



The application of Vinay and Darbelnet Model to translating the Names of Qur'ānic surahs into English

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ABSTRACT

In this study, the linguistic model of Vinay and Darbelnet will be applied to translating the Qur'ānic names of surahs. In fact, this model is made up of seven main procedures with which the different texts of various meanings can be dealt. The names of surahs have been classified into twenty semantic fields, each one has a group of names sharing common notions. Practically, fifteen renditions of the names of Quranic surahs have been selected as samples for analysis. The name of surah are analyzed according to three levels: morphological, linguistic, and contextual levels, in order to specify the exact meaning precisely. Then, the renditions have been sorted under the seven procedures of the adopted model in accordance with the relevant criteria of each. Finally, the nearest and the most appropriate technique of such a surah's name has been chosen after discussing all of the given renditions. The study concludes that the model adopted is highly applicable in this subject matter.

Keywords: procedures, names of surahs, and semantic fields

تطبيق نموذج فيني وداربيلنيه في ترجمة أسماء سور القرآن الكريم إلى الإنكليزية

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المستخلص

في هذه الدراسة تم اختيار نموذج فيني وداربيلنيه اللغوي لتطبيقه في ترجمة أسماء السور (موضوع الدراسة). وقد اختير هذا النموذج مع افتراض إمكانية تطبيقه لما يضم من أساليب متنوعة في تنوع أسماء السور. فالنموذج يجوي سبعة أساليب ضمنية رئيسة تتناسب واختلافات النص ومعانيه. تمت عملية فرز أسماء السور إلى عشرين حقل دلالي يضم كل واحد مجموعة من أسماء السور تجمعها دلالات ومرامي مشتركة. وفيما يخص المترجمين، فقد تم أخذ خمسة عشر مترجماً قدم كل واحد منهم بين الترجمة والترجمتين في الغالب فيما أعطى بعضهم في حالات خاصة أربع تراجم لاسم السورة الواحدة. تم تحليل اسم السورة على اعتباره نصاً مستقلاً له كيانه الخاص وذلك على ثلاث محاور رئيسة: الشكلي واللغوي والسياقي، كيما يتم تحديد المعنى المقصود بدقة وإحكام. بعد ذلك، تم تصنيف الترجمات المقدمة تحت عناوين الأساليب السبعة المضمنة في الأنموذج المعتمد حسب المعايير والضوابط الخاصة بكل أسلوب معتمد. وفي نهاية كل تحليل تم اختيار الأسلوب الأنجي والأقرب لاسم السورة قيد التحليل بعد مناقشة جميع التراجم المقدمة. خلصت الدراسة إلى أن النموذج المطبق ناجح إلى حد كبير في موضوع الدراسة

الكلمات المفتاحية: أساليب ، أسماء السور ، والحقول الدلالية.



1. Introduction:

The translation of religious genre is a very problematic issue, especially the Qur'ānic expression. That is why many factors and sensitive purposes should be taken into account during the process of translating such texts. The most important factor is the sanctity of these texts. The Noble Qur'ān is the finest sacred text with miraculous nature. Another difficulty is that the names of Quranic Surahs are regarded as 'titles' of texts having intensive meanings. Indeed, a translator cannot render a name of a surah without resorting to its context inside the surah.

In order to have a clear idea about the linguistic system of the names of surahs and to show the difference between the source language "Arabic" and the target one "English", the following sections present a brief account of parts of speech in both languages.

2. Methodology of the Research

The Study adopts the following procedures:

- a. Having an adequate information about the nature of the subject matter; the study give a brief account of the parts of speech in both English and Arabic.
- b. Classifying the names of surahs into twenty semantic fields, which totally comprise 112 surahs.
- c. Collecting renditions of fifteen translators of the Noble Qur'ān.
- d. Analysing the translations submitted and sorting them in accordance with the main seven procedures adopted in the model.
- e. Specifying the nearest procedure and the most appropriate one among the given renditions.
- f. Considering the frequently used procedure and making a statistical data for each.
- g. Drawing the remarkable conclusions of the study.

3. Parts of Speech in Arabic:

Basically, Arab grammarians regard 'الكلمة' /al-kalimah/ (word) is the smallest meaningful utterance. It may refer to the whole sentence (or text) in general and the certain meaningful utterance in particular. In other words, utterances like 'زيد' (Zaid) and 'بيت' /bayt/ (house) are words since they have meanings, whereas *ديز' and *تيب' are not because they have no used meaning in Arabic (Ibn Hishām, 1963: 11; Hasan, 2018: 14-5; Al-Ghalāyyīnī, 1994: 9).

Regardless of different views concerning the parts of speech according to Arab grammarians, the mainstream view is that ‘الكلمة’ /al-kalimah/ (word) is of tri-classification. It represents one of three entities: ‘إسم’ /ism/ (noun), ‘فعل’ /fi‘l/ (verb), and ‘حرف’ /ḥarf/ (particle) (Ibn Hishām, 1963: 12; Ḥasan, 2018: 17; Al-Ghalāyyīnī, 1994: 9).

Ibn Hishām (1963: 12) and Al-Ghalāyyīnī (1994: 9-12) submit a brief definition of each part. They are as follows:

‘الإسم’ /al-ism/ (noun) is a grammatical term used for the word that has independent meaning by itself without relation to time reference, like ‘زيد’ (Zaid) and ‘بيت’ /bayt/ (house). It is to be noted that the term ‘إسم’ /ism/ in Arabic is used to refer to both ‘noun’ (the generic notion) and ‘name’ (the specific notion referring to proper nouns) (Al-Shalabi, 2011: 47).

‘الفعل’ /al-fi‘l/ (verb) is a grammatical term used for the word having independent meaning by itself with relation to time reference; that is, past, present, and future [e.g.: ‘كُتِبَ’ /kataba/ (wrote), ‘يَكْتُبُ’ /yaktubu/ (write(s)), ‘أَكْتُبُ’ /uktub/ ((you) write)]. It is to be noted that only two NSs occur as a verb form in this study, namely “عَبَسَ” /‘Abasa/ which is an active verb form and “فُصِّلَتْ” /Fuṣṣilat/ which is a passive verb form.

‘الحرف’ /al-ḥarf/ (particle) is a grammatical term used for the word having dependent meaning limited by its relation to other units in the sentence [e.g.: ‘من’ /min/ which means (from) in: ‘جِئْتُ مِنَ الْبَيْتِ’ /ji‘tu min al-bayt/ (I’ve come from home.), or (some of) in: ‘قَرَأْتُ مِنَ الْكِتَابِ’ /qara’tu min al-kitāb/ (I’ve read some of the book.), ... etc.].

It is worth stating that Ḥasan (2018: 66) differentiates between the following kinds of ‘الْحُرُوفُ’ /al-ḥurūf/ (particles) in Arabic:

1. ‘حُرُوفُ الْمَبَانِي’ /ḥurūf al-mabānī/ (alphabet letters): they are twenty-nine letters of which all Arabic words are made up.

2. ‘حُرُوفِ الْمَعَانِي’ /ḥurūf al-ma‘ānī/ (particles): they are one of the parts of speech as mentioned before.

In this connection, Ibn ‘Āshūr (1984: 1/206-7) and Ash-Sh‘arāwī (1991: 13843) mentions that ‘المُقَطَّعَات’ /al-muqatta‘āt/ (disjoined letters) are one of the miracles of the Qur’ānic style, with which some surahs are opened. They are fourteen letters (i.e. the half of the total alphabet letters). However, these letters are pronounced singly expressing their names not their letters. In other words, the disjoined letters “الم” are pronounced as /alif lām mīm/ rather than /alam*/، “طه” /ṭā hā/ rather than /ṭ h*/، and so forth. It is to be noted that Four NSs have been named with these ‘disjoined letters’.

4. Arabic Nouns Classifications:

Arab grammarians submit various aspects of classifying nouns. In this study, the most common classifications will be shown (Ḥasan, 2018: 206-11; Al-Ghalāyyīnī, 1994: 108-9). Consider the classification below:

1. ‘إِسْمِ جِنْسٍ’ /ism jins/ (common noun): it is a noun that can be called for generic entity. They are subclassified into the following types:
 - ❖ ‘إِسْمِ نَكْرَةٍ’ /ism nakirah/ (indefinite noun), as in: ‘رَجُلٌ’ /rajul/ (a man), ‘قَلَمٌ’ /qalam/ (a pen), ... etc.
 - ❖ ‘إِسْمِ مَعْرِفَةٍ’ /ism ma‘rifah/ (definite noun), as in: ‘الرَّجُلُ’ /ar-rajul/ (the man), ‘القَلَمُ’ /al-qalam/ (the pen), ... etc. in addition to those definite nouns which are preceded by ‘ال’ /al/ (the), there are other types, in Arabic, that can be also subclassified into the following:
 - a. ‘الضَّمَائِرُ’ /aḍ-ḍamā‘ir/ (pronouns): they are either being implicit or explicit, separable or inseparable [e.g.: ‘أَنَا’ /ana/ (I), ‘أَنْتَ’ /anta/ (you), ...etc.
 - b. ‘أَسْمَاءُ الْإِشَارَةِ’ /asmā’ al-ishārah/ (demonstrative pronouns), as in: ‘هَذَا’ /hādḥā/ (this), ‘هَذِهِ’ /hādhihi/ (this), ...etc.
 - c. ‘أَسْمَاءُ الْاسْتِفْهَامِ’ /asmā’ al-istifhān/ (WH-questions nouns), as in: ‘مَنْ’ /man/ (who), ‘مَا’ /mā/ (which), ... etc. in interrogative clauses.

- d. 'أَسْمَاءُ الشَّرْطِ' /asmā' ash-Shart/ (conditional nouns), as in: 'مَنْ' /man/ (who), 'مَا' /mā/ (which), ... etc. in conditional clauses.
 - e. 'الْأَسْمَاءُ الْمَوْصُولَةُ' /al-asmā' al-mawṣūlah/ (relative pronouns), as in: 'الَّذِي' /al-ladhī/ (who/which), 'الَّتِي' /al-latī/ (who/which), ... etc.
 - f. 'الْمُعْرَفُ بِالْإِضَافَةِ' /al-mu'arraf bil-iḍāfah/ (nouns in possessive (genitive) cases), as in: 'بَابُ الدَّارِ' /bābu ad-dāri/ (the door of the house), 'قَلَمُ زَيْدٍ' /qalamu zaydin/ (Zaid's pen), ... etc.
2. 'إِسْمٌ عَلَمٌ' /ism 'alam/ (proper noun): it is a noun that can be called for specific entity by itself, as in: 'أَحْمَدُ' (Aḥmad) and 'بَغْدَادُ' (Baghdad).

To sum up, the forms of NSs are of various types. They involve two 'verb from' NSs, four 'letter(s) from' NSs and 108 'noun form' NSs. That is, all types of parts of speech have been represented; despite the majority of them occur as noun form. This realization shows a hint that the Noble Qur'ān comprises all Arabic parts of speech (Abdulmu'tī, 2021: n.p.).

5. Parts of Speech in English:

English and Arabic are of different origins. The former backs to the Indo-European language, whereas the latter backs to the Semitic language. Hence, they are divergent at the levels of morphology, syntax and many other systems. This section pinpoints the relevant symmetries and asymmetries of both languages. There is a mainstream that English parts of speech are basically classified into two types. Quirk and Greenbaum (1973: 19) illustrate these distinct groups as follows:

5.1 Closed-system Items:

They are certain systems of limited items which cannot be extended by adding new members. For instance, pronouns are one of these closed-systems that are limited in number, i.e. no extra item can be added to it. Four sub-classifications are realized in this group; they are as follow:

1. Pronouns: e.g., he, she, I, we, it, they, ... etc.
2. Preposition: e.g., in, on, at, into, under, ... etc.

3. Conjunction: e.g., however, but, and, or, ... etc.
4. Interjection: e.g., ah, alas, phew, oh ... etc.

5.2 Open-class Items:

On the contrary of closed-system items, the classes here are open and unlimited. That is, new items can be added to each of the following sub-classifications:

1. Noun: e.g., Bob, house, camel, ... etc.
2. Adjective: e.g., wide, narrow, happy, sad, ... etc.
3. Adverb: e.g., happily, widely, rather, ... etc.
4. Verb: e.g., study, play, work, go ... etc.

Since the concern of our research highly focuses on the 'noun', it will be tackled in some detail.

6. English Nouns Classifications:

'Noun' can be classified into the following types:

1. **Common noun:** it is noun having a general concept or generic reference, as in: car, cow, man, , ... etc. It is also subclassified into:
 - a. **Countable noun:** it is either concrete (perceivable), as in: *house (houses)*, or abstract, as in: *satisfaction (satisfactions)*.
 - b. **Uncountable noun:** it is also called 'mass noun'. It is either concrete, as in: *cheese*, or abstract, as in: *sadness*.
2. **Proper noun:** it is a noun with which persons and specific entities are marked, as in *Paris, Jack, Friday*, ... etc. alternatively, it is also called proper name (Quirk, et al., 1985: 246-7; Crystal, 2008: 89, 392).

To sum up, Arabic word is of tri-classification (i.e. noun, verb, and particle). As for English word, it is of octa-classification (i.e. noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection). However, Al-Khuli (2007: 15) points out that this does not mean that Arabic has no counterpart elements of English. It can simply attributed to the matter of classification perspective. In other words, the Arabic 'noun' covers three parts of English speech, namely 'noun', 'pronoun', and 'adjective'. Likewise, the Arabic 'particle' in parallels the English terms 'preposition', 'conjunction', and 'interjection'. Only the 'verb' corresponds in both languages. Consider table (1):

No.	English	Arabic
1.	Noun	Noun
2.	Pronoun	Noun
3.	Adjective	Noun
4.	Adverb	Noun
5.	Verb	Verb
6.	Preposition	Particle
7.	Conjunction	Particle
8.	Interjection	particle

Table (1): Parts of Speech in English and Arabic (after Al-Khuli, 2007: 14)

Among several sorts, adjectives and adverbs are classified under the umbrella of nouns; they are as inflected as nouns in accordance with gender (masculine/feminine), determination (definite/indefinite), number (singular/dual/plural), and case (nominative/accusative/genitive) (Koenig, 1974: 29-30. On the contrary, adjectives and adverbs in English are distinctly different from nouns [e.g.: adjectives and adverbs, unlike nouns, cannot be preceded by determiners] (Al-Khuli, 2007: 15).

7. Semantic Fields (SFs):

Any collection of words can be listed under a title representing a common relation among such words. Such a title is called 'semantic field' (henceforth SF). It is one of the methods dealing with classifying words which share related meanings. In other words, it is the process of grouping words of relevant meanings. Usually, an SF comprises synonyms, derivatives, collocations, hyponyms and hypernyms, antonyms, ... etc. to add, a word can be within one SF or more. This phenomenon is termed 'multiple membership' (e.g.: 'eye' can be within the field of 'body organs' and also within the 'head organs', 'shark' is within the fields of 'living creatures' and 'sea animals' and so forth. By the same token, animals, for instance, can be set in one SF, which can be, then, divided into 'sub-fields' such as birds, reptiles, mammals, and insects. Each one of these sub-fields may be, in turn, classified into extra fields and so on (i.e. insects can be sorted as 'useful' and 'harmful' ones, mammals is either 'wild' or 'domestic', and so forth) (Al-Khuli, 2009: 133-6; Al-Sulaimaan, 2011: 262-3). It is worth mentioning that the above mentioned semantic theory has been successfully applied in this study on the Qur'ānic Names of Surahs (NSs). So,

9.1 Borrowing (الاقتراض اللغوي):

‘Borrowing’ is the first procedure in the direct translation strategy, the nearest one to the SL, and the simplest technique of all in translation. Basically, it is the process of (direct) transferring the form of SL word(s) to be merged in the TL lexical items (i.e. without translating it), such as proper names, cultural terms, inventions, ...etc. So, the translator, via this procedure, fills the lexical lacuna in the TL (El-Farhaty, 2015: 60), [e.g.: ‘الإسطرلاب’ /al-istrāḷāb/ → ‘astrolabe’, الكحول /al-kuḥūl/ → ‘alcohol’, ‘strategy’ → إستراتيجية /istrātījiyyah/, ‘ideology’ → أيديولوجية, ... etc.].

9.2 Calque (الاستعارة المترجمة):

‘Calque’ is a French lexeme which means “to copy or model”. Technically, it is used to refer to “one-to-one translation of the morphemic elements of the foreign word(s) into the equivalent (semantically matching) morphemes in another language.” (Ali, 2005: 113). In plain words, the expression in this procedure is literally translated (not transferred) word by word and morpheme by morpheme. ‘Calque’ is regarded as an alternative solution of ‘borrowing’ for translating common collocations, organizations’ names and so forth. For example, The word ‘internet’, for instance, can be borrowed into Arabic as ‘إنترنت’ while the ‘calque procedure’, in this respect, is realized by ‘الشبكة الدولية’ /ash-shabakah ad-dawliyyah/ (El-Farhaty, 2015: 60; Awang & Salman, 2017: 100).

9.3 Literal Translation (الترجمة الحرفية):

Vinay and Darblenet (1995: 33) describe ‘literal translation procedure’ as “the direct transfer of a SL text into grammatically and idiomatically appropriate TL text”. For them, it is a “word for word” translation. This procedure is highly applicable between languages of the same family and sharing the identical culture, like Italian and French, where the translator keeps the linguistic system of TL (ibid. 34). According to El-Farhaty (2015: 60), ‘literal translation’ is almost unattainable between languages belonging to different families such as English and Arabic. Yet, it may be applied in some certain cases that are of simple structures, clear style, and obvious meaning, e.g.:

1. “I get up early every day” → “أستيقظ مبكراً كل يوم” /astayqizu mubakkiran kulla yawm/.
2. “I arrived at the airport at night” → “وصلت إلى المطار في الليل” /waṣaltu ilá al-maṭāri fī al-layl/. (ibid)

This procedure is adopted whenever proved that the meaning is entirely kept in the target language. Vinay and Darbelnet (1995: 35) point out that the translator might assess literal translation as “unacceptable”; since it implies an incompatible meaning, has no meaning, or is impossible for structural or pragmatic purposes. Then, it is recommend to use “oblique” (i.e. indirect) strategy in translation. It has four procedures:

9.4 Transposition (الإبدال):

This procedure includes an exchange of a certain class of the SL with a different one in the TL without making any difference in meaning. Vinay and Darbelnet (1995: 36) mention that this notion can be made intralingually, e.g.:

3. 'زَيْدٌ سَافِرٌ غَدًا' /zaydun sāfara ghadan/ → 'زَيْدٌ مُسَافِرٌ غَدًا' /zaydun musāfirun ghadan/.

Where the first expression is called ‘the base expression’ (i.e. ‘سَافِرٌ’, v.), and the second one is ‘transposed expression’ (i.e. ‘مُسَافِرٌ’, n.).

As for translation, ‘transposition’ may be “obligatory” (i.e. the translator is obliged to make such a change in for structural limits or meaning purposes, consider example (4)) or “optional” (i.e. the translator is free to choose one of the options, consider example (5)), e.g.:

4. ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ → “If ye are in a state of ceremonial impurity, bathe your whole body”(Ali, 2006: 68).

5. “before he comes back” → “قبل عودته”/qabla ‘awdatihi/. (i.e. it could be translated into Arabic ‘قبل عودته’ or ‘قبل أن يعود’).

9.5 Modulation (التعديل):

‘Modulation’ is employed on the semantic level referring to ‘meaning’ change which is characterized by the difference of semantic perspective and translator’s viewpoint (Vinay and Darbelnet, 1995: 36). Likewise, Newmark (1988: 88) defines Vinay and Darbelnet’s ‘modulation’ procedure as “a variation through a change of viewpoint, of perspective and very often of category of thought”. That is, it occurs when the message is semi-reproduced in the TLT in harmony with the present criteria of the TL, since the SL and TL may seem dissimilar in terms of perspective. Consider the examples below:

6. He gave a pint of blood. (He gave little blood) → أعطى قليلاً من الدم /a ‘tá qalīlan min ad-dam/

7. *You can receive it. (I'll send it to you)* → سَأرسله لك /sa 'ursiluhū laka/.
8. *It doesn't seem impossible. (It is possible)* → إنه ممكن /innahū mumkin/.

9.6 Equivalence (التكافؤ):

'Equivalence' is obviously used to point out languages that have different cultural or stylistic means to describe the same situation. Vinay and Darbelnet (1995: 38) view that equivalence is specifically significant in rendering idioms, proverbs, clichés, nominal phrases, and adjectival expressions (i.e. how to convey the effect of the message rather than the image itself), [e.g.: the cry 'ouch' of an English person can be rendered into 'آي' /āy/ or 'آخ' /ākh/ to sound Arabic culture] (Aissi, 1987: 155; Al-Qunaibet, 2019: 18).

Consider the following illustrative examples:

9. "to carry coal to New castle"(proverb)

- **Literal translation:** "حمل الفحم إلى نيو كاسل"
- **Cultural equivalence:** "أتى بالرمان إلى شهر بان" /at bi ar-rumān ilá shahrabān/
- Or: "حمل التمر إلى هجر" /hamala at-tamra ilá Hajar/

10. "اليد العليا خير من اليد السفلى" (Prophetic Hadith, narrated by Muslim, n.d., 1035)

- **Literal translation:** "the upper hand is better than the lower hand"*
- **Cultural equivalence:** "The giving hand is better than the taking one" (Al-Khadrāwī, 2004: 544)

9.7 Adaptation (الأقلمة):

it is the freest kind of translation procedures used broadly in different literary works (i.e. poetry, novels, plays, ... etc.). Vinay and Darbelnet (1995: 39) state that this procedure can be properly used when the ST is related to a specific culture that has no equivalence in the TT (when a situation in the SL doesn't exist in the target culture, e.g.: 'بخور' /bukhūr/ → 'perfume'). (Munday, 2016: 91).

10. Data Analysis:

In order to comprise this huge data within this study, the whole (114) NSs have been classified into semantic fields (SFs). Each field includes a group of semantically related names. Hence, the study results in twenty fields involving 112 NSs. The two remaining NSs are "الفاتحة" /Al-Fātiḥah/ and "العلق" /Al-'Alaq/. Below are the semantic fields and their own names of surahs.

1. Al-Muqatta‘āt (Disjoined letters):

NS in Arabic	طه	يس	ص	ق
NS in English	Ṭā Hā	Yā Sīn	Ṣād	Qāf

2. Inanimate Nouns:

NS in Arabic	الرَّحْرَفُ	الحَدِيد	المَسَد
NS in English	Az-Zukhruf	Al- Ḥadīd	Al-Masad

3. Allah’s Great Masterpieces:

NS in Arabic	المَائِدَة	الرَّعْد	القَلَم
NS in English	Al-Mā‘idah	Ar-Ra‘d	Al-Qalam

4. Nouns Related to Women:

NS in Arabic	النِّسَاء	المُجَادِلَة	المُمْتَحَنَة
NS in English	An-Nisā’	Al-Mujāḍalah	Al-Mumtaḥanah

5. Temporal Attributes of Prophet Muḥammad (ﷺ):

NS in Arabic	المُرْمَل	المُدَّثِر	عَبَسَ
NS in English	Al-Muzzammil	Al-Muddaththir	‘Abasa

6. Important Events in the Prophet’s Life (ﷺ):

NS in Arabic	الإِسْرَاء	الْفَتْح	الشَّرْح	النَّصْر
NS in English	Al-Isrā’	Al-Faṭḥ	Ash-Sharḥ	An-Naṣr

7. Inclusive Common Nouns:

NS in Arabic	الإنسان	النَّاس
NS in English	Al-‘Insān	An-Nās

8. People’s Gathering as Groups:

NS in Arabic	الأحزاب	الزُّمَر	الحَشْر	الصَّف	التَّكَاثُر
NS in English	Al-Aḥzāb	Az-Zumar	Al-Ḥashr	Aṣ-Ṣaf	At-Takāthur

9. Invisible Creatures:

NS in Arabic	الصَّافَّات	الدَّارِيَات	الجن	المُرْسَلَات	النَّازِعَات
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NS in English	Aṣ-Ṣāffāt	Adh-Dhāriyāt	Al-Jinn	Al-Mursalāt	An-Nāzi‘āt
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10. Nouns and Attributes of the Noble Qur’ān:

NS in Arabic	الفرقان	القصص	فصلت	النبا	البيّنة
NS in English	Al-Furqān	Al-Qaṣaṣ	Fuṣṣilat	An-Naba’	Al-Bayyinah

11. Allah’s Divine Names and Attributes:

NS in Arabic	النور	فاطر	غافر	الرحمن	الملك	الأعلى
NS in English	An-Nūr	Fāṭir	Ghāfir	Ar-Raḥmān	Al-Mulk	Al-A‘lá

12. Tribes, Families and Persons:

NS in Arabic	آل عمران	مريم	الرّوم	لقمان	سبأ	قريش
NS in English	Āli-‘Imrān	Maryam	Ar-Rūm	Luqmān	Saba’	Quraysh

13. Stars and Planets:

NS in Arabic	النّجم	القمر	المعارج	البروج	الطّارق	الشّمس
NS in English	An-Najm	Al-Qamar	Al-Ma‘ārij	Al-Burūj	Aṭ-Ṭariq	Ash-Shams

14. Human’s Attributes:

NS in Arabic	المؤمنون	الشّعراء	المنافقون	المطّفين	الهّمزة	الكافرون
NS in English	Al-Mu‘minūn	Ash-Shu‘arā’	Al-Munāfiqūn	Al-Mutaffifīn	Al-Humazah	Al-Kāfirūn

15. Prophets:

NS in Arabic	يونس	هود	يوسف	إبراهيم
NS in English	Yunus	Hūd	Yūsuf	Ibrāhīm
NS in Arabic	الأنبياء	محمّد	نوح	
NS in English	Al-Anbiyā’	Muḥammad	Nūḥ	

16. Certain Times:

NS in Arabic	الجمعة	الفجر	الليل	الضحى
NS in English	Al-Jumu‘ah	Al-Majr	Al-Layl	Aḍ-Ḍuḥā
NS in Arabic	القدر	العصر	الفلق	
NS in English	Al-Qadr	Al-‘Aṣr	Al-Falaq	

17. Nouns of Animals and Insects:



NS in Arabic	البَقْرَة	الأنعام	النحل	النمل
NS in English	Al-Baqarah	Al-An‘ām	An-Nahl	An-Naml
NS in Arabic	العنكبوت	العَادِيَات	الفيل	
NS in English	Al-‘Ankabūt	Al-‘Ādiyāt	Al-Fīl	

18. Nouns of Places:

NS in Arabic	الأعراف	الحجر	الكهف	الأحقاف	الحُجُرَات
NS in English	Al-A‘rāf	Al-Hijr	Al-Kahf	Al-Aḥqāf	Al-Ḥujurāt
NS in Arabic	الطور	البلد	التين	الكوثر	
NS in English	Aṭ-Ṭūr	Al-Balad	At-Tīn	Al-Kawthar	

19. Islamic Rules and Worship Acts:

NS in Arabic	الأنفال	التوبة	الحج	السجدة	الشورى
NS in English	Al-Anfāl	At-Tawbah	Al-Ḥajj	As-Sajdah	Ash-Shūrā
NS in Arabic	الطلاق	التحريم	الماعون	الإخلاص	
NS in English	Aṭ-Ṭalāq	At-Taḥrīm	Al-Mā‘ūn	Al-Ikhlāṣ	

20. Resurrection and its Aspects:

NS in Arabic	الدخان	الجاثية	الواقعة	التغابن	الحاقة	القيامة
NS in English	Ad-Dukhān	Al-Jāthiyah	Al-Wāqī‘ah	At-Taghābun	Al-Ḥāqqah	Al-Qiyāmah
NS in Arabic	التكوير	الإنفطار	الإنشقاق	الغاشية	الزلزلة	القارعة
NS in English	At-Takwīr	Al-Infiṭār	Al-Inshiqāq	Al-Ghāshiyah	Az-Zalzalah	Al-Qāri‘ah

Below are six randomly selected texts to be analyzed:

SL Text (1):

﴿ طه ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	T H	
2.	Al-Hilali & Khan (1996)	Ta Ha	
3.	Ali, Ahmed (1984)	Ta Ha	Ta Ha
4.	Ali, Yusuf (2006)	Ta Ha	
5.	Mawlana Mohammad	Ṭā Hā	

	(2010)		
6.	Arberry (2003)	Ta Ha	
7.	Asad (1980)	Ta Ha	O Man
8.	Ayyub Khan (1975)	TA HA	Ta Ha
9.	Itani (2012)	TA-HA	Ta-Ha
10.	Pickthall (1930)	Ta-ha	
11.	Qaribullah & Darwish (2001)	Taahaa	Taha
12.	Rodwell (1861)	Ta. Ha.	
13.	E. M. A. (2010)	Tā Hā	Ta Ha
14.	Sale (1881)	T. H.	
15.	Wahiduddin Khan (2009)	Ta Ha	Ta Ha

Text Interpretation:

Basically, the disjointed letters are one of the miracles of the Qur'ānic style and all the submitted explanations are merely non-assertive views. They come at the beginning of some surahs. Their count is 'fourteen' (i.e. the half of the total alphabet letters). Sometimes, they come as one letter, two, three, four, or five letters, as in: (الم، المص، الر، كهيعص، طه، يس، ص، ق، ...) and each letter is pronounced singly, as in "الم" /alif lām mīm/, "طه" /ṭā hā/, and so on. These letters can together constitute the sentence: "نص حكيم قاطع له سر" /naṣṣun ḥakīmun qāṭi'un lahu sirrun/ (Ibn Kathīr, 2000: 1/37, cited in: Ash-Sh'arāwī, 1991: 13843).

Linguistically speaking, this word has various meanings: It is said as one of the Names of Allah Almighty or one of the names of Prophet Moḥammad ﷺ. To add, it means "يا رجل" /yā rajul/ (O, man!) as used in Habasha and Tay' tribes or it means "طأها" /Ṭa'hā/ as one word which means (step the ground). It is also regarded as one of the disjointed letters with which some surahs start (Al-Qurṭubī, 1952: 11/165-8; Ash-Sh'arāwī, 1991: 9209-10).

Ash-Sh'arāwī (1991: 9209-10), however, prefers the view saying that these letters and the like are of the disjointed ones, though some of them cope with specific names (i.e. "طه" & "يس" are names of the Prophet Moḥammad ﷺ, "ق" /Qāf/ is the name of a mountain mentioned in the myths, and "نون" /Nūn/ is one of the whale's names and so on).

Discussion:

Concerning the renderings of the name of this surah (NS), most of the translators adopt the nearest procedure in translating such cases (i.e. ‘borrowing’). Each one of the translators (2, 4, 5, 6, 10, & 12) submits a single translation which can be subsumed under the ‘borrowing procedure’. Likewise, translators (3, 8, 9, 13, & 15) submit two similar renderings which both can be also sorted under the ‘borrowing procedure’. In other cases, there are some renderings can be sorted under other unacceptable procedures, as with translators (1 & 14) who try to submit a pure literal translation that can be classified under the ‘calque procedure’. Finally, translator (7) also gives two translations the first one can be listed under the ‘borrowing procedure’ and the other one reflects his personal point of view in choosing one of the controversial interpretations (i.e. O man!) which falls under the ‘modulation procedure’. Consider the following table which comprises statistical data:

Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	19	2	nil	nil	1	nil	nil

SL Text (2):

﴿ الْقَلَم ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	The Writing Utensils	Pens
2.	Al-Hilali & Khan (1996)	Al-Qalam	The Pen
3.	Ali, Ahmed (1984)	Al-Qalam	The Pen
4.	Ali, Yusuf (2006)	Al-Qalam	The Pen
5.	Mawlana Mohammad (2010)	Al-Qalam	The Pen
6.	Arberry (2003)		The Pen
7.	Asad (1980)	Al-Qalam	The Pen
8.	Ayyub Khan (1975)	Al-Qalam	The Pen
9.	Itani (2012)	Al-Qalam	The Pen
10.	Pickthall (1930)	Al-Qalam	
11.	Qaribullah & Darwish (2001)	Al-Qalam	The Pen
12.	Rodwell (1861)		The Pen
13.	E. M. A. (2010)	Al-Qalam	The Pen

14.	Sale (1881)		The Pen
15.	Wahiduddin Khan (2009)	Al-Qalam	The Pen

Text Interpretation:

Morphologically, the NS “القلم” /Al-Qalam/ is basically a common noun derived from the base form “قَلَمَ” /qalama/ which means (‘to cut’ or ‘to sharpen’), and “القلم” /al-qalmu/ is ‘to cut the hard part of something like fingernail and reed’ [e.g.: “قَلَمَ ظُفْرَهُ” /qalama zūfrah/ (he cut his fingernail), whereas “قَلَمَ أَظْفَارَهُ” /qallama azfārah/ (he cut his fingernails)]. The cut or truncated part is called “قِلْمٌ” /qilm/ or “قُلَامَةٌ” /qulāmah/. The (broken) plural form of “قَلَمٌ” /qalam/ is “أَقْلَامٌ” /aqlām/ (Al-Aṣḫānī, n.d.: 412; Ibn Manzūr, 2005: 12/490-1).

Linguistically, Al-Aṣḫānī (n.d.: 412) and Ibn Manzūr (2005: 12/490) mention that the word “القلم” /Al-Qalam/ is used for the following denotations:

1. The writing or recording tool (i.e. pen) as in the first aya of this Surah ﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ “*Nun. By the Pen and the (Record) which (men) write*” (Ali, 2006: 412), and the aya No. 4 of Al-‘Alaq Surah ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ “*He Who taught (the use of) the Pen*” (ibid., 457)
2. The tool of lots (i.e. arrow(s)) as in the aya No. 44 in Āli-‘Imrān: ﴿إِذْ يُلقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾ “*when they cast lots with arrows, as to which of them should be charged with the care of Mary*” (ibid.: 40)

Contextually, the first denotative meaning is the exact intended one for this NS. It is to be noted that Abū ‘Awdah (1985: 461) regards “القلم” /Al-Qalam/ as one of the unseen great masterpieces.

Discussion:

According to the NS renderings, there are twenty-six renditions, eleven of them can be listed under the ‘borrowing procedure’ suggested by translators (2, 3, 4, 5, 7, 8, 9, 10, 11, 13, & 15). As for translator (1), his submitted renditions are remarkably different. The first one is sorted under the ‘transposition procedure’ since there is a singular-to-plural shifting [i.e. “القلم” /Al-Qalam/ (the pen)→(pens)]. Whereas, the second one (The Writing Utensils) seems a reproducing pattern of the ST; therefore, it can be classified under the umbrella of ‘adaptation procedure’. The most appropriate technique here is that of ‘literal procedure’ (the pen) submitted by all except translators (1 &10). The following table is for statistical data:



Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	11	Nil	14	1	nil	nil	1

SL Text (3):

﴿ الزُخْرُف ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	The Ornament	Decoration
2.	Al-Hilali & Khan (1996)	Az-Zukhruf	The Gold Adornments
3.	Ali, Ahmed (1984)	Zukhruf	Ornaments of Gold
4.	Ali, Yusuf (2006)	Al Zukhruf	The Gold Adornments
5.	Mawlana Mohammad (2010)	Zukhruf	Gold
6.	Arberry (2003)	Ornaments	
7.	Asad (1980)	Zukhruf	Gold
8.	Ayyub Khan (1975)	AL-ZUKHRUF	Ornaments
9.	Itani (2012)	az-Zukhruf	DECORATIONS
10.	Pickthall (1930)	Az-Zukhruf	
11.	Qaribullah & Darwish (2001)	Az-Zukhruf	Gold
12.	Rodwell (1861)	Ornaments of Gold	
13.	E. M. A. (2010)	az-Zukhruf	Ornaments
14.	Sale (1881)	The Ornaments of Gold	
15.	Wahiduddin Khan (2009)	Al-Zukhruf	Ornaments of Gold

Text Interpretation:



Morphologically, the word “الزُّخْرُفُ” /Az-Zukhruf/ is derived from the basic quadrilateral from “زَخْرَفَ يَزْخُرِفُ زَخْرَفَةً” /Zakhrafa yuzakhrifu zakhrafatan/ (to ornament or to decorate).

Linguistically, there are two hyponymic meanings of the word “الزُّخْرُفُ” /Az-Zukhruf/: (1) “the ornaments” in general, and (2) “the gold ornaments” in particular. (Ibn Manzūr, 2005: 2/117; Ibn Fāris, 1979: 3/54). To add, Al-Aṣḫānī (n.d.: 212) mentions that “الزُّخْرُفُ” /Az-Zukhruf/ is “الزينة المزوّقة” (the embellished ornament), and regards the bright metal ‘gold’ as its prototype [e.g. “بيت مزخرف” (a house ornamented by gold)].

Contextually, Ḥmūd (1999: 295-6), on one hand, states that this title may refer to “the ornaments” with all their kinds by which this world is described; yet Allah Almighty saves the best for the believers and His good servants in the hereafter. On the other hand, and to be more precise in processing the exact meaning, it can be said that “الزُّخْرُفُ” /Az-Zukhruf/ is the hypernym used here to refer to the intended hyponym (i.e. “the gold ornaments”; since it comprises the connotative meanings of brightness and wealthy life for the owners (Ibn ‘Āshūr, 1984: 26/206). Hence, the latter view sounds nearer and more precise than the former one. According the English dictionaries, Hornby (1974: 593), “ornament” is “something designed or used to add beauty to something else”. Likewise, Procter (1978: 768) states that it means “that which is added to make something richer in style or more beautiful”.

Discussion:

As for the renderings of this NS, there are twenty-six renditions, eleven of them can be listed under the ‘borrowing procedure’ submitted by translators (2, 3, 4, 5, 7, 8, 9, 10, 11, 13, & 15). The ‘literal translation procedure’ represented by ((the) ornament(s)) is given by translators (1, 6, 8, & 13). The renditions (decoration(s) and gold) suggested by the translators (1, 5, 7, 9, & 11) can be listed under the ‘modulation procedure’ because they denote rather different meanings which are not exactly intended here. The best way by which the exact intended meaning will be conveyed is the ‘equivalence procedure’ which is realized by the renditions (the gold adornments and (the)ornaments of gold) given by translators (2, 3, 4, 12, 14, & 15). The following table is for statistical data:

Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	11	Nil	4	nil	5	6	nil

SL Text (4):

﴿ الفَتْح ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	The Victory	Opening
2.	Al-Hilali & Khan (1996)	Al-Fath	The Victory
3.	Ali, Ahmed (1984)	Al-Fath	Victory
4.	Ali, Yusuf (2006)	Al-Fath	The Victory
5.	Mawlana Mohammad (2010)	Al-Fath	The Victory
6.	Arberry (2003)		Victory
7.	Asad (1980)	Al-Fath	Victory
8.	Ayyub Khan (1975)	Al-Fath	Victory
9.	Itani (2012)	Al-Fath	Victory
10.	Pickthall (1930)	Al-Fath	
11.	Qaribullah & Darwish (2001)	Alfat-h	The Opening
12.	Rodwell (1861)		The Victory
13.	E. M. A. (2010)	Al-Fath	The Conquest
14.	Sale (1881)		The Victory
15.	Wahiduddin Khan (2009)	Al-Fath	Victory

Text Interpretation:

The NS “الفَتْح” /Al-Fath/ is morphologically derived from the intransitive base form “فَتَحَ” /fataḥa/ (to open something). That is, it is the opposite of the verb “غَلَقَ” /ghalaqa/ (to close) (Ibn Fāris, 1979: 4/469). By the same token, Al-Aṣfahānī (n.d.: 370) mentions that

“الفَتْحُ إِزَالَةُ الْإِغْلَاقِ وَالْإِشْكَالِ” /al-faṭḥu izālatu al-ighlāqi wal-ishkāli/ (to open means to unlock

something). He also agrees with Ash-Sh‘arāwī (1991: 14372) upon classifying the meaning of “فَتَحَ” /fataḥa/ into concrete actions [e.g.: “فَتَحَ البابَ” /fataḥa al-bāba/ (He opened the door)] and abstract ones [e.g. “فَتَحَ اللهُ لَهُ، عَلَيْهِ” /fataḥa Allāhu Lahu, ‘Alayhi/ (Allah enabled him to do something)].

Abū ‘Awdah (1985: 302; At-Timīmī (1962: 302) sum up three meanings of the word “فَتَحَ” /fataḥa/. They are as follows:

1. ‘To open’, as in the Surah of Yusuf, aya (65): ﴿وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ...﴾
“**And when they opened their belongings they discovered that their merchandise had been returned to them.**” (Pickthall, 1930: 73)
2. ‘To give victory’, as in the first aya of this surah ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾
“**Lo! We have given thee (O Muhammad) a signal victory**” (Pickthall, 1930: 165).
3. ‘To judge’, as in the Surah of Saba’, aya (26): ﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾
﴿ **Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.**” (Pickthall, 1930: 137)

Contextually speaking, according to Ash-Sh‘arāwī (1991: 14373), this NS clearly refers to ‘victory’. Ibn ‘Āshūr (1984: 26/143-4) illustrates that the word “فَتَحَ” /fataḥa/ here points out a special ‘victory’ by ‘entering a city or a country without war’ as in “فتح مكة” /fataḥu Maccah/. But, it can’t be said “فتح بدر” /fataḥu Badr/ due to the fact that in the former case there is an obvious victory and opening the city of the enemy without war, whereas the latter merely refers to a battle in which one of the parties achieves ‘victory’ and gain ‘the spoils of war’ against the other. Furthermore, in most cases of the Qur’ānic expression, “الفتح” /al-fataḥ/ is mostly collocated with “النصر” /an-naṣr/ to refer to an inclusive relationship between them. here, it is worthy to state that if “النصر” /an-naṣr/ refers to defeating the enemy and having the spoils of war, so “الفتح” /al-fataḥ/ is the top of that “نصر” /naṣr/ and the great extent of it, since it means defeating enemies overwhelmingly in a way that they can’t defend their land. Consequently, they give up with submission and allow the triumphal side to enter their territories without war. (Ibn ‘Āshūr, 1984: 26/143-4)

Discussion:

Concerning the discussion of renderings, three procedures have been suggested via twenty-six renditions. Eleven of them are sorted under the umbrella of ‘borrowing procedure’ given by translators (2, 3, 4, 5, 7, 8, 9, 10, 11, 13, & 15). Yet, the best form of

these eleven patterns is that of translator (5) because it exactly matches the instructions of the ‘ALA LC Transliteration System’. The second submitted technique is the ‘literal translation procedure’ as given by translators (1 & 11), which is, “(The) Opening”. The most appropriate translations, in this case, are that of ‘modulation procedure’ submitted by all except translators (10 & 11), namely ‘(the) victory’ & ‘the conquest’, since they go with the implied allusion of the outcome (i.e. victory). Consider the next table for statistical data:

Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	11	nil	2	nil	13	Nil	nil

SL Text (5):

﴿ المرسلات ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	The Messengers	Sent / Angels
2.	Al-Hilali & Khan (1996)	Al-Mursalat	Those sent forth
3.	Ali, Ahmed (1984)	Al-Mursalat	The Emissaries
4.	Ali, Yusuf (2006)	Al-Mursalat	Those Sent Forth
5.	Mawlana Mohammad (2010)	Al-Mursalat	Those Sent Forth
6.	Arberry (2003)		The Loosed Ones
7.	Asad (1980)	Al-Mursalat	Those Sent Forth
8.	Ayyub Khan (1975)	Al-Mursalat	The Sent Ones
9.	Itani (2012)	Al-Mursalat	The Unleashed
10.	Pickthall (1930)	Al-Mursalat	
11.	Qaribullah & Darwish (2001)	Al-Mursalat	Those Sent
12.	Rodwell (1861)		The Sent
13.	E. M. A. (2010)	al-Mursalāt	Those Sent Forth
14.	Sale (1881)		Those which are sent
15.	Wahiduddin Khan (2009)	Al-Mursalat	Those that are Sent Forth

Text Interpretation:

Except the NS of “Al-Jinn”, all the NSs of the abovementioned field are in a feminine plural form. Yet, “المُرْسَلَات” /Al-Mursalāt/ is in passive participle form, whereas the others are in active participle. It is derived from the single noun “مُرْسَلَةٌ” /mursalah/ which is a passive participle derived from the base form “أَرْسَلَ” /arsala/ (to send someone or something). In addition, the word “المُرْسَلَةُ” /al-mursalah/ is a ‘necklace’. Basically, the word “رَسُولٌ” /rashūl/ is used for either “المُرْسَلُ” /al-mursal/ (the person sent forth) or “الرِّسَالَةُ” /ar-risālah/ (the message itself). To add, the word “رَسُولٌ” /rashūl/ may be used for both singular (whether masculine or feminine) and plural (Ibn Manzūr, 2005: 11/283-5), as in the surah of Ash-Shu‘arā’, aya (16): ﴿ فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴾ *“So go forth, both of you, to Pharaoh, and say: We have been sent by the Lord and Cherisher of the worlds”* (Ali, 2006: 247)

By the same token, the word “أَرْسَلَ” /arsala/ may refer either “to send someone to inform something” or “to set on someone(s) against some other ones”. Consider the second meaning included in the Surah of Maryam, aya (83): ﴿ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴾ *“Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?”* (Ali, 2006: 205)

At the Contextual level, Ibn Kathīr (2000: 1950) and Ibn ‘Āshūr (1984: 29/420) state two interpretations for “المُرْسَلَات” /Al-Mursalāt/; it is either “الرِّيحَاتُ” /Ar-Riyāh (winds) or “المَلَائِكَةُ” /Al-Malā’ikah/ (angels). However, the mainstream is the first interpretation (i.e. winds sent forth and pushed away by the wings of angels). The winds are sent for either mercy or penalty.

Discussion:

As for the translations of this NS, among twenty-six renditions, eleven are listed under the ‘borrowing procedure’, namely those of translators (2, 3, 4, 5, 7, 8, 9, 10, 11, 13, & 15). Five patterns (i.e. ‘The Emissaries’, ‘The Loosed Ones’, ‘The Sent (Ones)’, and ‘the unleashed’) submitted by translators (3, 6, 8, 9, & 12) are enrolled within the ‘literal translation procedure’. As for translator (1), he suggests two renderings (‘the messengers’ & ‘sent/angels’) both of which match the ‘modulation procedure’ because they denote the translators’ point of view in specifying what are ‘those sent forth’? The most appropriate



technique, in this respect, is the ‘transposition procedure’ (e.g. ‘Those that are sent forth’) given by eight translators (2, 4, 5, 7, 11, 13, 14, & 15) who succeed in being in the safe side via translating this NS; yet they make a word-to-clause shifting. Consider the table below including statistical data:

Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	11	nil	5	8	2	nil	nil

SL Text (6):

﴿ التَّغَابُن ﴾

No.	Translators	Translation (1)	Translation (2)
1.	Mohamad & Ahmed (1994)	The Forgetfulness	Cheating
2.	Al-Hilali & Khan (1996)	At-Taghabun	Mutual Loss and Gain
3.	Ali, Ahmed (1984)	At-Taghabun	Exposition
4.	Ali, Yusuf (2006)	Al-Taghabun	Mutual Loss and Gain
5.	Mawlana Mohammad (2010)	Al-Taghābun	Manifestation of Losses
6.	Arberry (2003)		Mutual Fraud
7.	Asad (1980)	At-Taghabun	Loss and Gain
8.	Ayyub Khan (1975)	Al-Taghabun	Mutual Loss and Gain
9.	Itani (2012)	at-Taghabun	Gathering
10.	Pickthall (1930)	At-Tagabun	
11.	Qaribullah & Darwish (2001)	At-Tagabun	The Loss and Gain
12.	Rodwell (1861)		Mutual Deceit
13.	E. M. A. (2010)	at-Taghābun	Deprivation
14.	Sale (1881)		Mutual Deceit
15.	Wahiduddin Khan (2009)	Al-Taghabun	Loss and Gain

Text Interpretation:

Firstly, “التَّغَابُنُ” /At-Taghābun/ is a gerund derived from the verb “تَغَابَنَ” /taghābana/ (to cheat each other). The base from is “غَبَنَ” /ghabana/ which means (to cheat someone in money or something else) (Al-Aṣfahānī, n.d.: 357). It is worth mentioning that the form “فَاعَلْنَ” /fā‘ala/ refers to mutual action between two sides (Al-Qurṭubī, 1952: 17/272; Al-Andalusī, 1984: 1/83). In some cases, this form may refer to ‘hyperbolic denotation’ [e.g.: “تَطَاوَلَ الزَّمَنُ (أَي طَالَ كَثِيرًا)” /taṭāwala az-zamanu/ (time became very long)] (Hmūd, 1999: 398).

At the contextual level, “التَّغَابُنُ” /At-Taghābun/ is a term used by pagan Arab in trades and then it is metaphorically adopted in the Qur’ānic expression. To add, the term “يَوْمَ التَّغَابُنِ” /Yawm At-Taghābun/ (the day of mutual loss and gain) refers to the doomsday where the believers will gain the unbelievers’ positions in Paradise because of their righteous and good deed; whereas the unbelievers will lose these positions and be deprived from all that bless because of their evil deed. Nevertheless, they will be indefinitely driven to their positions in Hell (Abū ‘Awdah, 1985: 269).

Discussion:

In discussing the NS renditions, three procedures are fixed for twenty-six given patterns. One of translators’ (2, 3, 4, 5, 7, 8, 9, 10, 11, 13, & 15) suggestions is listed under the ‘borrowing procedure’ (i.e. “At-Taghābun”). As for ‘modulation procedure’, translators (1, 5, 6, 12, 13, & 14) submit several forms (i.e. “Cheating”, “Mutual Deceit”, “Deprivation”, and “Mutual Fraud”) which all refer to partial meaning of this NS. To add, Nine forms can be listed under the ‘adaptation procedure’ which is regarded here as the best and the nearest technique among all options, namely “(the Mutual) Loss and Gain” suggested by translators (2, 4, 7, 8, 11, & 15). Yet, other suggestions listed under this procedure are never appropriate, which are “the forgetfulness”, “exposition”, and “gathering” given by translators (1, 3, & 9) respectively, since their denotative meanings are too far and irrelevant to the NS purposes. Consider the table below for statistical data:

Procedure	Borrowing	Calque	Literal Translation	Transposition	Modulation	Equivalence	Adaptation
Usage No.	11	nil	nil	nil	6	nil	9

12. Conclusions:

The study comes up with the following points:



1. The model of Vinay and Darbelnet is highly applicable in the translation of the Qur'ānic names of surahs; six out of seven procedures have been appropriately adopted in various semantic fields.
2. The translators are not consistent to use a stable criterion in his/her translations; since the divergent denotations of NSs requires a specific procedure for each.
3. Undoubtedly, interpreters of the Noble Qur'ān, in addition to reasons behind revelation in some cases, play an important role in specifying the exact meanings of surahs' names.
4. Linguistic and religious backgrounds of the translators influence the quality of translation.
5. It is noted that the translators in some cases does not consider and get benefit of the meaning of the name of surah cited within its ayas, since they in such cases give inappropriate renditions.
6. Most translators submit two renditions, one of them can be listed under the 'borrowing' procedure, and the other goes after looking for the meaning of a certain NS. Hence, this is a preferred technique to be adopted by a translator especially in such cases related to culture specific. This technique does not exist in this adopted model, yet, it is validly used by Newmark; i.e., the 'couplet' procedure.

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