grammatical equivalence as “The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”.

Jakobson (1959) point of view is that translation involves substituting messages from one language to another. In this case, translation is transferring the messages from the source language into messages in the target language. Moreover, Nida (1977) suggests that translation is copying the messages from the (SL) into the nearest equivalent in the target language. What is more, the focus here is on getting a suitable equivalent message in the (TL) that can transfer the meaning and give the same reaction as the receptor of the source language would have.

Thus, translation also is a matter of cultural differences: when the translator translates the message he is not only paying attention to the meaning of the words and the grammatical features but also to the beliefs and practices in

this particular society of the (SL) so as to find the suitable equivalent in the target language. Again this proves the importance of knowing and choosing a proper word meaning for the translation.

### **3.1.1 Linguistics and Translation**

In 1916 Ferdinand de Saussure started writing about modern linguistics (the synchronic approach). He constructed the structuralist model which gave a chance for a lot of theories to appear on how language works (Fawcett 1997).

Hence translation is one of the language activities accordingly there is connection between the theories of language and the theories of translation. As Catford (1965 in Fawcett 1997:1) points out: “Clearly, then, any theory of translation must draw up a theory of language- a general linguistic theory”.

Albrecht (1973) regretted that linguists did not study translation. On the other hand, Shveister (1987) confirms the long standing relation of linguistics and translation. He rejected the idea that only the lowest levels of



the translation activity can be explained by linguistics. Shveitser builds his rejection on Fedorov's (1953) first main attempt to describe translation linguistically. However, Bell (1989) argued that linguists and translation theorists were still having separate ways.

While Pergnier (1993) has observed that the relation between linguistics and translation is getting more relevant especially after linguistics has been developed in ways which make more relevant to translation but still there are those who seem not like this kind of closer relation. For instance, Lederer (1994:87) separates between linguistics and translation as he declares: "I hope in this way to bring out reasons why translation must be dealt with on a level other than linguistics"

The relation between linguistics and translation can be expressed in two ways. On the one hand, the findings of linguistics can be applied to the practice of translation. On the other hand, a literary, economic or psychological theory of translation can be opposed by a linguistic theory of translation. For the findings of linguistics, sociolinguistic as a sub-division of linguistics might give how the language varies and influenced by the social status such as gender and age. Accordingly, some decision can be

provided by linguistics to cope with the situation. As for the linguistic theory it can be applied directly to the whole concept of the translation such as, the theory of dynamic equivalence which has been proposed by Nida (1960).

Moreover, De Saussure set up a structural system of language. Later the structuralists tried to investigate more the other areas of the language like phonetics (sound system), syntax (grammar system) and semantics (meaning system). Moreover, Saussure tried to make a distinction between “the abstract language system” (*langue* in French) which means ‘a language’ and the “actual use of the language” (*parole* in French, which means speaking).

This can be illustrated by the difference between “ss” /s/ and “shs” /ʃ/ in phonemic theory or “sore” and “shore” (change of meaning). When an alcoholic intaker says “*I have got a shore head*” and means “sore head” the linguist can give a description of the differences between ‘s’s and ‘sh’s in phonetic terms, but here the difference has no linguistic meaning; it is a *parole* issue. *Parole* consists of unique events which have no function in the language system. On the other hand, if a non-alcoholic says “*I have got a bit sore sitting on the shore*” then the difference between ‘sore’ and ‘shore’ has

got a function in the language system which indicates a matter of '*langue*' (Fawcett 1997).

Great progress was made in the linguistics discipline according to this difference between *parole* and *langue* in addition to insistence that only '*langue*' should be studied by linguistics. Though, following the same direction led to dissatisfaction in the early approaches of linguistics towards translation. However, Stein (1980) stated that the linguistics of *langue* had nothing to do with the translation studies.

In fact, a useful comparative description of language systems can be produced from the '*langue-oriented*' approach. The translation theorist Delisle (1988:78) declares that such things must be a part of every translator's knowledge. '*Such things*' here refer to the useful comparative descriptions of language systems that have been gained from the '*langue-oriented*' approach. This knowledge about the description of language system has been given another name by the German theorist Koller (1979:187) that is "*Foreign language competence*". It is basic knowledge and at the same time it cannot be considered as the whole of "*translator competence*" (Fawcett, 1997:4). On the one hand, Ladmiral (1979:223)

argues that the translation is a communication operation guaranteeing identity of *parole* through the differences of langue. On the other hand, Albrecht (1973:26) suggests that what is being translated are not ‘codes’ or languages but ‘messages’ or ‘texts’ which shows his support of focusing on *parole*. Recently, this view (*parole* as communicative event) has been largely adopted in the field of translation. As Pergnier (1993:223) agrees with and calls it the ‘fact’ he states that it is because translation is a fact of *parole* that there is no such thing as the one ‘right’ translation of a message.

Meanwhile, language in terms of structure has two parts: first, “the signifier” which is the physical sound; second, and “the signified” which stands for the mental concept that the signifier refers to.

Saussure thinks that the relation between the signifier and the signified is conventionalized differently in different societies (speech communities). For instance, the signifier *sausage* in English and *Wurst* in German indicate the same thing and their connection to the real world is completely arbitrary; one is not better than the other, but they both happen to be used by people who speak different languages.

Another example is described in a humorous way. Two farmers are looking at pigs reeling in the mud, when one comments after a while “No wonder they are called pigs”. The same view is expressed by Pratchett (1989:123) (a comic novelist), who says: “All things are defined by names. Change the name, and you change things”.

The relation between the signifier and the signified is arbitrary and is established by the society, as mentioned above. If languages had the same inventory of signified and differed only in their signifiers, the arbitrary links would make translation a simple process. It would simply involve working out the signified, removing the signifier of the source language, then putting back the signifier of the target language. Thus, the signifier *sausage* conjures up a particular signified, which then needs to be paired with (for example) the German signifier *Wurst*.

However, signs are not only signifying but also have got values gained from the language internal structure. These values differ from one language to another. For instance the two words *wood* and *forest* in English compared to the one Russian word *lies*, do not have the same range of meanings and consequently, they have got different values (Fawcett 1997).

The term connotation can refer to some words. Some example of positive connotations may be, good (*grandmother, baby, chocolate*) whereas bad connotations could be, bad (*spider, snot, slung*) but even these connotational meanings can differ even within one language: some people like spiders, while others hate babies.

Moreover, concerning the internal structure of a language, the sign can be structured in two ways, on one hand it can be put in a string and grouped as a package,, which is called the “chain and choice” model (Fawcett 1997). That is to say speakers choose things from a certain semantic filed then chain and sequence them socially. For example, in the order menu which you can see in the restaurant, the words are put in sequence according to our language’s syntax that informs us about the word place in the phrase and the sentence. There is a certain more or less fixed syntagmatic structure underlying the utterance by someone who says *I would like sausage and chips, please* (Fawcett, 1997:6).

On the other hand, we can change *sausage* by any number of words like *egg, pie* or *steak* and this is paradigmatic structure. That is to say; they are socially determined for instance, *tripe* and *chips* as a combination cannot

exist in English menus as a combination but you can find *fish* and *chips* which has got a connotation (the national cheap meal) and this illustrates that the paradigmatic (get the item from our lexical storage) along with the syntagmatic (put those lexical items together in a line) together contribute to what we call collocation. Fawcett (1997:7) defines collocation as “a technical term for what some people call a ‘set phrase’”.

On the one hand collocation is not concerning “*right*” or “*wrong*” but it concerns strongly the “acceptability”, i.e. to what extent a word can be used with another word to fit the meaning and make it clear and acceptable without taking into consideration their correctness. Honig and Kussmaul (1984:98) state that diverging from the accepted collocations of the target language is not necessarily a bad thing to do, since there may be a good reason for it (in poetry, for example) (Fawcett 1997:8).

Paying no attention to collocation during translation will affect it tremendously. In this relation, Ladmiral (1979:221) refers to it as a braking effect on the ocular sweep of reading, an effect that will not have existed in the original. Note, though, that proponents of ‘foreignizing translation’, a

concept we shall come back to are entirely in favour of this braking process (Fawcett 1997:8).

From another angle, i.e. sociolinguistics, the example of *'tripet'* and *'chips'* ties in with social class (middle class people rarely demand tripe) and which part of England the speaker comes from (London or the North perhaps), which may be further supported by the speaker's accent (Fawcett 1997). Social variables such as class, age, regional origin and status are used by sociolinguists, who often find that aspects of language correlate with them.

It is difficult to distinguish between linguistics and extra-linguistics in the translation. Baker (1992:183) suggests that it is "not particularly helpful, to attempt to draw a line between what is linguistic or textual and what is extra-linguistic or situational".

### **3.1.2 Differences between Arabic and English language**

In languages, the comparison between the phonological level and the lexical semantic level leads to the conclusion that the former is a closed system while the latter is open ended (AlBusairi 2000). At an early age the native speaker learns grammar and continues to add new words to his/her



vocabulary. Moreover, the speaker continues to undergo syntactic development in their adult lives.

The lexical information is also always developed and modified (Leech 1974:203). Richard (1980:425) states that “The primary period of conceptual development is early childhood. Consequently, Linguistic studies, especially contrastive ones, deal largely with the phonological relation rather than the semantic and vocabulary areas.

Mastering foreign languages can help translators to translate various languages. However, as Twadell (1980:439) says: “there is the inherent difficulty of mastering an adequate vocabulary in any language, including one’s native language”. Languages are also not the same in their structures. This means that on all levels there is divergence or convergence between the (SL) and the (TL) (Van els et al. 1984). AlBusairi (2000) gives an example from the language pair Arabic and English. He says that the Arabic word "ساعة" (saeah) has four English equivalents: ‘o’clock’, ‘watch’, ‘clock’ and ‘hour’. If we considered Arabic the (SL) this will be an example of divergence, and vice versa.

In addition to divergence or convergence, there might be a lexical gap in one of the languages. This can be seen in words which convey technical, social or cultural concepts. For instance, some words that describe a Sudanese wedding like /fela/شيلة, /subhija/صبحية, and /qat<sup>c</sup>arrahat/ قطع الرحط are untranslatable, even into other varieties of Arabic (AlBusairi, 2000).

The problems discussed above may be caused by some semantic relations like synonyms, polysemy and collocations. This might be because the translators may fail in getting the appropriate translation equivalent or there may be a difference in their choice of synonyms and the correct meaning of polysemous words, or they may not be aware of suitable collocations.

“There is rarely a one-to-one correspondence between meanings that the speaker of language ‘A’ has for one of their words and the meanings that the speaker of language ‘B’ has for any one of theirs” (Twadell 1980:443). However, vocabulary translation is concerned with learning to choose the appropriate word which suits the intended meaning. Choosing a meaning of a word (equivalent) from the dictionary doesn’t mean that this is the right choice as it depends on the properties and qualities of that word as well as its position and usage.

Knowing the criterial features and the properties of a word is the best way to know its right meaning. “There is no repertory or inventory of criterial properties valid generally in all the languages. Some criterial features seem to be universal, but what seems endless is the number of criterial features that varies from one language to another” (Zgusta 1971:29). AlBusairi (2000) states that the equivalent of *table* in Arabic is *طاولة*/táwla/, for both Arabic and English speakers it is a piece of furniture with a flat horizontal top that is supported by legs. Although this piece might be made from wood or metal, its properties and criterial features are still the same.

The meaning of a word is its use in the language. Thus the knowledge of the applicability of the single word is extremely important for both the translator and lexicographer. The translator should make an appropriate choice from two or more identical words while the lexicographer should treat the range of application of the word as a criterial property of the word and indicate that in a monolingual or bilingual dictionary (Zgusta ,1971:29).

Thus, the way the word is used indicates its meaning. On the same view it is essential for the translator to be able to choose a proper translation

equivalent while the lexicographer has to give an appropriate meaning which means that each of them has to make use of the usage of the word.

### **3.1.3 Language in Use**

Language use plays an important role in the language system. The organization of the language depends largely on how the language in fact is used (Croft 2000, Langacker 2000). There are unlimited linguistic units to be used in a wide range of different situations and events. The consequence of this difference is the continuous changing and developing of the language. Langacker (1987:278) states that “linguistic convention cannot provide a fixed, unitary expression for every conceivable situation that the speaker might wish to describe”. That is to say the linguistic units there are not always a neat one-to-one correspondence between form and meaning. Sometimes the meaning of an expression will have to be ‘stretched’ a bit, or a speaker needs to resort to periphrasis.

Croft (2000) claims that language use involves solving a co-ordination problem (i.e. speaker and hearer must converge on more or less the same meaning), in which non-conventional co-ordination strategies and devices

may be employed by the language users. That is to say, the conventional repertoire of linguistic units (such as word order conventions) may be employed by language users in a non-conventional ways, and this makes the language change possible (see also Evans 2006).

### **3.1.4 Classes of Lexical Items in Arabic and English**

To know a word well means to study its properties and features alongside its position and usage, in order to be able to put it in the appropriate position especially when translating a text. With regards to the lexical semantics of Arabic and English translations, the relation between the two has been investigated by Haugen (1956), Chejne (1969), Al-Najjar (1984) and Atawi (1990). According to Al-Najjar, the lexical items which concern Arabic/English translation can be put into three classes according to their similarities, differences, qualities, features, functions, their cultural role and their concepts.

**Class one** stands for lexical items in the (SL) which have partial similarities with lexical items in the (TL). In this class the concepts of SL are

represented by semantic units which are similar to the same concept (designative) of TL,

1- examples:

English	Arabic	
nail	mismar	(مسمار)
foot	rijli	(رجل)
door	bab	(باب)
earth	alard	(الارض)

**Class two:** In this class SL culture concepts are shown by the semantic units while these concepts are shown partially by the semantic units in the TL. Here, the semantic units, in consideration to function, structure and concept of the SL and TL, are divided into four types.

1-Lexical items of SL and T L share the same basic structure and function but differ in their connotations.

2-Examples:

English	Arabic	
coffee cup	finjān	(فنجان)
mile	mēl	(ميل)

Both *finjan* and *coffee cup* have the same function which is drinking coffee. Culturally, and in terms of size, Arabs drink a small amount of coffee in comparison to the English; so, there is a difference in concepts. For instance, *mile*, in Arabic, indicates a distance which is not fixed but instead means something like “as far as the eye can see”, whilst in English it stands for a certain distance. Consequently, both of them are measurements but they differ in concept.

2-The lexical items of TL are partially equal to the lexical items of SL and have the same function, however, they differ in structure as well as concept.

3- Examples:

English	Arabic
God	Allāh (الله)

‘Allāh’ stands for ‘God’ with special reference to Arabic and Islamic culture. The word ‘God’ contains more features (fatherhood, trinity), which does not agree with the corresponding concept in Islamic-Arabic culture.

3-Lexical items of TL are partly similar to SL correspondences in spite of the same structure and opposite functions (Atawi 1990).

Example:

'Pork' in English is '*lahmu khinzīr*' (pig meat) in Arabic. They are similar in structure as the word has the same meaning in both languages, but differ culturally. As a function, pork meat is prohibited to Arabs (Muslims), whilst it is permitted in the English culture (Al-Najjar 1984:187).

4. The lexical items of TL are partially equivalent to those of SL because of a little difference in structure and function from the TL. For example; Mother's Day is on the second Sunday of May for Americans, whilst it is 'Eid Alum' (a literary meaning) which is on the 21st of March in the Arab world. This may lead to time misunderstandings of this event because of the different timing in both cultures.

Class three includes semantic units of SL that are not similar to TL (Atawi 1990). Here the solution turns to be what is known as "borrowing of concepts"<sup>1</sup> as is clarified by Ranjilas (1988:111). The expression [a borrowed one] gets accommodated not only in the expressive system of the native language, but it is extended a place in the conceptual system of the people. In this sense what happens to a word like Algebra is quite subtle than mere phonological, morphological, syntactic and semantic explanations suggested

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<sup>1</sup> The notion of "cultural borrowing" goes back at least as far as Bloomfield (1933)



by the linguist. In fact the issue is rooted in the whole problem of cognising, behaving and ideation. To articulate the issue fully, a model of cognising, behaving and ideating individual is called for. Translation as an intellectual activity has to be situated in that model with deductive, inductive and abductive and strategies for negotiation and in mutual co-operation.

That is to say borrowed words or expressions do not only get into the native speakers' language system but they also find their way into the people's conceptual system. Thus, translation as an intellectual process should be taken into account.

Likewise, Bynon (1977:217) identifies lexical borrowing as follows: "It is the transfer of lexical material across language boundaries". Furthermore, Karunakaran & Shankar (1988:44) explain that: "transfer of lexical items from one language to another result in two things: namely, (i) lexical enrichment / expansion and (ii) productive language development". Accordingly, lexical borrowing helps in enrichment of the native language as well as continuing its development.

Meanwhile, the different components and relations of word meaning due to the variation between the languages lead to two outcomes for the translation. Initially, the decision of transfer the meaning of a word will be according to the situation and context rather by the meaning given in the dictionary. Secondly, some form of loss or change will be involved in the meaning transfer process (Fawcett 1997).

For Arabic /English translation Chejne (1969:151) suggests four methods for translating lexical items if there are no equivalents in Arabic. He states: “These [ways] are Arabicization (t’arib); iʃtigāg the coining of Arabic equivalents on the basis of Arabic roots; naht, making single words out of compounds; and majāz, creating words according to meaning in metaphorical sense”.

### **3.2. Translating the Holy Qur’an into English**

The demand for translating the Qur’an has increased nowadays. This is because of the increase in the number of people who embraced Islam and the desire of the West to learn more about the Qur’an.

Muslims believe that the Qur'an consists of Allah's words. Therefore, any translation of the Qur'an is simply an attempt to interpret the meaning of the verses. This view is confirmed by Murata and Chittick (1995) who argued that it is natural for Muslims to think of the translation of their holy book in this way, which is opposite to Christians who believe that the "Bible is a Bible" regardless of the language it is written in. Moreover, Tibawi (1962:4) claims that "every translation of the Qur'an proclaims its own inadequacy and is no more than an approximation of the meaning of Qur'an".

The English scholar Retenensis was the first person who translated the Qur'an into a western language (i.e. Latin) in the twelfth century. In 1647 another translation was carried out in French by Andre du Ryer and a Russian version emerged in 1677. In 1783, another French translation came out by Savary and a German version by Ulmann in 1840. Meanwhile, in 1689 Maraccio printed another Latin translation which was considered to be negative towards Islam. His introduction was called "A refutation of the Qur'an" (Raof 2005). A translation based on Maraccio's work was printed by Sale (1734). This is used in this study as a version of translation from an

anti-Muslim point of view. His translation has got a lot of Sira<sup>2</sup> and at the same time it was full of omissions and misleading interpretations. For instance “ya ayuha annās” was translated as “O people of Mecca”. This calling here (in Arabic) is not only for Mecca people (People of Mecca) but all the believers. Another example, “arahmān arahīm” which is literally, “The most Gracious the most merciful”, he translated it as “Most merciful God”. He omitted verse 98 in “Al-Imrān”.<sup>3</sup> Sale tried in the notes accompanying his translation to make the reader judge the Prophet Mohammad for striking a false religion on mankind (Mohammad 2005).

This translation has been chosen because it gives a very different and controversial point of view, compared to that of Yusuf Ali and Pickthall.

A decade later, Palmer’s version emerged and was created in colloquial English. In 1937 another translation was published in English by Richard Bell. The way that non-Muslim people, like Sale, Well and the Christian missionaries translated the Qur’an caused damage to the image of Islam, and were considered by Muslims to be offensive to Islam. Kidwai (1987) says, “Christian missionaries started their offensive against a politically

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<sup>2</sup> Sira: line of conduct, course; way of life, mode of life. (Baalbaki 2007:423) Here Sira refers to the Prophet Mohammed’s life.

<sup>3</sup> Al-Imrān: is a Qur’anic Sura .It is the third Sura in the Qur’an. It was revealed in Madina. It talks about the dogma of Islam and the Jihad.

humiliated Islam in the eighteenth century by advancing their own translations of the Quran”. Consequently, this led Muslim writers to translate the Qur’an into different Western languages, especially English (Raof, 2005).

The Qur’an was first printed with full Arabic text in 1694 by Arberrry. The first Muslim translation of the Qur’an into English was in 1905 by Mohammad Abdul-Hakim khan, and another one was by Mirza Hairat in 1919. Hafiz Gulam Sarwar and Marmaduke Pickthall also printed their translations of the Qur’an into English in 1930. Pickthall’s version is one of the five translations this study based on.

Marmaduke Pickthall (1875-1963) was an English Muslim, he was a son of an Anglican clergyman who travelled to the East. Pickthall obtained Arabic fluency and worked as an educator and converted to Islam. He was a novelist and a traveler. Pickthall’s translation is *The meaning of the Glorious Koran* (London/Lahore 1930). He wrote it in Hyderabad and was helped by a lot of famous people there and outside, e.g. Mustafa al-Maragh and Al-Azhar. He knew that the Christian missionaries’ translations of the Qur’an were considered to be offensive to Islam and Muslims. Bosworth (cited in

Hadhrami, 2002) claims that Pickthall was, “familiar with European Kur’an criticism which he accepted and applied selectively”, so he tried to address the issues through his translation and it was considered an attempt to correct Christians’ translations of the Qur’an.

Pickthall adopted the Muslim point of view that says the Qur’an was not translatable into another language. However, the general meaning of the text could be passed on to the English speaker (Mohammad 2005). Pickthall mentioned in his introduction that “the Qur’an cannot be translated”. Accordingly, Pickthall entitled his translation “The Meaning of the Glorious Qur’an”. He declared that this was the meaning of the Qur’an message and not the equivalent of the Arabic text (Hadhrami 2002). On the other hand his translation was the first translation which was given by an English native speaker who converted to Islam.

Pickthall supported Muhammad Ali’s view that was against the description of the miracles of the Qur’an. Muhammad Ali was an Ahmadi scholar (1875-1951). He did not believe in the miracles of the Qur’an. As in the story of Moses, when Moses was ordered by Allah to strike the rock for the water, the verse is “*idrib bi ʿasāka alhajra*”, ‘Strike the rock with your staff’.

Muhammad Ali translated this as “March on to the rock with your staff” which was different from the Arabic construction (Mohammed, 2005). Pickthall met Muhammad Ali in London. Muhammad Ali’s influence on him appeared in his argument of the miracle of Mohammad’s night voyage to the heavens which he explained as just a vision despite that the Muslims theologians had taken it literally and considered that it happened to the Prophet Mohammed physically (Mohammed, 2005). Pickthall’s translation has been chosen as an example of a different culture’s influence (i.e. Western) on the Qur’an’s translations in general and the choice of the words and lexemes in particular.

Looking back at Muslims’ translations of the Qur’an, in 1934, a new translation by Abdullah Yusuf Ali, *Holy Qur’an: translation and commentary*, was well received and became a popular translation. This translation will also be looked at in this study. Abdullah Yusuf Ali (1872-1952) was an Indian who studied classics at Cambridge University and became a lawyer. He was not a formal Islamic scholar. His style was described by Mohammed (2005) as a “vivid writing style, he sought to convey the music and richness of Arabic with English versification”.

In spite of the fact that Ali's work had a few problems which are addressed in the footnotes as he replicated the exegetical matters without contextualizing them, his translation became a base for a lot of Muslim scholars and it is widely spread among Muslims as it is even very popular till now and still in publication despite the existence of many other modern translations. Moreover, it was distributed for free in 1984 after it had been revised by the Amana Corporation Project, which was financed by the Saudi Arabian's Ar-Rajhi Banking Company (Mohammad, 2005).

Furthermore, Muhammad Tag al-Din al-Hilali and Muhammad Muhsin Khan also issued translation in 1977 and Muhammad Asad in 1980 as well as M.H.Shakir. Shakir's translation is among the ones that this study will look at. Habib Shakir's translation depends largely on Mohammad Ali's translation (Smith, 2006). He was even accused of plagiarising Mohammad Ali. Smith states "This translation is largely taken from Maulana Muhammad Ali's translation with English updated to Middle century style" (Smith 2001).



The translation of Syed Abdullatif appeared in 1969 and Khalifa's in 1981. In 1985 the translation of Irving emerged. Irving was an American who converted to Islam. Another translation was made by Khatib in 1986.

More recently, there was a translation by Hassan Qaribullah: *The Meaning of the Glorious Koran* (Cairo, 2001), which is another version that we shall look at. Qaribullah's translation was written by himself and Darwish, from Al-Azhr. Qaribullah, incidentally, is a leader of Sudanese Sufi doctrine.

### **3.2.1. Translation of the Holy Qur'an: Lexical and Morphological Challenges**

There are many translations of the Qur'an into different languages, some of which were mentioned in the previous section. When the translator intends to reproduce the meaning of a text into another language, this may change the original meaning. Consequently, translations of the Qur'an were traditionally refused by Muslim scholars. Abu Hanifah (the famous Muslim scholar) did not permit reading the opening sura (alfātiha) in any form of translation and confirmed that the verses of the Qur'an should be read in Arabic in the prayer for all Muslims 'Arabic or non-Arabic', (Raof, 2001)

Accordingly, it is believed that all translations are inadequate and that an acceptable translation is one that explains the significance of the Qur'anic verses (Tony 1980:49).

Abdelwali (2007) suggests that “The Qur'an is artistically constructed and strongly rhetorical in comparison with ordinary prose”. This makes it unique and distinguishable from other Arabic prose (Raof, 2001). In a survey reported by Abdelwali (2007) of Qur'an translations into English, the results show that the majority of the translators ignore the idiosyncrasies and prototypical features of the Qur'an text while they care for the communication of the message, i.e. they do not pay attention to its special features as a unique Arabic text.

Arabic can be more accurate in grammatical meanings expressed by certain morphemes, which require some sort of paraphrasing to translate them into English. The verb patterns in Arab represent a framework in showing the subtleness of the meaning of the words. This can be shown in the following verses:

(1) Nzala <sup>ʿ</sup>alaykā – alkitab bil-Haqi muṣadiqan lima byna yadayhi w anzla atwrāt w alinjīl.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (Al Imrān:3)

This is translated as follows:

“It is He who sent down to you (step by step) in truth, the book, confirming what went before it, and He sent down the law (of Moses) and the Gospel (of Jesus) (Yusuf Ali:121). Here, “Nzala” نزل indicates a piecemeal revelation of the Qur’an as well as a repetition of an action (which, in this case, lasted for 23 years). Meanwhile, “anzla” أنزل signifies the revelation all at once. Furthermore, it shows the difference between the piecemeal revelation and the revelation of the Torah and Gospel (Abdelwali 2007).

Another example can be shown here:

(2) Huwa aldhī j<sup>‘</sup>ala ashmsa ḍiyāan wa alqamara nurān

(Younis:5) هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا

Its translation is:

“It is He who made the Sun to be shining glory and the moon to be a light” (Ali, 983:484).

The words “ḍiyāan” (ضياءاً) and “nurān” (نورا), indicate different features. The former means “the generation of heat”, and “not shining glory,” whilst the latter means “no generation of heat but light only”. Moreover, “ḍiyāan” indicates that the Sun gives out its own light but the moonlight is a reflection of its light as signified by “nurān.”

On the other hand, a word like “duuni” is difficult to translate as well as paraphrase:

(3) Qul ud<sup>‘</sup>ū aladhīna za<sup>‘</sup>amtum min dūni alāhi.

(Saba:22) قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ

The above is translated as:

“Say: appeal to those whom you claim to instead of God” (Irving, 1985:238)

“dūni” is variously translated as “dignity,” “might” and “there is nothing above or equal to Him”. Accordingly, the meaning here requires explanatory notes from the translators. Moreover, the sense of the lexical words is restricted by the translators. Some lexical words have been translated as their referent in the real world without considering their sense in the language system. Consider for example, the word *alfalaq* (الفلق), a generic term which refers to the process of splitting. In most of the English translations of Qur’an, it is used to describe one kind of splitting that is the ‘daybreak’ or ‘dawn’. Though ‘*daybreak*’ and ‘*crack*’ in the English idiom ‘*the crack of the dawn*’ still describes the notion of splitting, the broad sense of *alfalaq* which applies to all entities that crack including seeds and fruit is being missed. Moreover, consider the word *Aṣamad* (الصمد). It has been translated as ‘eternal’ or ‘almighty’, while it means ‘the total perfection of might’, ‘power’, ‘wisdom’, ‘knowledge’, and ‘honor’.

Some lexical items have got no equivalents. For instance, the word “Tayamum” تيمم means to “strike your hand on the earth and pass the palm of each hand on the back of the other and then blow off the dust from them and pass-rub them on your face” (Abdelwali, 2007). It is another type of ablution used when there is no water. Consequently, this shows that some Qur’anic terms are untranslatable which may need frame or schema to give its meaning. The notions of frames and schemas are explained by Fillmore (1985:223) where he points out that:

The need for another means for organizing concepts has been felt by researchers in cognitive psychology and artificial intelligence as similar proposals, each typically with its own name. Among these names are frame, schema, script, global pattern, pseudo text, cognitive model, experiential gestalt, base scene.

(Croft and Cruse 2004:8).

What is more, polysemous words can also cause difficulty in translating the Qur’an as they may lead to ambiguity. For example, the word “’umma” has various meanings in Qur’an. Let us look at the verses below:

(4) Waddakara b<sup>o</sup>da ummatin (Yusuf: 45)

وَأَذَكَّرَ بَعْدَ أُمَّةٍ

“And he thought of him after a long period of time” (Yusuf :45)

“Umma” in some translations means “nation” but in this verse it means “a long period of time”. Conversely, it might mean “a short period of time” or a “definite term” as in:

(5) Wa la'in akharna 'anhum al'adhāb ila ummatin. (Hud: 8)

وَلَئِن أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّغْدُودَةٍ

This is translated as:

“If we delay the penalty for them for a definite term’ (Hud: 8). However, it means a “model” in the verse:

(6) inna ibrahima kān ummatan.( Annahl: 120)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً

“Abraham was indeed a model” (Annahl: 120)

In contrast it means “a group or company of men”, as in the following verse

(7) walama warada ma'a madjana wajada 'alaihi ummatan min annasi.

(Alqasas: 23)

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ

“And when he arrived at the watering place in Madyan, he found there a group (or company) of men” (Alqasas: 23).

“Umma” may mean “religion” as in:

(8) kulu ummatin wa kafūr

كُلِّ أُمَّةٍ وَّ كُفُورٍ

“The people of particular religion and disbelievers”

The examples show polysemous words, which may create a problem in translating the Qur’an. Another example that I get from Habib’s translation which is one of the versions this study based on. Habib translates the word ‘dār assalām as follows:

They shall have the abode of peace with their Lord, and He is the guardian because of what they did.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

Lahum dāru assalāmi ‘inda rabihim wahuwa waliyuhum bimā kanu y<sup>‘</sup>a malūn. (Alan<sup>‘</sup>ām: 127)

On one hand ,‘abode’ in English means ‘a place where somebody lives (oxford dictionary 2005:3).while it has got two meanings according o Baalbaki (2007:10). The first is ‘iqāmma’ or ‘muqām’ which means the state of being living in a place. The second meaning is, ‘maskan’ or maqar’ which means the place where some one lives.On the other hand, ‘Dār assalām’ in this verse means simply ‘the Paradise’ as suggested by two pieces of evidence. Firstly most of the Arabic scholars and interpreters such as Ibn kathir, Qurtobi and Al-Tabri explain it as ‘Paradise’. Secondly, Lane (1872:1415) sates that “Dār assalām” is “an appellation of ‘Paradise’”.

### 3.3 Chapter Summary

This chapter has dealt with the historical background of translation in general and the translation of Qur'an in particular. As this study concerns translations of Qur'an into English, it has argued that there are some potentially serious issues in the translation of aspects of the morphology and (especially) of the lexicon. The relation between linguistics and translation has been discussed. This includes a discussion of '*parole*' and '*langue*' and the differences between them. In addition to, this chapter discusses Saussure thoughts of the '*signifier*' and the '*signified*'. Connotation and collocation have been discussed here. Differences between Arabic and English language have been presented in terms of phonological and lexical levels beside the classifications of lexical items in both languages. A great deal of discussion has been given to the translation of the Qur'an into English language beside some lexical and morphological challenges in Arabic and English languages with examples.



## **CHAPTER FOUR**

### **METHODOLOGY**

This chapter deals with the methodology used in this study. It deals first with the choice of translations to be investigated (section 4.1). The second section (4.2) contains a full description of the subjects. The instruments are described in section 4.3 and the research procedures in 4.4. Moreover, the chapter explains the way that these collected data will be analyzed statistically. Section 4.5 concludes this chapter with a brief summary.

#### **4.1 Choice of Translations**

The study uses five translations of the Qur'an:

- 1- *The Holy Qur'an: translation and commentary* by Abdullah Yusuf Ali (1934).
- 2- *The meaning of the Glorious Koran*, by Pickthall (1930), who is a convert to Islam.
- 3- *The Koran Commonly Called Alkoran of Mohammed* by George Sales (1734).
- 4- *The Qur'an Arabic and English* by mohammed Habib Shakir(1981)

5- *The Meaning of the Glorious Koran* by Qaribullah in collaboration with Sheik Ahmed Darwich from Al-Azhar (2001).

The choice of the five translations is based on the cultural background of the translators since it has been assumed that the cultural background affects translation. Thus, they have been chosen according to the translators' religious background, social status and cultural heritage which also have influence on the translations of the Qur'an into English. Yusuf Ali is an Indian Muslim, fluent in Arabic though his background was not Arab, translated the Qur'an representing Sunna<sup>4</sup> principles. Sale and Pickthall share the same origin and background as they were both British. But whereas Sale was Christian and was accused of being anti-Islam (see Mohammed 2005, Gilchrist 1986), Pickthall was a convert to Islam. Habib and Qaribullah are Arab Muslims who they represent different doctrines Habib represents Shi'a<sup>5</sup> and Qaribullah represents Sufi.<sup>6</sup>

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<sup>4</sup> Sunna: A group of Muslims who follow of the model of Prophet Mohammed .

<sup>5</sup> Shi'a: A group of Muslims who believe that Ali the prophet's son-in-law was designated by Mohammed to be a leader with special wisdom.

<sup>6</sup> Sufi: A group of Muslims who follow the inner, mystical dimension of Islam. (See woodhead 2002 and Cudsi 1981)

In order to compare and contrast these five English translations, six words were chosen. These words were chosen because they refer to the most important values in Muslim societies. The words chosen are polysemous nouns that describe positive entities such as virtues and humanity. For example, the word virtue represents a concept which plays an important role in building and maintaining social relations in a broad sense, and ties between individuals especially family members. The six words chosen correspond to thirty-five equivalent words in Arabic as each word in Arabic has got between two to five alternatives in the English translations.

The researcher first intended to use two corpora, English and Arabic, to gain insight into the concepts described by the words selected for this study, and do a collocational analysis. However, while a good English corpus is readily available (e.g. the British National Corpus), there is no such corpus for Arabic. Another problem in relation to Arabic was that corpora of modern Arabic are available, but they seem to be commonly used only in newspapers' archives as in *Al-Hayat* the daily newspaper. What does not seem to be available is a corpus that balances different genres, like the British National Corpus (BNC).

The Qur'an is written in Classical Arabic. Thus, the collocation found in the corpus which consists of modern Arabic would not necessarily be relevant to the language of the Qur'an. For these reasons, I decided not to use corpora.

## **4.2 Subjects**

The sample of the study was divided into two groups. Group one consisted of 76 subjects who responded to the first questionnaire. They were all Muslim Arabs of different ages and with different educational qualifications and different occupations who speak Arabic as their first language and English as their second language. Group two consisted of those who responded to the second questionnaire, 39 native speakers of Arabic and 37 English native speakers (see section 4.3). The sample of subjects was drawn from Arab students studying at Lancaster and some other universities in the North West such as Manchester and Salford as well as the Arab community in the town of Lancaster. All subjects were residents of the UK, and have been living there for one 1 year, up to 35 years.

## **4.3 Instruments**

The instrument used is the questionnaire. Two questionnaires were designed for the purpose of the study. The first questionnaire was intended to elicit

participants' opinions about the appropriateness of the given translations, as found across the five Qur'an translations in question. The second questionnaire deals with word associations. Two versions, Arabic and English were administered to different subjects, in order to be able to assess the differences of concepts between the users of the two languages. The first questionnaire consists of twenty- three items. Each item asks about the appropriateness of (3 to 5) possible translations of a single lexical item, selected from the five translations of the Qur'an. The words were chosen according to differences in meanings in different verses as given by Arab interpreters. Each lexical item is followed by five options. However, the options are sometimes fewer than five options, because on a number of occasions some translations choose the same English words. For example, the word '*assalām*' is given the same equivalent '*salutation*' by Yusuf Ali, Qaribullah and Shakir. Thus, the five translations are reduced to three (see Table 4.4 below). Sometimes the five meanings become only two, for example, the word '*ataqwa*' (see Table 4.5). Each word is given in the verse in which it is used in the translations. Here are some examples taken from the questionnaire.

١- ( يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۚ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ) . (النساء ٩٤)

**Table 4.4: Three different translations: 3 options in the questionnaire**

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Who offers you salutation					
2- Who offereth you peace					
3- Who saluteth you					

٢- ( لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهَرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ) . (التوبة ١٠٨)

**Table 4.5: Two different translations: two options in the questionnaire**

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- On piety					
2- Upon duty to Allah					

٣- ( وَلَا يَأْتِلْ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلِيَعْفُوا وَلِيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ). (النور ٢٢)

**Table 4.6: Five different translations: five options in the questionnaire**

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Who possess grace and amplitude of means					
2- Who possess dignity and ease					
3- Who possess grace and abundance					
4- Who possess bounty and plenty swear					
5- Who possess abundance of wealth					

The study utilized the questionnaire as its instrument. The scale used is Likert 5-point scale. Each alternative is assigned a numerical value ranging from 5 for ‘completely appropriate’ to 1 for ‘completely inappropriate’ with 2, 3, and 4 intermediate between the two extremes and left without explicit descriptors. These points were left blank in order to encourage subjects to treat them as equidistant from each other. The advantage of this is that the Likert scale is not necessarily an ordinal scale, as is usually the case, but may be interpreted as an interval scale, which makes it possible to do more powerful statistical tests on the results. Cramer (1994) states that by using a Likert scale “with interval level measurement, the intervals between numbers denote equal amounts of the attribute being assessed”.

The questionnaire starts with biographical data of the participants (Appendix I). The first four items of the questionnaire are about the word ‘السلام’ (*assalām*) as used in different contexts and different translations. It has different senses which are; ‘salutation’ two times, ‘safety’, ‘paradise’, and ‘peace’. *Peace* also is one of the names of Allah Almighty. The following four items are about the word ‘الفضل’ ‘*alfadl*’, which is a polysemous word having the meaning of ‘grace’, ‘bounty’, ‘generosity’, ‘wealth’, and ‘favour’. The word ‘العفو’ ‘*alʿafw*’ has got the two senses of ‘*what is more*



*than you need* and *'forgiveness'*. The word التقوى *'ataqwa'* the six different meanings pertain to *'piety'*, *'right conduct'*, *'raiment of righteousness'*, *'religion'*, *'Allah almighty'*, and *'obedience of Allah'*. The word البر *'albir'* as used in four verses has the senses of *'The Lord of righteousness'*, *'virtue'*, *'righteousness'* and *'The Beneficent'*. الرشيد *'arrushd'* is used in different senses which are *'truth'*, *'way of right conduct'* and *'the right'*.

Two version of the second questionnaire were administered. They aim at discovering the different Arabic frames (sec 2.4) that are associated with the six given words, it does that by asking the participants to provide five associations for each word. The Arabic version consists of the six words while the English version consists of the thirty-five words which are possible English translation equivalents of the six Arabic words used in the first questionnaire.

Due to the greater number of items of the 37 words, eighteen words were included in one questionnaire and seventeen in the other. The two questionnaires were to be completed in order to gain insight into different English frames that are associated with the words used across the five translations. Just like the Arabic version, the English version asked the

participants to give five associations for each word. The ultimate goal of these two questionnaires is to get information that might help in comparing the differences between Arabic and English frames and the way in which they may affect the translation of the Qur'an.

The questionnaire has been piloted for the purpose of validation. The questionnaires were distributed to a sample drawn from the target groups. The sample consisted of 20 participants, 15 of them were students at Lancaster University and 5 participants from the town of Lancaster, to comment on the 23 questions which constituted the questionnaire (Arabic – English questionnaire) .In the light of the comments received some modifications were made. In the first questionnaire *Dear Student* was changed to *Dear Participant* as it was found necessary to include more participants from out side the students' population, because the number of the students was too small. It was also suggested to include an open-ended question. The participants were asked to write their own translation of the items in the questionnaire if they wished. Ten participants have given their own translation of some words. In response to the second questionnaire (word association) some of the 20 participants misunderstood 'word

associations' as meaning word definition and gave words' meaning; instead examples were given for clarification.

#### **4.4 Procedures**

In December 2008 the researcher started distributing the questionnaires, giving hard copies to the respondents and also used email to distribute them to the target subjects at Lancaster University, Manchester, Salford and Glasgow. In addition to that, there were the participants who were not living on campus, but living away from the university. I reached them by asking some friends to distribute the questionnaires. As mentioned above several universities were contacted, but the only university that responded positively, apart from Lancaster was Salford University (the unit of language and translation).

200 of the bilingual questionnaires were distributed, of which, over a three month time, 100 were returned and only 76 of these were completed. The two versions of the second questionnaire were distributed at the same time to Arabs and British participants at Lancaster University and the town of

Lancaster. Out of a total of the 100 questionnaires distributed, 39 of the Arabic version and 37 of the English version were filled in and returned.

Since the study is quantitative rather than being qualitative, the Statistical Package for Social Science (SPSS, version 16.0) was used to analyze the data. Means comparison was carried out for the first questionnaire. However, for the second questionnaire (word association in English and Arabic), the median values of the various elicited word associations were calculated for each group of participants. Frequencies and rank ordering of word associations were worked out. The most frequent and highest ranked association across subjects is assumed to be the most important aspect of the respondents' frame knowledge of the word in question.

#### **4.5 Chapter Summary**

To sum up, this chapter dealt with the description of the method followed in conducting the study. First, the subjects (sec.4.2), the instruments (sec.4.3) were described and the procedures followed were stated. The choice of the words to be investigated was made and five translations following each word have been made. Two questionnaires have been designed. The first questionnaire was used to measure the appropriateness of the five translations for Arab Muslims who speak English as their second language.

Two versions of the second questionnaire were administered; the Arabic version was administered to Muslim Arabs. The English version was administered to English native speakers. It intended to discover differences in two speakers' frame knowledge. Descriptive statistical analysis was used to analyze the collected data.

## **CHAPTER FIVE**

### **DATA ANALYSIS, RESULTS AND DISCUSSION**

This chapter deals with the analysis of the data collected by the first questionnaire (Arabic -English) for Muslims, which consisted of 23 items (sec.5.1).It also includes the analysis of the data collected by the second questionnaire (word association), for both Arabs and native speakers of English which consisted of 6 words in the Arabic version and 35 words of the English version (sec.5.2) and the results and discussion of the analysis (sec.5.3).The frequencies are presented and the mean scores are rank ordered and the chi square test results are included. The analysis of the data is based on Statistical Package for Social Sciences (SPSS).

#### **5.1 Arabic-English Questionnaire**

This section includes the analysis of the Arabic-English questionnaire which deals with the translation of the words, '*assalām*', '*alfadl*', '*al<sup>c</sup>afw*', '*ataqwa*', '*albir*' and '*arrushd*' in different verses. The participant were asked to choose what they think is the most appropriate translation.

Firstly, the different translations of the word ‘*assalām*’ which is translated ‘*who offers you salutation*’, ‘*who offereth you peace*’ and ‘*who saluteth you*’ are analyzed in the tables 5.1A, 5.1B, 5.1C below.

Table 5.1 A: Frequencies and percentages of Yusuf Ali, Shakir and Qaribullah’s translations for the first meaning of the word ‘*assalām*’

Item Who offers you salutation		
scale	Frequencies	Percentages
Completely inappropriate	10	13.2
2	21	27.6
3	16	21.1
4	7	9.2
Completely appropriate	22	28.9
Total	76	100.0

Table 5.1B Frequencies and percentages of Pickthall's translation for the first meaning of the word '*assalām*'

Item Who offereth you peace		
scale	Frequencies	Percentages
Completely appropriate	7	9.2
2	18	23.7
3	9	11.8
4	5	6.6
Completely inappropriate	37	48.7
Total	76	100.0

Table 5.1C Frequencies and percentages of Sale's translation for the first meaning of the word '*assalām*'

Item Who saluteth you		
scale	Frequencies	Percentages
Completely inappropriate	14	18.4
2	18	23.7
3	19	25.0
4	14	18.4
Completely appropriate	11	14.5
Total	76	100.0



Table 5.1A above shows the translation given by Yusuf Ali, ‘*who offers you salutation*’. 28.9% of the participants think it is completely appropriate while 13.2% of them see it as completely inappropriate. Table 5.1B shows that the translation given by Pickthall, Shakir and Qaribullah, ‘*who offerth you peace*’. 48.75% of the participants think that it is completely appropriate while 9.2% of them see it as completely inappropriate. Table 5.1C shows the translation given by Sale, ‘*who salutheth you*’. 18.4% of the participants think it is completely appropriate and 14.5% of them see it as completely inappropriate.

Table 5.2 Mean scores, standard deviations and rank ordering for all the translations of the first meaning of the word ‘*assalām*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.1316	1.43613	2
Pickthall	76	3.6184	1.50525	1
Shakir	76	3.1316	1.43613	2
Qaribullah	76	3.1316	1.43613	2
Sale	76	2.8684	1.32002	3
Total	76			

Table 5.2 above shows the mean scores, standard deviations and the rank ordering of the different translations of the first meaning of the word '*assalām*'. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the Highest and lowest mean scores of translations of the word '*assalām*' in its first context. The translation which received the lowest mean score was Sale's translation (M=2.87), while Pickthall's translation received the highest mean score (M=3.62). A chi-square test yielded a chi-square value of 20.19 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Consequently, the difference between the appropriateness of the two translations is not significant. The lack of significant difference between the perceived appropriateness of these two translations, despite what would seem to be a considerable difference between the averages, is probably due to the fact that there are some outliers in the respondents' results.

The next lowest mean score was assigned to Yusuf Ali, Shakir and Qaribullah's translation. The chi square test value is 28.73 while the critical value at the  $p < .01$  level is 32.00 (df=16, 2 tailed). Therefore the difference between the appropriateness of these translations is highly significant. In other words the translation by Yusuf Ali, Shakir and Qaribullah is clearly judged to be more appropriate than Sale's.

From the results shown in table 5.2 it is clear that the translations of Pickthall is more appropriate than Sale’s followed by Yusuf Ali, Shakir and Qaribullah’s translation. Sale’s translation of the first meaning of the word ‘*assalām*’ is the least appropriate.

The word ‘*assalām*’ in its second context is translated as, ‘*ways of peace and safety*’ by Yusuf Ali, ‘*ways of safety*’, by Shakir and, ‘*paths of peace*’ by Pickthall, Qaribullah and Sale as shown in tables 5.3A, 5.3B and 5.3C below.

Table 5.3A Frequencies and percentages of Yusuf Ali’s translation for the second meaning of the word ‘*assalām*’

Item		
Ways of peace and safety		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	17	22.4
3	15	19.7
4	6	7.9
Completely appropriate	35	46.1
Total	76	100.0

Table 5.3B Frequencies and percentages of Pickthall, Qaribullah and Sale's translations for the second meaning of the word '*assalām*'

Item Paths of peace		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	19	25.0
3	16	21.1
4	14	18.4
Completely appropriate	19	25.0
Total	76	100.0

Table 5.3C Frequencies and percentages of Shakir's translation for the second meaning of the word '*assalām*'

Item Ways of safety		
scale	Frequencies	Percentages
Completely inappropriate	11	14.5
2	23	30.3
3	20	26.3
4	12	15.8
Completely appropriate	10	13.2
Total	76	100.0

The tables above show the different translations of the second meaning of the word ‘*assalām*’. Table 5.3A shows the translation given by Yusuf Ali ‘*ways of peace and safety*’. 46.1% of the respondents say it is completely appropriate whereas 3.9% say it is completely inappropriate. Table 5.3B shows the translation given by Pickthall, Qaribullah and Sale , ‘*paths of peace*’. 25% of the respondents rated it as completely appropriate and 10.5% of them rate it as completely inappropriate. Table 5.3C shows the translation given by Shakir, ‘*ways of safety*’. 14.5% of the respondents say it is completely appropriate and 13.2% of them say it is completely inappropriate.

Table 5.4 Mean scores, standard deviations and the rank ordering of all translations of the second meaning of the word ‘*assalām*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.6974	1.35666	1
Pickthall	76	3.2237	1.35252	2
Shakir	76	2.8289	1.24781	3
Qaribullah	76	3.2237	1.35252	2
Sale	76	3.2237	1.35252	2
Total	76			

Table 5.4 above shows the mean scores, standard deviations and the rank order of the translations of the second meaning of the word '*assalām*'. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations.

Shakir's translation was assigned the lowest mean score (M=2.83) while the highest mean score was received by Yusuf Ali's translation (M=3.70). The value of chi square is 22.50 and the critical value at the  $p < .01$  level is 26.30(df = 16, 2-tailed). The difference between Yusuf Ali's translation and Shakir's translation is not significant.

The second lowest mean score was received by Pickthall, Qaribullah and Sale's translations (M=3.22). The chi square test yielded the value of 24.91 and the critical value at the  $p < .05$  level is 26.30(df = 16, 2-tailed) .This result indicates a significant difference between the translations of Pickthall, Qaribulla, Saleon one hand and the translation of Shakir on the other hand. The word '*assalām*' in its third context translated as '*home of peace*', by Yusuf Ali. '*abode of peace*', by Pickthall, Shakir and Qaribullah and '*dwelling of peace*', by Sale.

Table5.5A Frequencies and percentages of Yusuf Ali’s translation for the third meaning of the word ‘*assalām*’

Item Home of peace		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	14	18.4
3	17	22.4
4	5	6.6
Completely appropriate	32	42.1
Total	76	100.0

Table5.5B Frequencies and percentages of Pickthall, Shakir and Qaribullah’s translation for the third meaning of the word ‘*assalām*’

Item Abode of peace		
scale	Frequencies	Percentages
Completely inappropriate	10	13.2
2	16	21.1
3	20	26.3
4	10	13.2
Completely appropriate	20	26.3
Total	76	100.0

Table 5.5C Frequencies and percentages of Sale’s translation for the third meaning of the word ‘*assalām*’

Item Dwelling of peace		
scale	Frequencies	Percentages
Completely inappropriate	22	28.9
2	11	14.5
3	15	19.7
4	11	14.5
Completely appropriate	17	22.4
Total	76	100.0

As to Yusuf Ali’s translation, ‘*home of peace*’.42.1% of the respondents think that it is completely appropriate while 10.5% of them think it is completely inappropriate (Table 5.5A). ‘*Abode of peace*’, given by Pickthall, Shakir and Qaribullah was seen as completely appropriate by 26.3% of the respondents and as completely inappropriate by 13.2% of the respondents (5.5B)The respondents. Sale’s translation ‘*dwelling of peace*’ was seen as completely inappropriate by 28.9% of the participants while 22.4% of them see it as completely appropriate.



Table 5.6 Mean scores, standard deviations and the rank ordering of the translations for the third meaning of the word ‘*assalām*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.5132	1.45596	1
Pickthall	76	3.1842	1.38285	2
Shakir	76	3.1842	1.38285	2
Qaribullah	76	3.1842	1.38285	2
Sale	76	2.8684	1.53486	3
Total	76			

Table 5.6 above shows the mean scores, standard deviations and the ranks ordering of the third meaning of the word ‘*assalām*’. The mean scores assigned to each are ranked ordered, compared and then a chi square test was conducted to assess the relative appropriacy of the various translations. The lowest mean score was assigned to the translation of Sale (M=2.87) while the highest mean score was assigned to Yusuf Ali’s translation (M=3.51). The chi-square test value is 25.17. The critical value at the  $p < .05$  level is 26.30(df = 16, 2-tailed). Thus, the difference between the two

translations is significant. This leads to the conclusion that the subjects have preference of Yusuf Ali's translation to Sale's.

Pickthall, Shakir and Qaribullah's translations were assigned the same mean score (M=3.18). The value of the chi square is 52.13 and the critical value at the  $p < .001$  level is 39.25 (df = 16, 2-tailed). The result shows that there is a very high significant difference between Pickthall, Shakir, Qaribullah's translations on one hand and Sale's on the other hand. Thus, they have been judged by the respondents as more appropriate translations than Sale's.

Accordingly, the rank ordering of the five translations of the word '*assalām*' in this context is, Yusuf Ali's translation ranked first as the most appropriate translation. The second most appropriate translation were Shakir's Pickthall and Qaribullah's followed by Sale's. It was rated as the least appropriate translation.

In the last context of the word '*assalām*' is translated as, '*the source of peace and perfection*', '*peace*', '*giver of peace*', and '*the peace*'.

Table5.7A Frequencies and percentages of Yusuf Ali’s translation for the fourth meaning of the word ‘*assalām*’

Item		
The source of peace and perfection		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	23	30.3
3	12	15.8
4	4	5.3
Completely appropriate	34	44.7
Total	76	100.0

Table5.7B Frequencies and percentages of Pickthall’s translation for the fourth meaning of the word ‘*assalām*’

Item		
Peace		
scale	Frequencies	Percentages
Completely inappropriate	13	17.1
2	22	28.9
3	16	21.1
4	10	13.2
Completely appropriate	15	19.7
Total	76	100.0

Table5.7C Frequencies and percentages of Shakir and Sale’s translations for the fourth meaning of the word ‘*assalām*’

Item		
The Giver of peace		
scale	Frequencies	Percentages
Completely inappropriate	9	11.8
2	22	28.9
3	26	34.2
4	5	6.6
Completely appropriate	14	18.4
Total	76	100.0

Table5.7D Frequencies and percentages of Qaribullah’s translation for the fourth meaning of the word ‘*assalām*’

Item		
The peace		
scale	Frequencies	Percentages
Completely inappropriate	14	18.4
2	19	25.0
3	13	17.1
4	7	9.2
Completely appropriate	23	30.3
Total	76	100.0

Tables 5.7A, 5.7B, 5.7C, 5.7D above show the translations of the fourth and last meaning of the word ‘*assalām*’. Table 5.7A shows the translation given by Yusuf Ali, ‘*the source of peace and perfection*’. 44.7% of the respondents think that it is completely appropriate and only 3.9% of them think it is completely inappropriate. Table 5.7B shows the translation given by Pickthall, ‘*peace*’. 19.7% of the respondents think that it is completely appropriate while 17.1% of them think it is completely inappropriate. Table 5.7C show the translation given by Shakir and Sale, ‘*the Giver of peace*’. 18.4% of the respondents think it is completely appropriate and 11.8% of them see it as completely inappropriate. Table 5.7D shows the translation of Qaribullah, ‘*the peace*’. 30.3 % of the respondents think it is completely appropriate while 18.4% of them see it as completely inappropriate.

Table 5.8 Mean scores, standard deviations and rank ordering for all translations for the fourth meaning of the word ‘*assalām*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.5658	1.41737	1
Pickthall	76	2.8947	1.38158	4
Shakir	76	2.9079	1.25621	3
Qaribullah	76	3.0789	1.52108	2
Sale	76	2.9079	1.25621	3
Total	76			

Table 5.8 above shows the mean scores, standard deviations and the rank order of the translations of the last meaning of the word '*assalām*'. The mean scores were compared and ranked ordered according to the lowest and highest mean scores. The lowest mean score was received by the translation of Pickthall (M=2.89) and the highest by the translation of Yusuf Ali (M=3.57). The chi square value is 31.17 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). The difference between the two translations is significant. That is to say that the translation of Yusuf Ali was seen better in terms of appropriateness than the translation of Pickthall.

The second lowest mean score was assigned to Shakir, Qaribullah and Sale's translation (M=2.91). The chi square value is 12.46, the critical value at the  $p < .01$  is 26.30 (df = 16, 2-tailed). Consequently, there is no significant difference between the translation of Shakir, Qaribullah, Sale on one hand and Pickthall's on the other hand.

The next highest mean score was received by the translation of Qaribullah (m=34.95). The chi square value is 27.53, the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). This result indicates a significant difference between the two translations. That means the translation of Qaribullah is considered to be more appropriate than Pickthall's translation.

Thus, the best translation in terms of appropriateness is the translation of Yusuf Ali followed by Qaribullah, Shakir and sale’s translation and the least appropriate one is Shakir’s.

The second word is ‘*alfadl*’ which has got four different meanings in different contexts. For the first meaning, it is translated as, ‘*liberality*’, ‘*giving of free gift*’, ‘*kindness and generosity*’.

Table 5.9A Frequencies and percentages of Yusuf Ali and Sale’s translation for the first meaning of the word ‘*alfadl*’

Item Liberality		
scale	Frequencies	Percent
Completely inappropriate	21	27.6
2	13	17.1
3	13	17.1
4	12	15.8
Completely appropriate	17	22.4
Total	76	100.0

Table 5.9B Frequencies and percentages of Pickthall's translation for the first meaning of the word '*alfadl*'

Item kindness		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	25	32.9
3	13	17.1
4	4	5.3
Completely appropriate	26	34.2
Total	76	100.0

Table 5.9C Frequencies and percentages of Shakir's translation for the first meaning of the word '*alfadl*'

Item Giving free Gift		
scale	Frequencies	Percentages
Completely inappropriate	21	27.6
2	12	15.8
3	13	17.1
4	21	27.6
Completely appropriate	9	11.8
Total	76	100.0



Table 5.9D Frequencies and percentages of Qaribullah’s translation for the first meaning of the word ‘*alfadl*’

Item Generosity		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	15	19.7
3	25	32.9
4	11	14.5
Completely appropriate	21	27.6
Total	76	100.0

Table 5.9A, 5.9B, 5.9C and 5.9D above show the translations of the first meaning of the word ‘*alfadl*’. Table 5.9A shows the translation given by Yusuf Ali and Sale, ‘*liberality*’.27.6% of the respondents think it is completely inappropriate and 22.4% of them see it as completely appropriate. Table 5.9B shows the translation given by Pickthall , ‘*kindness*’.34.2% of the participants rate it as completely appropriate while 10.5% of them see it as completely inappropriate. Table 5.9C shows the translation given by Shakir, ‘*giving free gift*’.27.6% of the participants think that it is completely inappropriate and 11.8% of them see it as completely

appropriate. Table 5.9D shows the translation given by Qaribullah, ‘generosity’. 27.6% of the participants think it is completely appropriate and only 5.3% of them see it as completely inappropriate.

Table 5.10 Mean scores, standard deviations and the rank ordering for all translations of the first meaning of the word ‘*alfadl*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	2.8816	1.53160	3
Pickthall	76	3.1974	1.46987	2
Habib	76	2.8026	1.41440	4
Qaribullah	76	3.3947	1.23374	1
Sale	76	2.8816	1.53160	3
Valid N (listwise)	76			

Table 5.10 above shows the mean scores, standard deviations and rank ordering of the given translation of the first meaning of the word ‘*alfadl*’. The lowest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean scores. The lowest mean score of the word ‘*alfadl*’, was scored by the translation of Shakir (M=2.80) while the highest was received by

Qaribullah's (M=3.39). The chi square value of the scores of these two translations is 16.63 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). The difference between the two translations is not significant which indicates that the translation of Qaribullah is judged to be about equally appropriate as the translation of Shakir.

The next lowest mean score was scored by the translation of Yusuf and Sale (M=2.88). The value of the chi square is 21.63 while the critical value at the  $p < .05$  level of is 26.30 (df = 16, 2-tailed). Accordingly there is no significant differences between the translation of Yusuf and Sale's translation on one hand and on the other hand Qaribullah's.

The third lowest mean score was assigned to Pickthall's translation. The value of the chi square is 9.52 the critical value at the  $p < .05$  level is 26.30. As a result the relation between the two translations is not significant.

In other words the translation of Sale is better than Shakir's although Shakir has an Arabic background while Sale is British with a different native language and culture. The result shows that the translation of Sale is the best translation followed by the translation of Yusuf Ali while the translations of Pickthall, Qaribullah and Shakir are as roughly equally appropriate by my participants.

The second meaning of the word '*alfadl*' is translated as, '*all bounties*', '*the bounty*' and '*excellence*'.

Table 5.11A Frequencies and percentages of Yusuf Ali's translation for the second meaning of the word '*alfadl*'

Item <b>All bounties</b>		
scale	Frequencies	Percentages
Completely inappropriate	2	2.6
2	20	26.3
3	20	26.3
4	6	7.9
Completely appropriate	28	36.8
Total	76	100.0

Table 5.11B Frequencies and percentages of Pickthall's translation for the second meaning of the word '*alfadl*'

Item The bounty		
scale	Frequencies	Percentages
Completely inappropriate	6	7.9
2	28	36.8
3	14	18.4
4	9	11.8
Completely appropriate	19	25.0
Total	76	100.0

Table 5.11C Frequencies and percentages of Shakir's translation for the second meaning of the word '*alfadl*'

Item Grace		
scale	Frequencies	Percentages
Completely inappropriate	9	11.8
2	19	25.0
3	18	23.7
4	10	13.2
Completely appropriate	20	26.3
Total	76	100.0

Table 5.11D Frequencies and percentages of Qaribulah’s translation for the second meaning of the word ‘*alfadl*’

Item Bounty		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	23	30.3
3	17	22.4
4	9	11.8
Completely appropriate	23	30.3
Total	76	100.0

Table 5.11E Frequencies and percentages of Sale’s translation for the second meaning of the word ‘*alfadl*’

Item Excellence		
scale	Frequencies	Percentages
Completely inappropriate	30	39.5
2	10	13.2
3	15	19.7
4	16	21.1
Completely appropriate	5	6.6
Total	76	100.0

The Tables (5.11A, 5.11B, 5.11C, 5.11D and 5.11E) above show the different translations given for the second meaning of the word '*alfadl*'. Table 5.11A shows the translation given by Yusuf Ali, '*all bountyies*'. 36.8% of the participants say it is completely appropriate while only 2.6% of them see it as completely inappropriate. Table 5.11B shows the translation given by Pickthall, '*the bounty*'. 25% of the participants rate it as completely appropriate and only 7.9% of them rate it as completely appropriate. Table 5.11C shows the translation given by Shakir, '*grace*'. 26.3% of the respondents say it is completely appropriate whereas 11.8% say it is completely inappropriate. Table 5.11D shows the translation given by Qaribullah, '*bounty*'. 30.3% of the participants see it as completely appropriate while 5.3% of them see it as completely inappropriate. Table 5.11E shows the translation given by Sale, '*excellence*'. 39.5% of the respondents think it is completely inappropriate and only 6.6% of them think it is completely appropriate.

Table 5.12 Mean scores, standard deviations and rank ordering for all the translations of the second meaning of the word ‘*alfadl*’

Translations	N	Mean	Std.	
			Deviation	Rank order
Yusuf Ali	76	3.5000	1.30128	5
Pickthall	76	3.0921	1.34836	2
Shakir	76	3.1711	1.37974	3
Qaribullah	76	3.3158	1.32876	4
Sale	76	2.4211	1.36883	1
Valid N (listwise)	76			

Table 5.12 above shows the means scores, standard deviation and the ranks ordering of the second meaning of the word ‘*alfadl*’. The mean scores assigned to each are ranked ordered, compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score between the five translations was received by Sale’s translation (M=2.42) and the highest was assigned to Yusuf Ali’s (M=3.50). The chi square value is 12.80 and the critical value at the  $p < .05$  is 26.30(df = 16, 2-tailed). Thus, there is no significant difference between the translation of Yusuf Ali and the translation of Sale and this lack of significance between



the two translations is probably due to some outliers in the participants' responses.

The translation of Pickthall scored the next lowest mean score (M=3.09). The value of the chi square is 23.49 for the critical value at the  $p < .05$  is 26.30(df = 16, 2-tailed). The difference between the two translations is not significant.

The translation of Shakir received the lowest mean score after Pickthall's (M=3.17). The chi square value is 22.82 and the critical value at the  $p < .05$  level is 26.30(df = 16, 2-tailed). There is no significant difference between the two translations. The last lowest mean score among the five translations was assigned to Qaribullah's translation (M=3.31). The value of the chi square is 20.77 while the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed) which indicates no significant difference between the translation of Yusuf Ali and Qaribullah's. Therefore, all the translations are perceived as equally appropriate by the participants.

The third meaning of the word '*alfadl*' is translated here as, '*who possess grace and amplitude of means*', '*who possess dignity and ease*', '*who possess bounty and plenty swear*', '*who possess abundance of wealth*' and '*who possess grace and abundance*'.

Table 5.13A Frequencies and percentages of Yusuf Ali’s translation for the third meaning of the word ‘*alfadl*’

Item		
Who are endowed grace and amplitude of means		
scale	Frequencies	Percentages
Completely inappropriate	7	9.2
2	15	19.7
3	16	21.1
4	11	14.5
Completely appropriate	27	35.5
Total	76	100.0

Table 5.13B Frequencies and percentages of Pickthall’s translation for the third meaning of the word ‘*alfadl*’

Item		
Who possess dignity and easy		
scale	Frequencies	Percentages
Completely inappropriate	19	25.0
2	14	18.4
3	24	31.6
4	12	15.8
Completely appropriate	7	9.2
Total	76	100.0

Table 5.13C Frequencies and percentages of Shakir’s translation for the third meaning of the word ‘*alfadl*’

Item		
Who possess grace an abundance		
scale	Frequencies	Percentages
Completely inappropriate	9	11.8
2	16	21.1
3	13	17.1
4	19	25.0
Completely appropriate	19	25.0
Total	76	100.0

Table 5.13D Frequencies and percentages of Qaribullah’s translation of the third meaning of the word ‘*alfadl*’

Item		
Who possess dignity and plenty swear		
scale	Frequencies	Percentages
Completely inappropriate	14	18.4
2	15	19.7
3	22	28.9
4	17	22.4
Completely appropriate	8	10.5
Total	76	100.0

Table 5.13E Frequencies and percentages of Sale’s translation of the third meaning of the word ‘*alfadl*’

Item		
Who possess a abundance of wealth		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	20	26.3
3	15	19.7
4	12	15.8
Completely appropriate	25	32.9
Total	76	100.0

Table (5.13A, 5.13B, 5.13C, 5.13D and 5.13E) above show the different translations of third meaning of the word ‘*alfadl*’. Table 5.13A shows the translation given by Yusuf Ali, ‘*with who are endued grace and amplitude of means*’.35.5% of the participants think it is completely appropriate whereas only 9.5% see it as completely inappropriate. Table 5.13B shows the translation given by Pickthall, ‘*who possess dignity and easy*’.25% of the respondents rate it as completely inappropriate and only 9.2% of them see it as completely appropriate. Table 5.13C shows the translation given by Shakir, ‘*who possess grace abundance*’.25% of the respondents think it is

completely appropriate and 11.5% of them think it is completely inappropriate. Table 5.13D shows the translation given by Qaribullah, '*who possess dignity and plenty swear*'.18.4% of the participants see it as completely inappropriate while 10.5% of them see it as completely appropriate. Table 5.13E shows the translation given by Sale '*who possess a abundance of wealth*'.32.9% of the participants think it is completely appropriate while only 5.3% of them think it is completely inappropriate.

Table 5.14 Mean scores, standard deviations and rank ordering of all translations of the third meaning of the word '*alfadl*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.4737	1.39019	1
Pickthall	76	2.6579	1.27072	5
Shakir	76	3.3026	1.36645	3
Qaribullah	76	2.8684	1.25796	4
Sale	76	3.4474	1.33061	2
Valid N (listwise)	76			

Table 5.14 above shows the mean scores, standard deviation and the rank ordering of the third meaning of the word '*alfadl*'. The mean scores were compared and ranked ordered according to the lowest and highest mean scores. Chi square test is performed to show the relation between these translations. Pickthall's translation received the lowest mean score (M=2.63) and the translation of Yusuf Ali received the highest one (M=3.47). The chi square value is 21.28 while the critical value at the  $p < .05$  is 26.30(df = 16, 2-tailed). The difference between the two translations is thus not significant.

The next lowest mean score was assigned to the translation of Qaribullah (M=2.87). The chi square value is 9.93, the critical value at the  $p < .05$  is 26.30(df = 16, 2-tailed). Accordingly, the difference between the two translations is not significant.

The lowest mean score after the translation of Qaribullah was received by the translation of Shakir (M=3.30). The value of the chi square is 23.54, the critical value at the  $p < .05$  is 26.30(df = 16, 2-tailed). Therefore, there is no significant relation between the translation of Shakir and Yusuf Ali's.

As to the third meaning of the word '*alfadl*', the lowest mean score was assigned to Sale's translation (M=3.45). The chi square value is 18.73 and the critical value at the  $p < .05$  level (df = 16, 2-tailed) is 26.30. The difference

between the two translation is not significant. All the translations according to this result are the same in terms of their appropriateness.

The fourth meaning of the word '*alfadl*' is translated as '*grace a bounding*', '*infinite bounty*', '*mighty grace*', '*great favor*' and '*great bounty*'.

Table 5.15A Frequencies and percentages of Yusuf Ali's translation of the fourth meaning of the word '*alfadl*'

Item Grace abounding		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	16	21.1
3	26	34.2
4	10	13.2
Completely appropriate	16	21.1
Total	76	100.0

Table 5.15B Frequencies and percentages of Pickthall's translation for the fourth meaning of the word '*alfadl*'

Item Infinite bounty		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	24	31.6
3	12	15.8
4	9	11.8
Completely appropriate	27	35.5
Total	76	100.0

Table 5.15C Frequencies and percentages of Shakir's translation for the fourth meaning of the word '*alfadl*'

Item Mighty grace		
scale	Frequencies	Percentages
Completely inappropriate	7	9.2
2	15	19.7
3	19	25.0
4	10	13.2
Completely appropriate	25	32.9
Total	76	100.0



Table 5.15D Frequencies and percentages of Qaribullah’s translation of the fourth meaning of the word ‘*alfadl*’

Item Great favor		
scale	Frequencies	Percentages
Completely inappropriate	13	17.1
2	18	23.7
3	17	22.4
4	18	23.7
Completely appropriate	10	13.2
Total	76	100.0

Table 5.15E Frequencies and percentages of Sale’s translation for the fourth meaning of the word ‘*alfadl*’

Item Great beneficence		
scale	Frequencies	Percentages
Completely inappropriate	15	19.7
2	22	28.9
3	13	17.1
4	12	15.8
Completely appropriate	14	18.4
Total	76	100.0

Tables (5.15A, 5.15.B, 5.15.C, 5.15D and 5.15E) above show the different translation of the fourth meaning of the word '*alfadl*'. Table 5.15A shows the translation given by Yusuf Ali '*grace abounding*'. 21.1% of the participant think that it is completely appropriate and 10.5% of them think it is completely inappropriate. Table 5.15B shows the translation given by Pickthall '*infinite bounty*'. 35.5% of the respondents see it as appropriate while only 5.3% of them see it as completely inappropriate. Table 5.15C shows the translation given by Shakir '*mighty grace*'. 32.9% of the participants see it as completely appropriate and 9.2% of them see it as completely inappropriate. Table 5.15D shows the translation given by Qaribullah '*great favor*'. 17.1% of the respondents think it is completely appropriate and 13.2% of them as completely inappropriate. Table 5.15E shows the translation given by Sale '*great beneficence*'. 19.7% of the participants see it as completely inappropriate while 18.4% of them see it as completely appropriate.

Table 5.16 Mean scores, standard deviations and the rank ordering of all translations for the fourth meaning of the word ‘*alfadl*’

Translation	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.1316	1.26851	2
Pickthall	76	3.4079	1.38735	1
Shakir	76	3.4079	1.36799	1
Qaribullah	76	2.9211	1.30398	3
Sale	76	2.8421	1.40525	4
Valid N (listwise)	76			

Table 5.16 shows the mean score, standard deviations and rank ordering of all the translations for the fourth meaning of the word ‘*alfadl*’. The lowest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean score. The lowest mean score was received Sale’s translation (M=2.84) while the highest one scored by Pickthall translation (M=3.41). The value of the chi square is 22.39, the critical value at the  $p < .05$  level is 26.30 (df = 1tailed). Accordingly, the difference between these two translations is not significant.

The next lowest mean score was scored by Qaribullah's translation (M=2.92). The chi square value here is 22.39 while the critical value at the  $p<.05$  level is 26.30(df = 16, 2-tailed).The difference between the two translations is not significant. The translation of Yusuf Ali received the next mean score (M=3.13). The chi square value is 14.06 and the critical value at the  $p<.05$  level is 26.30(df = 16, 2-tailed).Consequently, the relation between the two translation is not significant. The lowest mean score was assigned to Shakir translation (M=3.24). The chi square value is 32.26 and the critical value at the  $p<.05$  is 26.30(df = 16, 2-tailed).There is thus a significant difference between the two translations.

The word ‘ ’ has got two meanings in the context of the verses used in this questionnaire. The first meaning is translated as, ‘*what is beyond your needs*’, ‘*that which is superfluous*’, ‘*what you can spare*’, ‘*that which remains*’ and ‘*what ye have to spare*’.

Table 5.17A Frequencies and percentages of Yusuf Ali’s translation for the first meaning of the word ‘*alʿafw*’

Item		
What is beyond your need		
scale	Frequencies	Percentages
Completely inappropriate	26	34.2
2	20	26.3
3	7	9.2
4	7	9.2
Completely appropriate	16	21.1
Total	76	100.0

Table 5.17B Frequencies and percentages of Pickthall’s translation for the first meaning of the word ‘*alʿafw*’

Item		
That which is superfluous		
scale	Frequencies	Percentages
Completely inappropriate	15	19.7
2	18	23.7
3	19	25.0
4	6	7.9
Completely appropriate	18	23.7
Total	76	100.0

Table 5.17C Frequencies and percentages of Shakir’s translation for the first meaning of the word ‘*alʿafw*’

Item		
What you can spare		
scale	Frequencies	Percentages
Completely inappropriate	12	15.8
2	18	23.7
3	17	22.4
4	14	18.4
Completely appropriate	15	19.7
Total	76	100.0

Table 5.17D Frequencies and percentages of Qaribullah’s translation of the first meaning of the word ‘*alʿafw*’

Item		
That which remain		
scale	Frequencies	Percentages
Completely inappropriate	17	22.4
2	12	15.8
3	24	31.6
4	15	19.7
Completely appropriate	8	10.5
Total	76	100.0

Table 5.17E Frequencies and percentages of Sale’s translation of the first meaning of the word ‘*alʿafw*’

Item		
What ye have to spare		
scale	Frequencies	Percentages
Completely inappropriate	30	39.5
2	18	23.7
3	13	17.1
4	8	10.5
Completely appropriate	7	9.2
Total	76	100.0

Tables (5.17A, 5.17B, 5.17C, 5.17D and 5.17E) above show the different translations given for the first meaning of the word ‘*alʿafw*’. Table 5.17A shows the translation given by Yusuf Ali. ‘*what is beyond your need*’.34.2% of the respondents think this translation is completely inappropriate and 21.1% of them think it is completely appropriate. Table 5.17B shows the translation given by Pickthall, ‘*that which is superfluous*’.23.7% of the participant see it as completely appropriate while 19.7% of them see it as completely inappropriate. Table 5.17C shows the translation given by

Shakir, ‘*what you can spare*’.19.7% of the respondents think it is completely appropriate while15.8% of them think it is completely inappropriate. Table 5.17D shows the translation given by Qaribullah ,‘*that which remain*’.22.45% of the participants see this translation as completely inappropriate and only 10.5% of them see it as completely appropriate. Table 5.17E shows the translation given by Sale ‘*what ye have to spare*’.39.5% of the respondents think it is completely inappropriate whereas only 9.2% of them think it is completely appropriate.

Table 5.18 Mean scores, standard deviations and the rank ordering of all translations of the first meaning of the word ‘*al<sup>c</sup>afw*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	2.5658	1.55208	4
Pickthall	76	2.9211	1.44003	2
shakir	76	3.0263	1.36600	1
Qaribullah	76	2.8026	1.28602	3
Sale	76	2.2632	1.33035	5
Valid N (listwise)	76			



Table 5.18 above shows the mean scores, standard deviations and the rank ordering of all the translations of the first meaning of the word '*al<sup>c</sup>afw*'. The mean scores assigned to each are ranked ordered, compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score was received by the translation of Sale (M=2.26) and the highest score was assigned to Shakir translation (M=3.03). The chi square value is 35.60, the critical value at the  $p < .01$  level is 32.00 (df = 16, 2-tailed). That is, there is a highly significant difference between the translation of Sale and Shakir's

The translation of Yusuf Ali scored the lowest mean. The chi square value is 34.00 while the critical value at the  $p < 0.01$  level is 32.00 (df = 16, 2-tailed).

The relation between the two translations indicates highly significant difference.

The lowest mean score was received by Pickthall translation. The chi square value is 18.98 and the critical value at the  $p < 0.01$  level is 26.30 (df = 16, 2-tailed). This shows no significant difference between the two translations.

Finally, the lowest mean score of this meaning of the word '*al<sup>c</sup>afw*' was assigned to Qaribulah's translation (M=2.80). The chi square value is 29.68 while the critical value at the  $p < 0.05$  level is 26.30 (df = 16, 2-tailed) and this indicates a significant difference between the two translations.

The second meaning of the word ‘*alʿafw*’ is translated in this context as ‘*hold to forgiveness*’, ‘*take to forgiveness*’, ‘*keep to forgiveness*’, ‘*accept the easing*’ and ‘*use indulgence*’.

Table 5.19A Frequencies and percentages of Yusuf Ali’s translation for the second meaning of the word ‘*alʿafw*’

Item Hold to forgiveness		
scale	Frequencies	Percentages
Completely inappropriate	34	44.7
2	22	28.9
3	10	13.2
4	5	6.6
Completely appropriate	5	6.6
Total	76	100.0

Table 5.19B Frequencies and percentages of Pickthall's translation for the second meaning of the word '*al'afw*'.

Item Keep to forgiveness		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	21	27.6
3	22	28.9
4	12	15.8
Completely appropriate	13	17.1
Total	76	100.0

Table 5.19C Frequencies and percentages of Shakir's translation for the second meaning of the word '*al'afw*'.

Item Take to forgiveness		
scale	Frequencies	Percentages
Completely inappropriate	13	17.1
2	22	28.9
3	14	18.4
4	13	17.1
Completely appropriate	14	18.4
Total	76	100.0

Table 5.19D Frequencies and percentages of Qaribullah’s translation for the second meaning of the word ‘*alʿafw*’

Item Accept the easing		
scale	Frequencies	Percentages
Completely inappropriate	16	21.1
2	13	17.1
3	18	23.7
4	20	26.3
Completely appropriate	9	11.8
Total	76	100.0

Table 5.19E Frequencies and percentages of Sale’s translation for the second meaning of the word ‘*alʿafw*’

Item Use indulgence		
scale	Frequencies	Percentages
Completely inappropriate	30	39.5
2	11	14.5
3	16	21.1
4	16	21.1
Completely appropriate	3	3.9
Total	76	100.0

Tables (5.19A, 5.19B, 5.19C, 5.19D and 5.19E) show the different translations of the second meaning of the word '*al'afw*'. Table 5.19A shows the translation given by Yusuf Ali '*hold to forgiveness*'. 44.7% of the respondents think it is completely inappropriate while 6.6% of them think it is completely appropriate. Table 5.19B shows the translation given by Pickthall '*keep to forgiveness*'. 17.1% of the participants see it as completely appropriate and 10.5% of them see it as completely inappropriate. Table 5.19C shows the translation given by Shakir '*take to forgiveness*'. 21.1% of the respondents rate it as completely inappropriate and 11.8% of them rate it as completely appropriate. Table 5.19D shows the translation given by Qaribullah '*accept the easing*'. 39.5% of the participants think it is completely inappropriate while only 3.9% of them think it is completely appropriate.

Table 5.20 Mean scores, standard deviations and the rank ordering of all the translations of the second meaning of the word ‘*al’afw*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	2.0132	1.20547	4
Pickthall	76	3.0132	1.24893	1
Habib	76	2.9079	1.37770	2
Qaribullah	76	2.9079	1.32843	2
Sale	76	2.3553	1.30337	3
Valid N (listwise)	76			

Table 5.20 above shows the mean scores, standard deviations and rank ordering of the different translations of the second meaning of the word ‘*al’afw*’. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest mean scores and the lowest ones. The lowest mean score was scored by the translation of Yusuf Ali (M=2.01) while the highest was assigned to Pickthall’s translation (M=3.01). The value of the chi square is 22.75 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). There is therefore no significant difference between the translation of

Yusuf Ali and Pickthall's. The lack of a significant difference between the perceived appropriateness of these two translations is probably due to the fact that there are some outliers in the respondents' results.

The second lowest mean score was received by Sale's translation (M=2.36). The chi square value is 23.51 in which the critical value at the  $p < .05$  is 26.30 (df = 16, 2-tailed). Consequently, there is no significant difference between the two translations.

The next lowest mean score was received by Qaribullah's translation (M=2.86). The chi square value is 23.02 the critical value at the  $p < 0.05$  level is 26.30 (df = 16, 2-tailed). Therefore, there is no significant difference between the two translations.

The lowest mean score was scored by Shakir's translation. The value of the chi square is 18.54 and the critical value at the  $p < .001$  level is 26.30 (df = 16, 2-tailed). The result shows no significant difference between the two translations.

The word '*ataqwa*' has got six different meaning in the verses of the questionnaire. The first meaning is translated as '*right conduct*', '*the guarding of oneself*', '*the warding off evil*' and '*piety*'.

Table 5.21A Frequencies and percentages of Yusuf Ali’s translation for the first meaning of the of word ‘*ataqwa*’

Item		
Right conduct		
scale	Frequencies	Percentages
Completely inappropriate	11	14.5
2	24	31.6
3	19	25.0
4	8	10.5
Completely appropriate	14	18.4
Total	76	100.0

Table 5.21B Frequencies and percentages of Pickthall’s translation for the first meaning of the word ‘*ataqwa*’

Item		
The awarding off evil		
scale	Frequencies	Percentages
Completely inappropriate	14	18.4
2	21	27.6
3	22	28.9
4	14	18.4
Completely appropriate	5	6.6
Total	76	100.0



Table 5.21C Frequencies and percentages of Shakir’s translation for the first meaning of the word ‘*ataqwa*’

Item The guarding of oneself		
scale	Frequencies	Percentages
Completely inappropriate	11	14.5
2	21	27.6
3	19	25.0
4	8	10.5
Completely appropriate	17	22.4
Total	76	100.0

Table 5.21D Frequencies and percentages of Qaribullah and Sale’s translation for the first meaning of the word ‘*ataqwa*’

Item Piety		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	13	17.1
3	11	14.5
4	15	19.7
Completely appropriate	29	38.2
Total	76	100.0

Tables (5.21A, 5.21B, 5.21C, 5.21D ) above show the different translations of the first meaning of the word '*ataqwa*'. Table 5.21A shows the translation given by Ysusf Ali '*right conduct*'.18.4% of the respondents see it as completely appropriate, 14.5% of them see it as completely inappropriate. Table 5.21B shows the translation given by Pickthall '*the awarding off evil*'.18.4% of the participants think it is completely inappropriate and only 6.6% of them think it is completely appropriate. Table 5.21C shows the translation given by Shakir '*the guarding of oneself*'.22.4% of the participants rate it as completely appropriate whereas 14.5% of them rate it as completely inappropriate. Table 5.21D shows the translation given by Qaribullah and Sale '*piety*'.38.2% of the participants think it is completely appropriate while only 10.5% think it is completely inappropriate.

Table 5.22 Mean scores, standard deviations and the rank ordering of all translations of the first meaning of the word ‘*ataqwa*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	2.8684	1.32002	3
Pickthall	76	2.6711	1.17062	4
Habib	76	2.9868	1.37107	2
Qaribullah	76	3.5789	1.41669	1
Sale	76	3.5789	1.37567	1
Valid N (listwise)	76			

Table 5.22 above shows the mean scores, standard deviations and rank ordering of the different translations of the first meaning of the word ‘*ataqwa*’. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score of the first meaning was received by the translation of Pickthall (M=2.67) while the highest one was received by Qaribullah and Sale’s translation (M=3.5789). The chi square value is 17.65 and the critical value at the  $p < .05$  level (df = 16, 2-tailed). Accordingly, there is no significant difference between the two

translations and this may probably be attributed to the existence of the outliers in the respondents' results.

The second lowest mean score was assigned to Yusuf Ali's translation (M=2.87). The value of the chi square is 23.51 while the critical value at the  $p < .05$  level (df = 16, 2-tailed). There is no significant difference between the two translations.

The translation of Shakir received the next lowest mean score (M=2.99).

The chi square value is 14.67, the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). This shows no significant difference between the translation of Shakir and Qaribullah and Sale's translation.

The result shows that the best translation is Pickthall's translation followed by Yusuf Ali and Shakir's translation while Sale's, Qaribullah's and Pickthall's translation, are all equally appropriate.

The second meaning of the word '*ataqwa*' is translated as '*raiment of righteousness*', '*clothing that guard against evil*' and '*clothing of piety*'.

Table 5.23A Frequencies and percentages of Yusuf Ali’s translation for the second meaning of the word ‘*ataqwa*’

Item		
Raiment of righteousness		
scale	Frequencies	Percentages
Completely inappropriate	5	6.6
2	25	32.9
3	18	23.7
4	8	10.5
Completely appropriate	20	26.3
Total	76	100.0

Table 5.23B Frequencies and percentages of Pickthall’s translation for the second meaning of the word ‘*ataqwa*’

Item		
The raiment of restraint from evil		
scale	Frequencies	Percentages
Completely inappropriate	11	14.5
2	17	22.4
3	21	27.6
4	12	15.8
Completely appropriate	15	19.7
Total	76	100.0

Table 5.23C Frequencies and percentages of Shakir’s translation for the second meaning of the word ‘*ataqwa*’

Item Clothing that guards against evil		
scale	Frequencies	Percentages
Completely inappropriate	20	26.3
2	19	25.0
3	16	21.1
4	8	10.5
Completely appropriate	13	17.1
Total	76	100.0

Table 5.23D Frequencies and percentages of Qaribullah and Sale’s translation for the second meaning of the word ‘*ataqwa*’

Item The clothing of piety		
scale	Frequencies	Percentages
Completely inappropriate	10	13.2
2	17	22.4
3	16	21.1
4	12	15.8
Completely appropriate	21	27.6
Total	76	100.0

Tables (5.23A, 5.23B, 5.23C and 5.23D) above show the different translation of the second meaning of the word '*ataqwa*'. Table 5.23A shows the translation given by Yusuf Ali '*raiment of righteousness*'. 26.3% of the participants think it is completely appropriate while only 6.6% of them think it is completely inappropriate. Table 5.23B shows the translation given by Pickthall '*the raiment of restraint from evil*'. 19.7% of the respondents see it as completely appropriate and 14.5% of them see it as completely inappropriate. Table 5.23C shows the translation given by Shakir '*clothing that guard against evil*'. 26.3% of the participants say it is completely inappropriate while only 17.1% of them say it is completely appropriate. Table 5.23 D shows the translation of Qaribullah and Sale '*the clothing of piety*'. 26.3 % of the participants think it is completely appropriate whereas 19.7% think it is completely inappropriate.

Table 5.24 Mean scores, standard deviations and the rank ordering of all translations given for the second meaning of the word '*ataqwa*'

Translations	N	Mean	Std.	
			Deviation	Rank order
Yusuf Ali	76	3.1711	1.32049	1
Pickthall	76	3.0395	1.33107	2
Shakir	76	2.6711	1.41787	4
Qaribullah	76	2.7500	1.46173	3
Sale	76	2.7500	1.46173	3
Valid N (listwise)	76			

Table 5.24 above shows the mean scores, standard deviations and rank ordering of the different translations for the second meaning of the word '*ataqwa*'. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and the lowest mean scores. The lowest mean score was received by Shakir's translation (M=2.67) and the highest was scored by Yusuf Ali's translation (M=3.17). The chi square value is 12.36 and the critical value at the  $p < .01$  is 32.00(df = 16, 2-tailed). There is no significant difference between the translation of Shakir and Yusuf Ali's despite what would seem



to be a considerable difference between the averages, is probably due to the fact that there are some outliers in the respondents' results.

The next lowest mean score was assigned to Pickthall's translation (M=3.04). The value of the chi square is 27.31, the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). There is a significant difference between the two translations. That is, the translation of Pickthall is better than Shakir's.

The lowest mean score next to Pickthall was scored by Qaribullah and Sale's translation (M=2.75). The chi square value is 29.19 while the critical value at the  $p < .01$  level is 26, 30 (df = 16, 2-tailed). Thus there is a significant difference between the two translations.

As a result it is clear that the translation of Yusuf Ali is the best translation in terms of appropriateness, followed by Pickthall, Qaribullah and Sale's translation, while Shakir's translation is on the last position in terms of the appropriateness of their translations.

The third meaning of the word '*ataqwa*' is translated as '*on piety*', '*upon duty to Allah*'.

Table 5.25A Frequencies and percentages of Yusuf Ali, Shakir, Sale and Qaribullah’s translation for the meaning of the second word ‘*ataqwa*’

Item On piety		
scale	Frequencies	Percentages
Completely inappropriate	5	6.6
2	21	27.6
3	14	18.4
4	2	2.6
Completely appropriate	34	44.7
Total	76	100.0

Table 5.25B Frequencies and percentages of Pickthall’s translation for the meaning of the second word ‘*ataqwa*’

Item Upon duty of Allah		
scale	Frequencies	Percentages
Completely inappropriate	6	7.9
2	17	22.4
3	21	27.6
4	8	10.5
Completely appropriate	24	31.6
Total	76	100.0

Tables (5.25A and 5.25B) show the different translations of the second meaning of the word '*ataqwa*'. Table 5.25A shows the translation given by Yusuf Ali, Shakir, Qaribullah and sale '*on piety*'.44.7% of the respondents think it is completely appropriate while 6.6% only think it is completely inappropriate. Table 5.25B shows the translation given by Pickthall '*upon duty of Allah*'.31.6% of the participants see it as completely appropriate and only 7.9% of them see it as completely inappropriate.

Table 5.26 Mean scores, standard deviations and the rank ordering of all translations of the third meaning of the word '*ataqwa*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.5132	1.45596	1
Pickthall	76	3.3553	1.34367	2
Shakir	76	3.5132	1.41886	1
Qaribullah	76	3.5132	1.41886	1
Sale	76	3.5132	1.41886	1
Valid N (listwise)	76			

Table 5.26 above shows the mean scores, standard deviations and rank ordering of the different translations of the third meaning of the word '*ataqwa*'. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score was assigned to Pickthall's translation (M=3.36). Meanwhile the highest mean score was received by Yusuf Ali, Shakir, Qaribullah and Sale's translation (3.51). For the translation of Pickthall, the chi square value is 27.77 in which the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). There is thus a significant difference between the two translations; the translation of Pickthall is better than the others. The result shows that Pickthall's translation is the best translation in terms of appropriateness and the translations by Yusuf Ali, Qaribullah, Shakir and Sale are the same in terms of their appropriateness.

The fourth meaning of the word '*ataqwa*' is translated as '*piety*', '*the guarding against evil*' and '*devotion*'.

Table 5.27A Frequencies and percentages of Yusuf Ali, Qaribullah and Sale's translation for the fourth meaning of the word '*ataqwa*'

Item Piety		
scale	Frequencies	Percentages
Completely inappropriate	5	6.6
2	24	31.6
3	11	14.5
4	7	9.2
Completely appropriate	29	38.2
Total	76	100.0

Table 5.27B Frequencies and percentages of Pickthall's translation given for the fourth meaning of the word '*ataqwa*'

Item The devotion		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	26	34.2
3	25	32.9
4	6	7.9
Completely appropriate	16	21.1
Total	76	100.0

Table 5.27C Frequencies and percentages of Shakir’s translation for the fourth meaning of the word ‘*ataqwa*’

Item		
The guarding against evil		
scale	Frequencies	Percentages
Completely inappropriate	17	22.4
2	20	26.3
3	12	15.8
4	16	21.1
Completely appropriate	11	14.5
Total	76	100.0

Tables (5.27A, 5.27B, 5.27C) above show the different translations for the third meaning of the word ‘*ataqwa*’. Table 5.27A shows the translation given by Yusuf Ali, Sale and Qaribullah ‘*piety*’. 38.2% of the respondents think it is completely appropriate and only 6.6% of them think it is completely inappropriate. Table 5.27B shows the translation given by Pickthall ‘*the guarding against evil*’. 21.1% of the participants rate it as completely inappropriate and only 3.9% of them rate it as completely appropriate. Table 5.27C shows the translation given by Shakir ‘*the*

*guarding against evil*'.22.4% of the participants see it is completely inappropriate whereas 14.5% of them see it as completely appropriate.

Table 5.28 Mean scores, standard deviations and the rank ordering for all translations of the fourth meaning of the word '*ataqwa*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.4079	1.43460	1
Pickthall	76	3.0789	1.19737	2
Habib	76	2.7763	1.37209	3
Qaribullah	76	3.4079	1.43460	1
Sale	76	3.4079	1.43460	1
Valid N (listwise)	76			

Table 5.28 shows the mean scores, standard deviations and rank ordering for the different translations of the fourth meaning of the word '*ataqwa*'. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and the lowest mean score. The lowest mean score of the five translations was assigned to Shakir's translation (M=2.79) and the highest mean score was

received by the translation of Yusuf Ali, Qaribullah and Sale (M=3.41). The chi square value here is 13.94 while the critical value at the  $p < .05$  level is 26.30(df = 16, 2-tailed). This result shows no significant difference between the translation of Yusuf Ali, Qaribullah and Sale's translation on one hand and Shakir's on the other hand.

The next lowest mean score was scored by Pickthall's translation (M=3.08). The value of the chi square is 21.13 in which the critical value at the  $p < .05$ (df = 16, 2-tailed). The difference between the two translation is not significant.

The result shows that the best translation is the translation of Shakir followed by Pickthall's while Qaribullah's, Yusuf Ali's and Shakir's translation all of which are equally appropriate.

The fifth meaning of the word '*ataqwa*' is translated in this context as '*the command of self restraint*', '*the word of self restrain't*', '*the word of guarding against evil*', '*the word of taqwa*' and '*the word of piety*'.



Table 5.29A Frequencies and percentages of Yusuf Ali’s translation for the fifth meaning of the word ‘*ataqwa*’

Item The command of self restraint		
scale	Frequencies	Percentages
Completely inappropriate	12	15.8
2	24	31.6
3	17	22.4
4	3	3.9
Completely appropriate	20	26.3
Total	76	100.0

Table 5.29B Frequencies and percentages of Pickthall’s translation for the fifth meaning of the word ‘*ataqwa*’

Item The word of self-restraint		
scale	Frequencies	Percentages
Completely inappropriate	14	18.4
2	23	30.3
3	20	26.3
4	6	7.9
Completely appropriate	13	17.1
Total	76	100.0

Table 5.29C Frequencies and percentages of Shakir’s translation for the fifth meaning of the word ‘*ataqwa*’

Item		
The word of guarding against evil		
scale	Frequencies	Percentages
Completely inappropriate	19	25.0
2	13	17.1
3	21	27.6
4	16	21.1
Completely appropriate	7	9.2
Total	76	100.0

Table 5.29D Frequencies and percentages of Qaribullah’s translation for the fifth meaning of the word ‘*ataqwa*’

Item		
The word of taqwa		
scale	Frequencies	Percentages
Completely inappropriate	17	22.4
2	18	23.7
3	9	11.8
4	12	15.8
Completely appropriate	20	26.3
Total	76	100.0

Table 5.29E Frequencies and percentages of Sale’s translation for the fifth meaning of the word ‘*ataqwa*’

Item		
The word of piety		
scale	Frequencies	Percentages
Completely inappropriate	20	26.3
2	16	21.1
3	12	15.8
4	10	13.2
Completely appropriate	18	23.7
Total	76	100.0

Tables (5.29A, 5.29B, 5.29C, 5.29D and 5.29E) above show the different translations for the fifth meaning of the word ‘*ataqwa*’. Table 5.29A shows the translation given by Yusuf Ali ‘*the command of self restraint*’. 26.5% of the participants think it is completely appropriate and 15.8% of them think it is completely inappropriate. Table 5.29B shows the translation given by Pickthall ‘*the word of self-restraint*’. 18.4% of the respondents rate it as completely inappropriate and 17.1% of them rate it as completely appropriate. Table 5.29C shows the translation given by Shakir ‘*the word of*

*guarding against evil*'. 25.0% of the participants see it as completely inappropriate and only 9.2% of them see it as completely appropriate. Table 5.29D shows the translation given by Qaribullah '*the word of taqwa*'. 26.3% of the participants say it is completely appropriate and 22.4% of them say it is completely appropriate. Table 5.29E shows the translation given by Sale '*the word of piety*'. 26.3% of the respondents think it is completely inappropriate while 23.7% of them think it is completely appropriate.

Table 5.30 Mean scores, standard deviations and the rank ordering of all translations of the fifth meaning of the word '*ataqwa*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	2.9342	1.43606	2
Pickthall	76	2.7500	1.32791	4
Shakir	76	2.7237	1.30229	5
Qaribullah	76	3.0000	1.54056	1
Sale	76	2.8684	1.53486	3
Valid N (listwise)	76			

Table 5.30 shows mean scores, standard deviations and rank ordering of different translations of the fifth meaning of the word '*ataqwa*'. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score among the five translations was received by Shakir's translation (M=2.72) and the highest score was assigned to Qaribullah's translation (M=3.00). The chi square value is 32.84 the critical value at the  $p < .01$  is 32.00 (df = 16, 2-tailed), so the difference between the two translation is highly significant.

The second lowest mean score was received by Pickthall's translation (M=2.75). The value of the chi square is 24.61 and the critical value at the  $p < .001$  level is 39.25 (df = 16, 2-tailed). Accordingly, the difference between is significant. This indicates that the translation of Pickthall is better than Shakir's translation.

The third position of the lowest mean score was assigned to Sale's translation (M=2.87). The value of the chi square is 33.94 while the value at the  $p < .01$  level is 32.00 (df = 16, 2-tailed). The result shows a highly significant difference between the two translations. The translation of Sale is considered by the participants as a better translation than Qaribullah's.

The last position of the lowest mean score was received by Yusuf Ali's translation (M=2.93). The chi square value is 30.51 and the critical value at the  $p < 0.05$  is 26.30 (df = 16, 2-tailed). This result shows a significance difference between the translation of Yusuf Ali and Qaribullah's. According to the result the best translation in terms of appropriateness is the translation of Shakir followed by Pickthall's translation, then Sale, Yusuf Ali's and Qaribullah as the least one.

The sixth meaning of the word '*ataqwa*' is translated as '*the Lord of righteousness*', '*the fount of fear*', '*worthy to be feared*' and '*the owner of fear*'.

Table 5.31A Frequencies and percentages of Yusuf Ali's translation for the sixth meaning of the word '*ataqwa*'

Item The Lord of righteousness		
scale	Frequencies	Percentages
Completely inappropriate	5	6.6
2	14	18.4
3	7	9.2
4	1	1.3
Completely appropriate	49	64.5
Total	76	100.0

Table 5.31B Frequencies and percentages of Pickthall's translation for the sixth meaning of the word '*ataqwa*'

Item		
The fount of fear		
scale	Frequencies	Percentages
Completely inappropriate	22	28.9
2	17	22.4
3	23	30.3
4	9	11.8
Completely appropriate	5	6.6
Total	76	100.0

Table 5.31C Frequencies and percentages of Shakir and Sale's translation for the sixth meaning of the word '*ataqwa*'

Item		
Worthy to be feared		
scale	Frequencies	Percentages
Completely inappropriate	11	14.5
2	18	23.7
3	18	23.7
4	17	22.4
Completely appropriate	12	15.8
Total	76	100.0

Table 5.31D Frequencies and percentages of Qaribullah’s translation for the sixth meaning of the word ‘*ataqwa*’

Item The Owner of fear		
scale	Frequencies	Percentages
Completely inappropriate	27	35.5
2	12	15.8
3	20	26.3
4	12	15.8
Completely appropriate	5	6.6
Total	76	100.0

Table (5.31A, 5.31B, 5.31C and 5.31D) above show the different translations of the sixth meaning of the word ‘*ataqwa*’. Table 5.31A shows the translation given by Yusuf Ali ‘*the lord of righteousness*’.64.5% of the participants think it is completely appropriate while only 6.6% of them think it is completely inappropriate. Table 5.31B shows the translation given by Pickthall ‘*the fount of fear*’.28.9% of the respondents see it as completely inappropriate and 6.6% of them see it as completely appropriate. Tabe 5.31C shows the translation given by Shakir and Sale ‘*worthy to be feared*’.15.8%



say it is completely appropriate and 14.5% of them say it is completely inappropriate. Table 5.31D shows the translation given by Qaribullah ‘*the Owner of fear*’.35.5% of the participants rate it as completely inappropriate whereas only 6.6% of them rate it as completely appropriate.

Table 5.32 Mean scores, standard deviations and the rank ordering of the sixth meaning of the word ‘*ataqwa*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.9868	1.44677	1
Pickthall	76	2.4474	1.21540	3
Habib	76	3.0132	1.30121	2
Qaribullah	76	2.4211	1.29885	4
Sale	76	3.0132	1.30121	2
Valid N (listwise)	76			

Table 5.32 show the mean scores, standard deviations and rank ordering for all the translations of the sixth meaning of the word ‘*ataqwa*’. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean

score. The lowest mean score was received by Qaribullah's translation (M=2.42) and the highest score was scored by Yusuf Ali's. The chi square value is 22.02 while the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). There is no significant difference between the two translations.

Subsequently, the lowest mean score was assigned to Pickthall's translation (M=2.45). The chi square value is 21.32 in which the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). There is no significant difference between the two translations. Then, the lowest mean score was received by Shakir and Sale's translations (M=3.01). The value of the chi square is 31.83 while the critical value at the  $p < .05$  level is 26.30. (df = 16, 2-tailed). Consequently, there is a significant difference between the two translations. That is, the translation of Shakir and Sale is more appropriate than Qaribullah's.

The result show that the best translation in terms of appropriateness is Yusuf Ali, then Shakir and Sale's followed by Pickthall's while the translations of Qaribullah's is the least one.

The word '*albir*' has got four meaning in this questionnaire. The first meaning is translated as '*virtue*' and '*righteousness*'.

Table 5.33A Frequencies and percentages of Yusuf Ali’s translation for the first meaning of the word ‘*albir*’

Item Virtue		
scale	Frequencies	Percentages
Completely inappropriate	6	7.9
2	24	31.6
3	9	11.8
4	5	6.6
Completely appropriate	32	42.1
Total	76	100.0

Table 5.33B Frequencies and percentages of Pickthall, Shakir, Sale and Qaribullah’s translation for the first meaning of the word ‘*albir*’

Item Righteousness		
scale	Frequencies	Percentages
Completely inappropriate	2	2.6
2	22	28.9
3	15	19.7
4	5	6.6
Completely appropriate	32	42.1
Total	76	100.0

Tables (5, 33A and 5.33B) above show the different translations of the first meaning of the word '*albir*'. In this meaning one translation is different while the others are identical. Table 5.33A shows the different translation given by Yusuf Ali '*virtue*'. 46.1% of the participants think it is completely appropriate while 5.3% think it is completely inappropriate. Table 5.33B shows the identical translations given by Pickthall, Shakir, Sale and Qaribullah '*righteousness*'. 39.5% of the respondents see it as completely appropriate while only 3.9% of them see it as completely inappropriate.

Table 5.34 Mean scores, standard deviations and rank ordering for all translation of the first meaning of the word '*albir*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.6974	1.41440	1
Pickthall	76	3.5000	1.37113	2
Shakir	76	3.5000	1.37113	2
Qaribullah	76	3.5000	1.37113	2
Sale	76	3.5000	1.37113	2
Valid N (listwise)	76			

Table 5.34 shows mean scores, standard deviations and rank ordering for the different translations of the first meaning of the word '*albir*'

The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean score. The translations that received the lowest mean score received by Pickthall, Shakir, Qaribullah and Sale's translations (M=3.5) and the highest mean score was assigned to Yusuf Ali's translation (3.70). The value of the chi square is 28.73 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). This result indicates a significant difference between these translations and Yusuf Ali's.

The second meaning of the word '*albir*' is translated as '*righteousness*' and '*piety*'.

Table 5.35A Frequencies and percentages of Yusuf Ali, Shakir, Qaribullah and Sale’s translation for the second meaning of the word ‘*albir*’

Item Righteousness		
scale	Frequencies	Percentages
Completely inappropriate	6	7.9
2	26	34.2
3	11	14.5
4	5	6.6
Completely appropriate	28	36.8
Total	76	100.0

Table 5.35B Frequencies and percentages of Pickthall’s translation for the second meaning of the word ‘*albir*’

Item Piety		
scale	Frequencies	Percentages
Completely inappropriate	10	13.2
2	17	22.4
3	14	18.4
4	6	7.9
Completely appropriate	29	38.2
Total	76	100.0

Tables 5.35A and 5.35B above show the different translations of the second meaning of the word ‘*albir*’. Table 5.35A shows the translation given by Yusuf Ali, Shakir, Qaribullah and Sale ‘*righteousness*’.36.8% think it is completely appropriate and 7.9% of them think it is completely inappropriate. Table 5.35B shows the translation given by Pickthall ‘*piety*’.38.2% rate it as completely appropriate while 13.2% of them rate it as completely inappropriate.

Table 5.36 Mean scores, standard deviation and rank ordering of the second meaning of the word ‘*albir*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.3026	1.46077	2
Pickthall	76	3.3553	1.50292	1
Shakir	76	3.3026	1.46077	2
Qaribullah	76	3.3026	1.46077	2
Sale	76	3.3026	1.46077	2
Valid N (listwise)	76			

Table 5.36 shows mean scores, standard deviations and rank ordering of the second meaning of the word '*albir*'. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score was received by Yusuf Ali, Shakir, Qaribullah and Sale's translation (M=3.30) and the highest score was assigned to Pickthall's (3.36) .The chi square value here is 32.80, the critical value at the  $p < .01$  is 32.00 (df = 16, 2-tailed), so the result indicates a highly significant difference between these translations on one hand and the translation of Pickthall on the other hand. According to the result, the translation of Pickthall is the best translation in terms of appropriateness, followed by Yusuf Ali, Shakir, Qaribullah and Sale's translation.

The third meaning of the word '*albir*' is translated as '*righteousness*, '*goodness*' and '*justice*'.



Table 5.37A Frequencies and percentages Yusuf Ali, Pickthall and Qaribullah’s translation for the third meaning of the word ‘*albir*’

Item Righteousness		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	22	28.9
3	16	21.1
4	8	10.5
Completely appropriate	27	35.5
Total	76	100.0

Table 5.37B Frequencies and percentages of Shakir’s translation for the third meaning of the word ‘*albir*’

Item Goodness		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	19	25.0
3	20	26.3
4	7	9.2
Completely appropriate	26	34.2
Total	76	100.0

Table 5.37C Frequencies and percentages of Sale’s translation given for the third meaning of the word ‘*albir*’

Item Justice		
scale	Frequencies	Percentages
Completely inappropriate	15	19.7
2	13	17.1
3	13	17.1
4	12	15.8
Completely appropriate	23	30.3
Total	76	100.0

Tables (5.37A, 5.37B and 5.37C) show the different translations of the third meaning of the word ‘*albir*’. Table 5.37A shows the translation given by Yusuf Ali, Pickthall and Qaribullah ‘*righteousness*’.35.5% of the participants see it as completely appropriate and only 3.9% of them see it as completely inappropriate. Table 5.37B shows the translation given by Shakir ‘*goodness*’.34.2% of the respondents think it is completely appropriate and 5.3% of them think it is completely inappropriate. Table 5.37C shows the translation given by Sale ‘*justice*’.30.3% of the participants rate it as

completely appropriate and 19.7% of them rate it as completely inappropriate.

Table 5.38 Mean scores, standard deviations and the rank ordering of all translations of the third meaning of the word ‘*albir*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.4474	1.34059	1
Pickthall	76	3.4342	1.34992	2
Habib	76	3.4211	1.32929	3
Qaribullah	76	3.4342	1.34992	2
Sale	76	3.1974	1.52333	4
Valid N (listwise)	76			

Table 5.38 shows mean scores, standard deviations and rank ordering of all the translations of the third meaning of the word ‘*albir*’. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean score. The lowest mean score was received by the translation of Sale (M=3.20) and the highest mean score was scored by Shakir (M=3.42). The

chi square value is 16.09 in which the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Thus no significant difference is found between the two translations. The second lowest mean score was received by Yusuf Ali, Pickthall and Qaribullah's. The chi square value is 34.25 while the critical value at the  $p < .01$  level is 32.00 (df = 16, 2-tailed). The result shows that there is a highly significant difference between these translations on one hand and Shakir's on the other hand. The result shows that the translation of Shakir is the best translation followed by Yusuf Ali, Pickthall and Qaribullah's, while Sale is the least one.

The fourth meaning of the word '*albir*' is translated as '*The Beneficent*', '*The Benign*', '*The Giving*'.

Table 5.39A Frequencies and percentages of Yusuf Ali Sale’s translation for the fourth meaning of the word ‘*albir*’

Item The Beneficent		
scale	Frequency	Percentages
Completely inappropriate	4	5.3
2	24	31.6
3	11	14.5
4	10	13.2
Completely appropriate	27	35.5
Total	76	100.0

Table 5.39B Frequencies and percentages of Pickthall and Shakir’s translation for the fourth meaning of the word ‘*albir*’

Item The Benign		
scale	Frequency	Percentages
Completely inappropriate	10	13.2
2	26	34.2
3	19	25.0
4	7	9.2
Completely appropriate	14	18.4
Total	76	100.0

Table 5.39C Frequencies and percentages of Qaribullah’s translation for the fourth meaning of the word ‘*albir*’

Item The Giving		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	22	28.9
3	17	22.4
4	10	13.2
Completely appropriate	19	25.0
Total	76	100.0

Tables (5.39A, 5.39B and 5.39C) show the different translations for the fourth meaning of the word ‘*albir*’. Table 5.39A shows the translation given by Yusuf Ali and Sale ‘*the beneficent*’. 35.5% of the participants think it is completely appropriate and only 5.3% of them think it is completely inappropriate. Table 5.39B shows the translation given by Pickthall and Shakir ‘*benign*’. 18.4% of the respondents rate it as completely appropriate while 13.2% rate it as completely inappropriate. Table 5.39C shows the translation given by Qaribullah ‘*the giving*’. 25.0% of the participants say it is completely appropriate and 10.5% of them say it is completely inappropriate.

Table 5.40 Mean scores, standard deviations and rank ordering of all translation of the fourth meaning of the word ‘*albir*’

Translations	N	Mean	Std.	
			Deviation	Rank order
Yusuf Ali	76	3.4211	1.38817	1
Pickthall	76	2.8553	1.30337	3
Shakir	76	2.8553	1.30337	3
Qaribullah	76	3.1316	1.35982	2
Sale	76	3.4211	1.38817	1
Valid N (listwise)	76			

Table 5.40 shows mean scores, standard deviations and rank ordering of the different translations for the fourth meaning of the word ‘*albir*’. The mean scores assigned to each are ranked ordered and compared and then a chi square test was conducted to assess the relative appropriacy of the various translations. The lowest mean score was received by Pickthall and Shakir’s translation (M=2.86) and the highest mean score was received by Yusuf Ali and Sale’s (M=3.42). The value of the chi square is 12.02 in which the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Therefore, there is no significant difference between the translation of Pickthall, Shakir’s and Yusuf Ali, Sale’s translation.

After that, the lowest mean score was assigned to Qaribullah's translation (M=3.13). The chi square value is 30.51 while the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Thus, the difference between the translation of Yusuf Ali, Sale and Qaribullah is significant.

The result shows that the translation of Yusuf Ali and Sale is the best translation in terms of appropriateness followed by Qaribullah's, while Pickthall and Shakir's translation, all of which are equally appropriate.

The word '*arrushd*' has three meanings in this questionnaire. The first meaning is translated as '*truth*', '*the right direction*', '*the right way*' and '*righteousness*'.

Table 5.41A Frequencies and percentages of Yusuf Ali's translation for the first meaning of the word '*arrushd*'

Item Truth		
scale	Frequencies	Percentages
Completely inappropriate	7	9.2
2	22	28.9
3	9	11.8
4	4	5.3
Completely appropriate	34	44.7
Total	76	100.0



Table 5.41B Frequencies and percentages of Pickthall and Sale’s translation for the first meaning of the word ‘*arrushd*’

Item The right direction		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	22	28.9
3	12	15.8
4	9	11.8
Completely appropriate	25	32.9
Total	76	100.0

Table 5.41C Frequencies and percentages of Shakir’s translation for the first meaning of the word ‘*arrushd*’

Item The right way		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	24	31.6
3	15	19.7
4	7	9.2
Completely appropriate	27	35.5
Total	76	100.0

Table 5.41D Frequencies and percentages of Yusuf Ali’s translation for the first meaning of the word ‘*arrushd*’

Item Righteousness		
scale	Frequencies	Percentages
Completely inappropriate	12	15.8
2	20	26.3
3	12	15.8
4	16	21.1
Completely appropriate	16	21.1
Total	76	100.0

Tables (5.41A, 5.41B, 5.41C and 5.41D) show the different meaning of the word ‘*arrushd*’. Table 5.41A shows the translation given by Yusuf Ali ‘*truth*’. 44.7% of the participants think it is completely appropriate and 9.2% of them think it is completely inappropriate. Table 5.41B shows the translation given by pickthall and Sale ‘*ways of righteousness*’. 32.9% of the respondents see it as completely appropriate and 10.5% of them see it as completely inappropriate. Table 5.41C shows the translation given by Shakir ‘*the right way*’. 53.5% say it is completely appropriate while only 3.9% say it is completely inappropriate. Table 5.41D shows the translation given by

Qaribullah '*righteousness*'.21.1% of the participants rates it as completely appropriate and 15.8% of them as completely inappropriate.

Table 5.42 Mean scores, standard deviations and the rank ordering of the first meaning of the word '*arrushd*'

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.4737	1.51854	1
Pickthall	76	3.2763	1.44774	3
Shakir	76	3.4079	1.35821	2
Qaribullah	76	3.0526	1.40375	4
Sale	76	3.2763	1.44774	3
Valid N (listwise)	76			

Table 5.42 shows mean scores, standard deviations and rank ordering of the first meaning of the word '*arrushd*'. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean score. The lowest mean score was assigned to Qaribullah's (M=3.05) and the highest one was received by Yusuf Ali's (M=3.47). The value of the chi square is 9.66 and the critical value at the  $p < 0.05$  level is 26.30 (df = 16, 2-

tailed).Accordingly, the difference between the translation of Yusuf Ali and the translation of Qaribullah is not significant. The lack of the significant difference between the two translations may probably be attributed to the presence of outliers in the participants' results.

The second lowest mean score was assigned to Pickthall and Sale's translation (M=3.28). The chi square value is 13.23 while the critical value at the  $p<.05$  level is 26.30 (df = 16, 2-tailed).Thus, the difference between the translation of Pickthall, Sale on one hand and Yusuf Ali on the other hand is not significant.

The third lowest mean score was received by Shakir's translation. The chi square value is 25.39, the critical value at the  $p<.05$  level is 26.30 (df = 16, 2-tailed).Accordingly, the difference between the two translations is significant. That is, due to the respondents' responses the translation of Yusuf Ali is more appropriate than Shakir's.

According to this result the best translation is the translation of Yusuf Ali, then Shakir's, followed by Pickthall and Sale's while Qaribullah is the least translation in terms of appropriateness.

The second meaning is translated as '*way of right conduct*', '*way of rectitude*', '*way of righteousness*' and '*the right path*'.

Table 5.43A Frequencies and percentages of Yusuf Ali’s translation for the second meaning of the word ‘*arrushd*’

Item The way of right conduct		
scale	Frequencies	Percentages
Completely inappropriate	4	5.3
2	21	27.6
3	19	25.0
4	4	5.3
Completely appropriate	28	36.8
Total	76	100.0

Table 5.43B Frequencies and percentages of Pickthall and Sale’s translation for the second meaning of the word ‘*arrushd*’

Item Way of righteousness		
scale	Frequencies	Percentages
Completely inappropriate	2	2.6
2	25	32.9
3	18	23.7
4	8	10.5
Completely appropriate	23	30.3
Total	76	100.0

Table 5.43C Frequencies and percentages of Shakir’s translation for the second meaning of the word ‘*arrushd*’

Item Way of rectitude		
scale	Frequencies	Percentages
Completely inappropriate	9	11.8
2	26	34.2
3	25	32.9
4	5	6.6
Completely appropriate	11	14.5
Total	76	100.0

Table 5.43D Frequencies and percentages of Qaribullah’s translation for the second meaning of the word ‘*arrushd*’

Item The path of righteousness		
scale	Frequencies	Percentages
Completely inappropriate	8	10.5
2	25	32.9
3	14	18.4
4	6	7.9
Completely appropriate	23	30.3
Total	76	100.0

Tables (5.43A, 5.43B, 5.43C and 5.43D) above show the different translations of the second meaning of the word '*arrushd*'. Table 5.43A shows the translation given by Yusuf Ali '*the way of right conduct*'. 36.3% of the participants think it is completely appropriate and 5.3% of them think it is completely inappropriate. Table 5.43B shows the translation given by Pickthall and Sale '*way of righteousness*'. 30.3% of the respondents see it as completely appropriate while only 2.6% of them see it as completely inappropriate. Table 5.43C shows the translation given by Shakir '*way of rectitude*'. 14.5% of the participants say it is completely appropriate and 11.8% say it is completely inappropriate. Table 5.43D shows the translation given by Qaribullah '*the path of righteousness*'. 30.3% of the participants rate it as completely appropriate and 10.5% of them rate it as completely inappropriate.

Table 5.44 Mean scores, standard deviations and the rank ordering for the second meaning of the word ‘*arrushd*’

Translations	N	Mean	Std. Deviation	Rank order
Yusuf Ali	76	3.4079	1.36799	1
Pickthall	76	3.3289	1.28984	2
Shakir	76	2.7763	1.19553	4
Qaribullah	76	3.1447	1.43019	3
Sale	76	3.3289	1.28984	2
Valid N (listwise)	76			

Table 5.44 show mean score, standard deviations and rank ordering of all the translations of the second meaning of the word ‘*arrushd*’. The mean scores assigned to each are ranked ordered and compared and then a chi square test was performed to assess the relative appropriacy of the various translations. The lowest mean score was assigned to Shakir’s translation (M=2.78) while the highest mean score was received by Yusuf Ali’s (M=3.41). The value of the chi square is 22.29 in which the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Therefore, there is no significant difference between the two translations.



Subsequently, the lowest mean score was assigned to Pickthall and Sale's. The chi square value is 40.10 and the critical value for the  $p < .001$  level is 39.00 (df = 16, 2-tailed). That is, the difference between the two translations is very high significant. Thus, the translation of Pickthall and Sale's is more appropriate than Shakir's. The result indicates that the best translation is given by Yusuf Ali followed by Sale and Pickthall's translation, then the translation of Qaribullah and the least one is Shakir's translation.

The third meaning of the word '*arrushd*' is translated in this context as '*the right*', '*righteousness*', '*the right way*' and '*the right institution*'.

Table 5.45A Frequencies and percentages of Yusuf Ali's translation for the third meaning of the word '*arrushd*'

Item The right		
scale	Frequencies	Percentages
Completely inappropriate	9	11.8
2	22	28.9
3	17	22.4
4	9	11.8
Completely appropriate	19	25.0
Total	76	100.0

Table 5.45B Frequencies and percentages of Pickthall's translation for the third meaning of the word '*arrushd*'

Item Righteousness		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	22	28.9
3	19	25.0
4	8	10.5
Completely appropriate	24	31.6
Total	76	100.0

Table 5.45C Frequencies and percentages of Shakir's translation for the third meaning of the word '*arrushd*'

Item The right way		
scale	Frequencies	Percentages
Completely inappropriate	3	3.9
2	23	30.3
3	13	17.1
4	4	5.3
Completely appropriate	33	43.4
Total	76	100.0

Table 5.45D Frequencies and percentages of Qaribullah’s translation for the third meaning of the word ‘*arrushd*’

Item The right path		
scale	Frequencies	Percentages
Completely inappropriate	20	26.3
2	11	14.5
3	16	21.1
4	22	28.9
Completely appropriate	7	9.2
Total	76	100.0

Table 5.45E Frequencies and percentages of Sale’s translation for the third meaning of the word ‘*arrushd*’

Item The right institution		
scale	Frequencies	Percentages
Completely inappropriate	19	25.0
2	17	22.4
3	25	32.9
4	4	5.3
Completely appropriate	11	14.5
Total	76	100.0

Tables (5.45A, 5.45B, 5.45C, 5,45D and 5.45E) above show the different translations for the third meaning of the word '*arrushd*'. Table 5.45A shows the translation given by Yusuf Ali '*the right*'.25.0% of the participants think it is completely appropriate and 11.8% of them think it is completely inappropriate. Table 5.45B shows the translation given by Pickthall '*righteousness*'.31.6% of the respondents see it as completely appropriate while only 3.9% of them see it as completely inappropriate. Table 5.45C shows the translation given by Shakir '*the right way*' .43.4% of the participants rate it as completely appropriate while only 3.9% of them rate it as completely inappropriate. Table 5.45D shows the translation given by Qaribullah '*the right path*'.26.3% of the participants think it is completely inappropriate and 9.2% of them think it is completely appropriate. Table 5.45E shows the translation given by Sale '*the right institution*'.25.0% of the respondents say it is completely inappropriate and 14.5% of them say it is completely inappropriate.

Table 5.46 Mean scores, standard deviations and the rank ordering for the third meaning of the word ‘*arrushd*’

Translations	N	Mean	Std.	
			Deviation	Rank order
Yusuf Ali	76	3.0921	1.37770	3
Pickthall	76	3.3684	1.30478	2
Habib	76	3.5395	1.40893	1
Qaribullah	76	2.6184	1.31623	5
Sale	76	2.8026	1.35666	4
Valid N (listwise)	76			

Table 5.46 shows the mean scores, standard deviations and rank ordering for the third meaning of the word ‘*arrushd*’. The lowest and highest mean scores are compared and rank ordered. The chi square test is also performed to show the relation between the highest and lowest mean score. The lowest mean score was assigned to Sale’s translation (M=2.80) and the highest one was received by the translation of Shakir (3.53). The chi square value is 26.28 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Thus, the difference between the two translations is significant. The translation of Shakir is better than Sale’s.

The second lowest mean score was assigned to Yusuf Ali's (M=3.09). The value of the chi square is 15.24, the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed), so the difference between the two translations is not significant.

The translation of Pickthall received the third lowest mean score (M=3.37). The chi square value is 23.69 and the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). Therefore, the difference between the translation of Pickthall and Shakir's is not significant.

The fourth lowest mean score was received by the translation of Qaribullah's (M=3.50). The chi square value is 2.708E2 while the critical value at the  $p < .05$  level is 26.30 (df = 16, 2-tailed). The difference between the two translations is therefore significant. As a result, the translation of Shakir's is the best translation, followed by Qaribullah, Pickthall, Yusuf Ali and the least one is Sale's translation.

Table 5.47 Rank ordering of the five translations for all the words

The words	Yusuf Ali	Pickthall	Shakir	Qaribullah	Sale
'assalām'	2	1	2	2	3
	1	2	3	2	2
	1	2	2	2	3
	1	4	3	2	3
'alfadl'	3	2	4	1	3
	5	2	3	4	1
	1	5	3	4	2
	2	1	1	3	4
'afafw'	4	2	1	3	5
	4	1	2	2	3
'ataqwa'	3	4	2	1	1
	1	2	4	3	3
	1	2	1	1	1
	2	2	3	1	1
	2	4	5	1	3
	1	3	2	4	2
'albir'	1	2	2	2	2
	2	1	2	2	2
	1	2	3	2	4
	1	3	3	2	1
'arrushd'	1	3	2	4	3
	1	2	4	3	2
	3	2	1	5	4

Table 5.47 above shows the rank ordering of the five translations. The five translations were rated in terms of their appropriateness. For the word ‘*assalām*’, Pickthall’s translation was ranked as the first translation for the first meaning while Yusuf Ali’s translation was rated as the appropriate translation in the three meanings of the word ‘*assalām*’. For the word ‘*alfadl*’, Qaribullah’s translation was rated as the appropriate translation in the first meaning, Sale’s in the second, Yusuf Ali’s in the third meaning. Both Pickthall and Shakir were rated as the appropriate translation in the fourth meaning. For the word ‘*al’afw*’, Shakir’s translation was rated as the appropriate translation in the first meaning while Pickthall’s was rated as the first in the second meaning. For the word ‘*ataqwa*’, both Qaribullah and Sale’s translation were rated as the appropriate translation in the first meaning, Yusuf Ali’s in the second meaning. Yusuf Ali’s, Shakir, Qaribullah and Sale’s translations were rated as the appropriate translation for the third meaning. Yusuf Ali, Qaribullah and Sale’s translations were rated as the appropriate translation for the fourth meaning. Qaribullah’s translation was ranked as the first in the fifth meaning while Yusuf Ali translation was rated as an appropriate translation in the sixth meaning. For the word ‘*albir*’, Yusuf Ali’s translation was ranked as the first translation in the first meaning, Shakir’s translation in the second meaning. For the third



meaning Yusuf Ali's translation was rated as the appropriate translation in addition to the fourth meaning which was shared by Sale's translation. For the word '*arrushd*', Yusuf Ali's translation was ranked as the first translation in the first meaning and in the second meaning as well. Shakir was rated as the appropriate translation in the third meaning

According to the result of the first questionnaire the five translations ranked in terms of their appropriateness. The first position was received by the translation of Yusuf Ali. The second position was assigned to the translation of Pickthall. The third position was shared Qaribullah and Sale's translation. The fourth position was received by the translation of Shakir.

## **5.2 Second Questionnaire (word association)**

Single words in Arabic may have different equivalents in English, as is indeed the case for all the six words analyzed in this study. Accordingly, the associations covered by the English speakers in the second questionnaire (word associations) are wider than those of the Arab speakers. The results from the word associations questionnaire show that '*assalām*' for the Arab speakers was associated with '*safety*' and '*security*' while the equivalents of this word in the different translations used in this study are '*salutation*',

'*peace*', '*safety*' and '*perfection*'. For '*Salutation*' the English speakers yielded the association '*greetings*' while '*peace*' was associated with '*war*'. '*Safety*' was associated with '*security*' and '*perfection*' with '*beauty*'.

The Word '*alfadl*' was associated with '*generosity*' for Arab participants. The English speakers association for the translated words are as '*liberality*' was associated with '*freedom*', '*gift*' was associated with '*present*', '*kindness*' was associated with '*generosity*', '*generosity*' was associated with '*giving*', '*bounty*' was associated with '*chocolate*', '*excellence*' was associated with '*achievement*', '*amplitude*' was associated with '*largeness*', '*dignity*' was associated with '*respect*', '*ease*' was associated with '*relaxation*', '*abundance*' was associated with '*plenty*' and '*favor*' with '*help*'.

According to the Arab speaker, the word '*al'afw*' was associated with '*forgiveness*' while the English equivalents are '*need*' was associated with '*want*', '*spare*' was associated with '*tyre*', '*forgiveness*' was associated with '*kindness*' and '*indulgence*' was associated with '*greed*' and '*superfluousness*' with '*extra*'.

For the word '*ataqwa*', the Arab speakers were associated it with '*faith*'. The English speakers give the following associations for the different words used in the five translations '*conduct*' was associated with '*behaviour*', '*piety*' and '*righteousness*' were associated with '*religion*', '*devotion*' was associated with '*love*', '*self-restrain*' was associated with '*control*' and '*fear*' with '*scary*'.

'*albir*' was associated with '*charity*' according to the Arab's responses. For the English responses '*virtue*' was associated with '*goodness*', '*goodness*' was associated with '*kindness*', '*justice*' was associated with '*fairness*' in addition to '*benign*' which was associated with '*tumour*'.

The last word is '*arrushd*'. The Arab speakers were associated it with '*mind*'. According the English speakers '*truth*' was associated with '*honesty*', '*direction*' was associated with '*path*', '*rectitude*' was associated with '*moral*', and '*institution*' was associated with '*organization*' and '*grace*' with '*beauty*'. It's noticeable that there is a big difference in frame knowledge between the two speakers. This big difference between the Arab and English speakers' frame knowledge probably lead one to expect that the translators would have some difficulty in translating the Arabic words.

The second questionnaire (word association) results are to some extent limited. It has been believed that the subjects did not understand the task well. They gave associations that collocate with fixed expressions and phrases (e.g. spare and tyre) and near synonyms (e.g. institution and organization) rather than give free associations. Therefore, there is a difference in frame knowledge between the two speakers but the way that the respondents deal with the second questionnaire (word associations) makes it difficult to get more details.

The word '*assalām*' was associated with '*safety*' and '*security*' by Arab speakers while one of its equivalents in English given in the translation used in this study is '*peace*' which was associated with '*war*' by the native speakers. The difference in conception (frame knowledge) here can be the oppositeness. The word '*ataqwa*' was associated with '*faith*' by Arab speakers. Some of its given equivalents are '*piety*' and '*righteousness*' and both of them were associated with the word '*religion*' by the native speakers. The word '*faith*' is the backbone of all religions while the word '*religion*' is the general concept and that may mean generality can be one of the differences between the conceptions (frame knowledge) between Arabs and native speakers. The word '*arrushd*' for Arab was associated with

'*mind*'. One of the English equivalents of the word '*arrushd*' is '*grace*' which associated with '*beauty*' for the native speakers. The difference here can be accounted as complimentary difference.

On the other hand, '*alfadl*' was associated with '*generosity*' by the Arab speakers. '*alfadl*' was translated into '*bounty*' which was associated with '*chocolate*' by the native speakers. '*generosity*' indicates a moral concept and virtue in the Arab Islamic culture while '*chocolate*' indicates '*indulgence*'/ '*epicurean*'.

From discussion we can say briefly that the difference in the conception between Arabs and native speakers can be oppositeness, generality and complimentary differences.

### **5.3 Chapter Summary**

To conclude, this chapter dealt with the data analysis. Descriptive statistical analysis was conducted. Means, Median and chi square test were preformed. The first questionnaire (Arabic-English questionnaire) was analyzed, frequencies were performed and the five translations have been ranked using

the mean scores. Chi square tests were conducted to correlate the five translations to each others. The data of the second questionnaire was analyzed. The associations of the words were revealed and accordingly some differences of concepts (frame knowledge) between the Arabs and native speakers were worked out. The differences are oppositeness, generality and complimentary differences.

## **CHAPTER SIX**

### **SUMMARY, IMPLICATIONS, RECOMMENDATIONS, CONCLUSION AND SUGGESTIONS**

#### **6.1 Summary**

This study attempted to look into the lexical choices of the translation of the Qur'an. It was planned to find out whether these lexical choices affect the meaning and accordingly the readers' understanding. 152 participants constituted the final sample of this study. 76 participants responded to the first questionnaire (Arabic-English questionnaire) and 76 participants responded to the second questionnaire (the word associations). The presentation of the data (Chapter 5) included a great deal of discussion. Thus, in this concluding chapter a summary of the findings, conclusion, recommendations and suggestions will be presented.

The responses of the 76 participants to a 23-item questionnaire (Arabic-English questionnaire) have been tabulated and examined to a 23-item

questionnaire as shown in Appendix I. In addition to that, the discussion of the results of the second questionnaire (word association questionnaire) which was administered to 37 participants the Arabic version (Appendix III) and 39 participants the English version (Appendix II-A & II-B).

The data analysis presented in chapter 5 revealed that the native speakers translators were linguistically equal to non- native speakers. This is confirmed by the rank ordering of the five translations. The first position was assigned to Yusuf Ali while both the native speakers occupied the second and third positions consecutively. This also indicates that the linguistic factor is of great importance in the translation process. Moreover, the translators' attitude plays no role in the translation process or in the translators' performance as in the case of Sale.

It is also confirmed that there are differences in conception (frame knowledge) between the Arab and native speakers. These differences are oppositeness, generality complementarity and some cultural concepts differences. These differences can affect the readers' understanding.

According to the above results the hypotheses of the study are confirmed.



The first hypothesis is, “There are differences in conceptions (frame knowledge) between Arabic and English languages”. However, many of the respondents of the second questionnaire (word association) did not give free associations and accordingly the result is limited, but at least there are noticeable differences in conception (frame knowledge) between the two languages speakers. The differences are oppositeness, generality complementarity in addition to some cultural differences.

The second hypothesis is, “Different English frames lead to problems in the translation of the Holy Qur’an”. The difference in the frame knowledge of the native speakers’ translations is not acute. They are almost equal. It is not a problem at least for the six words which are the subjects of the present study.

The third hypothesis is, “There are some strategies that the translator uses to overcome these problems”. The translators give general English meaning and at the same time give several words or one phrase to translate a single Arabic word.

The fourth hypothesis is, “There are factors that contribute more to the translators’ ability (linguistic background /cultural knowledge”. The ranking of the five translations showed that the native speakers’ linguistics knowledge resulted in good translation irrespective of the negative attitudes towards Islam (as in the case of Sale) and the cultural background (as in the case of Sale and Pickthall who converted to Islam.

Some participants gave their own translations for some of the words in the first questionnaire .They ranked the translation and at he same time they added their own translations. The most frequent words given other translation by the respondents were ‘*assalām*’ in the first position ‘*Alqa ilykum assalām*’ translated as ‘greeting’ and ‘*assalām*’ in the third position ‘*Dar assalām*’ translated as ‘*paradise*’.

It is clear that these six words chosen to base this study on are not representative the whole translation and they give the limitation of this study.

## **6.2 Implications**

The results of this study have implications for research on the translation of the Qur'an.

1- The extensive literature review of the translation of the Qur'an may encourage further correlational and empirical investigation of effective ways for translating the Holy Qur'an.

2-This study has given direction to subsequent research by building a corpus of classical Arabic which can be used in investigating lexical problems as compared to other language corpuses.

3-This study has recommended "Frame Semantics" theory as an improvement and a good solution to the translation problems. This may encourage translators and researchers to investigate more about this theory so as to use it in and improve their translations.

4-This study has introduced three differences in conception (frame knowledge) between Arabs and native speakers which may give other researchers the opportunity to carry on further investigations.

## **6.3 Recommendations**

In the light of the study findings' the researcher recommends 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.

4-The different English frames should not affect the translator's performance in the translation process.

5-Translators should use the theory of frame semantics for a better translation.

6- Yusuf Ali and Pickthall's translations are good translations and should be propagated all over the world especially in non-Arabic speaking countries.

7-Pickthall's translation should be made known and propagated as a good example of Western translators rendered by an English native speaker.

## **6.4 Conclusion**

There are differences in conception (frame knowledge) between Arabs and English native speakers. These differences are oppositeness, generality and complimentary differences. The existence of such differences confirms the

first hypothesis. The different English frames are not acute for the native speaker translators. Thus, the second hypothesis is disconfirmed. The use of some strategies by the translators in avoiding problems in the translation process verifies the third hypothesis. The linguistic background contributes more in the translation process than the cultural knowledge and this confirms the fourth and the last hypothesis. The judgment which can be drawn from this conclusion is that, the lexical choices in the translation process of the Qur'an translation affect the translators' performance and consequently the readers' understanding.

## **6.5 Suggestions for Further Studies**

Certain shortcomings of this study are due to that the study has performed on six words only. In order to avoid the problems in the English translation of the Qur'an, it is suggested to:

- a- investigate the linguistic factor which affects in the translation of Holy Qur'an.
- b- include other words or a complete chapter of the Qur'an.
- c- compare between the early commentators' interpretations and the recent translations of the Qur'an should be carried out.

d- look into the effect of the negative attitudes of the western translators in the translation of the Qur'an.

e- Evaluate the performance of Arabs' translators which influences the western readers' understanding.

f- compare the problems that influence the translation of the Qur'an performed by Arabs and Western translators.

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## المراجع العربية

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موقع وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد- المملكة العربية السعودية .

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## APPENDIX I

Lancaster University  
Department of Linguistics and English Language  
Questionnaire for Arab Muslims

Age:..... Sex: ..... Highest qualification obtained:.....

Degree (currently studying)..... Ethnic background:.....

Country of origin..... Parents' country of origin.....

Born in the UK: Yes /No      Years resided in the UK.....

Dear Participant:

I am a visiting PhD student at Lancaster University, Linguistics and English Language Department. My research concerns differences of the lexical choice in translations of the Qur'an from the original to English. In particular, I am interested in finding out to what extent Muslim, English-Arabic bilingual readers find certain translations more or less satisfactory. I would be very grateful if you could help me in this research.

I have attached a questionnaire with a number of verses from the Qur'an, with different English translations. For each of these translations I would like to ask you for your opinion, using a five point scale, ranging from completely inappropriate to completely appropriate.

This questionnaire will be used only for this research project. I asked you for some personal information such as your age, gender, and ethnic background, but you will remain completely anonymous in this project, i.e. in no way will your identity be revealed.

Thank you very much in advance for your participation,

Asjad Saeed/PhD research visiting student  
Lancaster University/UK  
Sudan University of Science  
and Technology/Sudan

In each Qur'an verse in the questionnaire there is an underlined word or expression which is accompanied by a number of translations. For EACH of these translations, please indicate how appropriate you feel it is, using the 5 point scale provided. Thus, if you find a translation completely appropriate, tick the box under 1 (completely appropriate); if you find it completely inappropriate, tick the box under 5 (completely inappropriate); and if it's somewhere in between, choose between 2, 3, or 4, depending on your judgment."

If you have another alternative for any of these translations, please write it on the line below the table.

١- (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) . (النساء ٩٤)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Who offers you salutation					
2- Who offereth you peace					
3- Who saluteth you					

٢- (يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ). (المائدة ١٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Ways of peace and safety					
2- Paths of peace					
3- Ways of safety					

٣- (لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ). (الأنعام ١٢٧)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Home of peace					
2- Abode of peace					
3- Dwelling of peace					

٤- (هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ). (الحشر ٢٣)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- The source of peace and perfection					
2- Peace					
3- The Giver of peace					
4- The peace					

٥- (وَإِنْ طَلَقْتُمْوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ). (البقرة ٢٣٧)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Liberality					
2- Kindness					
3- Giving of free gift					
4- Generosity					

٦- (وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلُوبُ الَّذِينَ آمَنُوا مِنْ قَوْمِكَافِرٍ لَمْ يُؤْمِنُوا إِلَّا لِيُتَمَكَّنَ بِهِمْ وَيَعْرِفُوا حَيْثُ يَنْزِلُ عَلَيْهِمُ الْقَوْلُ مِنَ اللَّهِ إِنَّ اللَّهَ لَعَلِيمٌ خَبِيرٌ) (آل عمران ٧٣)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- All bounties					
2- The bounty					
3-Grace					
4- Excellence					

٧- (وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) (النور ٢٢)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Who possess grace and amplitude of means					
2- Who possess dignity and ease					
3- Who possess grace and abundance					
4- Who possess bounty and plenty swear					
5- Who possess abundance of wealth					



٨- (لَيْتَا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ). (الحديد ٢٩)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Grace abounding					
2- Infinite bounty					
3- Mighty grace					
4- Great favor					
5- Great Beneficence					

.....

٩- (يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَاللَّهُ بِيَدِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ). (البقرة ٢١٩)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- What is beyond your need					
2- That which is superfluous					
3- What you can spare					
4- That which remains					
5- What ye have to spare					

.....

١٠- (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ). (الأعراف ١٩٩)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Hold to forgiveness					
2- Take to forgiveness					
3- Keep to forgiveness					
4- Accept the easing					
5- Use indulgence					

١١- (الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ). (البقرة ١٩٧)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Right conduct					
2- The Warding off evil					
3- The guarding of oneself					
4- Piety					

١٢- (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ). (الأعراف ٢٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Raiment of righteousness					
2-Raiment of restraint from evil					
3- Clothing that guards against evil					
4- The clothing of piety					

١٣- (لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ). (التوبة ١٠٨)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- On piety					
2- Upon duty to Allah					

١٤- (لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ). (الحج ٣٧)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Piety					
2- The devotion					
3- The guarding against evil					

١٥- (إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا). (الفتح ٢٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- The command of self-restraint					
2- The word of self-restraint					
3- The word of guarding against evil					
4- The word of Taqwa					
5- The word of piety					

١٦- (وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْرِفَةِ). (المدثر ٥٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- The Lord of righteousness					
2- The Fount of fear					
3- Worthy to be feared					
4- The Owner of fear					

١٧- (يَسْأَلُونَكَ عَنِ الْأَهْلِ ۗ قُلْ هِيَ مَوَاقِبُ لِلنَّاسِ وَالْحَجَّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ۗ وَاتَّقُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ). (البقرة ١٨٩)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Virtue					
2- Righteousness					

١٨- (لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ). (آل عمران ٩٢))

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Righteousness					
2- Piety					

١٩- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ). (المائدة ٢)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Righteousness					
2- Goodness					
3- Justice					

٢٠- (إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ). (الطور ٢٨)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- The Beneficent					
2- The Benign					
3- The Giving					

٢١- (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ). (البقرة ٢٥٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Truth					
2- The right direction					
3- The right way					
4- Righteousness					

٢٢- (سَأَصْرَفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلِمًا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِغْيِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ). (الأعراف ١٤٦)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- Way of right conduct					
2- Way of righteousness					
3- Way of rectitude					
4-The path of righteousness					

٢٣- (يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا). (الجن ٢)

Meaning	1 Completely appropriate	2	3	4	5 Completely inappropriate
1- The right					
2- Righteousness					
3- The right way					
4- The right institution					

## Appendix II-A

### Information Sheet

As part of my PhD research in the Department of Linguistics and English Language at Lancaster University, I have designed a questionnaire in order to investigate the differences between certain concepts and associations across English and Arabic speakers.

Depending on your native language, this questionnaire will either be in Arabic or in English.

I will ask you some questions concerning your background, e.g. age, gender, ethnic group, etc. all questionnaires will remain anonymous and this data will be used for academic purposes only.

If you have any queries about the study, please feel free to contact me on [a.saeed@lancaster.ac.uk](mailto:a.saeed@lancaster.ac.uk) , or by phone: 07880984342.

Thank you for your co-operation.

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Lancaster University  
Department of Linguistics and English Language

Questionnaire for native speaker  
(Word Associations)

Age: .....Sex:..... Highest qualification obtained:.....

Degree (currently studying):..... Ethnic background:.....

Native language: ..... Other Language (s) spoken: .....

In this test I will be asking you for your associations with particular words. For each word, I'd like you to list FIVE associations. Thus, if the word is *white* you might say something like:

1. *snow*
2. *wedding*
3. *peace*
4. *light*
5. *hospital*

What do you associate these words with?

A- Salutation:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

B-Peace:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....



C-safety:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

D-perfection:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

E-Liberality:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

F-Gift:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

G-Kindness:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

H-Generosity:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

I-Bounty:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

J-Excellence:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

K-Amplitude:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

L-Dignity:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

M- Ease:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

N- Abundance:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

O- Favor:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

P- Need:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

Q-Spare:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

## Appendix II-B

### Information Sheet

As a part of my PhD research in the Department of Linguistics and English Language at Lancaster University, I have designed a questionnaire in order to investigate the differences between certain concepts and associations across English and Arabic speakers.

Depending on your native language, this questionnaire will either be in Arabic or in English.

I will ask you some questions concerning your background, e.g. age, gender, ethnic group, etc. all questionnaires will remain anonymous and this data will be used for academic purposes only.

If you have any queries about the study, please feel free to contact me on [a.saeed@lancaster.ac.uk](mailto:a.saeed@lancaster.ac.uk), or by phone 07880984342.

Thank you for your co-operation.

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email: [inguistics@lancaster.ac.uk](mailto:inguistics@lancaster.ac.uk)

Lancaster University  
Department of Linguistics and English Language

Questionnaire for native speakers

Age:..... Sex: ..... Highest qualification obtained:.....

Degree (currently studying)..... Ethnic background:.....

Native language..... Other Language (s) spoken.....

In this test I will be asking you for your associations with particular words. For each word, I'd like you to list FIVE associations. Thus, if the word is *white* you might say something like:

1. *snow*
2. *wedding*
3. *peace*
4. *light*
5. *hospital*

What do you associate these words with?

A-Forgiveness:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

B-Indulgence:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

C- Superfluosness :

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

D-Conduct:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

E-Piety:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

F-Righteousness:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

G-Devotion:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

H-Self-restraint:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

I-Fear:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

J-Virtue:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

K-Goodness:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

L-Justice:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

M-Benign:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

N-Truth:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

O-Direction:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

P-Rectitude:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

Q-Institution:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....

R-Grace:

- 1-.....
- 2-.....
- 3-.....
- 4-.....
- 5-.....





## APPENDIX III

### إستمارة معلومات

قمت بتصميم هذه الإستبانة كجزء من دراستى لدرجة الدكتوراة بجامعة لانكاستر- المملكة المتحدة لبحث الاختلافات فى مفاهيم وإرتباطات معينة فى اللغتين العربية والانجليزية.

إعتماداً على اللغة الأم سيملاً هذا الإستبيان حيث سيكون باللغة العربية والانجليزية.

ستسأل بعض الأسئلة مثل العمر والنوع والعرق غير أنك ستظل مجهول الإسم وستستخدم هذه المعلومات للأغراض العلمية الخاصة بهذه الدراسة فقط.

إذا كان لديك أى تساؤل عن هذه الدراسة الرجاء الإتصال بى على عنوانى الإلكترونى أو الإتصال تلفونياً على الرقم :

٠٧٨٨٠٩٨٤٣٤٢

والشكر أجزله لتعاونكم

و جزاكم الله خير الجزاء

عسجد احمد سعيد  
طالب دكتوراة زائر  
قسم اللغويات واللغة الانجليزية  
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جامعة لانكاستر- المملكة المتحدة

قسم اللغويات واللغة الانجليزية

إستبانة رقم (٢)

العمر..... الجنس..... المؤهل.....  
المؤهل الذى يدرس حاليا..... الخلفية العرقية.....  
اللغة الأم..... لغات أخرى(متحدثة).....

فى هذا الإختبار سوف أسالكم عن مفردات معينة وإرتباطها لديكم بمفردات أخرى معينة؛ أريدكم ان تكتبوا منها خمسة على سبيل المثال إذا كانت المفردة (أبيض) قد ترتبط لديك بمفردات مثل:

- ١- ثلج
- ٢- زفاف
- ٣- سلام
- ٤- ضوء
- ٥- مستشفى

بماذا ترتبط هذه المفردات لديك؟ الرجاء إعطاء خمسة مفردات .

أ- السّلام:

- ١-.....
- ٢-.....
- ٣-.....
- ٤-.....
- ٥-.....

ب- الفُضْل:

- ١-.....
- ٢-.....
- ٣-.....
- ٤-.....
- ٥-.....

ج- العَفْو:

- .....-١
- .....-٢
- .....-٣
- .....-٤
- .....-٥

د- التَّقْوَى:

- .....-١
- .....-٢
- .....-٣
- .....-٤
- .....-٥

هـ- الْبِرَّ:

- .....-١
- .....-٢
- .....-٣
- .....-٤
- .....-٥

و- الرُّشْدُ:

- .....-١
- .....-٢
- .....-٣
- .....-٤
- .....-٥