

The Translation of Idioms in the Glorious Qur'ān into English

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Abstract:

This research investigates the translation of idioms in the Glorious Qur'ān into English. It attempts to show how translators deal with the verses in which idioms play a significant role in understanding verse meaning, and then, based on the accredited Qur'ānic interpretations, correcting the translations of the verses concerned. The research hypothesizes that idioms have not been given attention on the part of the translators of the Glorious Qur'ān, causing translation mistakes. Based on Larson's model of literal vs. idiomatic translation and from analyzing five translations of the Glorious Qur'ān, it has been found that, in the most of their translations, the translators under study produced inaccurate translations through translating Qur'ānic idioms literally. In order to achieve better understanding on the part of the TL reader, revising these translations to be idiomatically oriented is recommended.

ترجمة المصطلحات في القرآن الكريم الى الإنكليزية

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ملخص البحث:

يَتَحَرَّى البَحْثُ تَرْجَمَةَ المُصْطَلَحَاتِ فِي القُرْآنِ الكَرِيمِ الى اللُّغَةِ الإنكليزية ويُحَاوِلُ إظْهَارَ كَيْفِيَّةِ تَعَامُلِ المُتَرْجِمِينَ مَعَ الآيَاتِ الَّتِي تُؤَدِّي المُصْطَلَحَاتُ فِيهَا دَوْرًا كَبِيرًا فِي فَهْمِ مَعْنَى الآيَةِ، ثُمَّ تَصَحِيحَ هَذِهِ الآيَاتِ إِعْتِمَادًا عَلَى التَّفَاسِيرِ القُرْآنِيَةِ المَوْثُوقَةِ .
يَقْتَرِضُ البَحْثُ بَأَنَّ المُصْطَلَحَاتِ لَمْ تُعْطَ اِهْتِمَامًا مِنْ قِبَلِ مُتَرْجِمِي القُرْآنِ الكَرِيمِ مُسَبِّبَةً الوُقُوعَ فِي أخطاءٍ فِي التَّرْجَمَةِ. وَاسْتِنَادًا الى أنموذج لارسن فِي التَّرْجَمَةِ الحَرْفِيَّةِ فِي مُقَابِلِ التَّرْجَمَةِ الإِصْطِلَاحِيَّةِ، وَبِتَحْلِيلِ خَمْسِ تَرْجَمَاتٍ للقُرْآنِ الكَرِيمِ وَجِدَ أَنَّ المُتَرْجِمِينَ قَيَّدَ الدِّرَاسَةَ خَرَجُوا

بِتَرْجَمَاتٍ غَيْرِ دَقِيقَةٍ فِي أَغْلَبِ تَرْجَمَاتِهِمْ مِنْ خِلَالِ تَرْجَمَةِ الْمُصْطَلَحَاتِ الْقُرْآنِيَةِ حَرْفِيًّا ، وَلِتَحْقِيقِ فَهْمٍ أَفْضَلٍ لَدَى الْقَارِيءِ الْهَدَفِ يُوصَى بِتَنْفِيحِ هَذِهِ التَّرْجَمَاتِ عِبْرَ تَوْجِيهِهَا إِصْطِلَاحِيًّا.

1.1 Statement of the Problem

The present study investigates the translation of idioms in the Glorious Qur'an into English. Since idioms in general are problematic in nature, due to the fact that their meanings cannot be deduced from the meanings of their constituents, then inaccurate or even faulty translation is likely to result in case the translator does not pay attention in dealing with them. Qur'anic idioms are not an exception; moreover, they have more sensitive nature due to the sacredness of the Qur'anic text.

1.2 Aims of the Research

This research attempts to show how translators deal with verses in which idioms play a significant role in understanding the verse meaning. Based on the authoritative Qur'anic interpretations, this research proposes alternative translations of the verses concerned.

1.3 Hypothesis

There will be serious mistakes and erroneous translations of the Glorious Qur'an if its idiomatic verses are not given the attention they deserve.

1.4 Procedure and Data Collection

The following procedure will be carried out:

- 1- Selecting different verses from different suras in the Glorious Qur'an, comprising ten samples, which raise translation problems, as far as idioms are concerned.
- 2- Presenting the authoritative interpretations for the selected verses, on which the TL text analysis will be based.
- 3- Presenting 5 translations for each of the selected verses.
- 4- Analyzing the English translations of the selected verses, based on the authoritative interpretations mentioned in (2) and in accordance with Larson's model of literal vs. idiomatic translation.
- 5- Suggesting a new translation in the light of the analyses achieved when no accurate translation is found.

2.1 Idioms in Arabic and English

Talking about Arabic idioms in the introduction of his Learner's Dictionary of Classical Arabic Idioms, McLoughlin (1988: i) writes that it may seem daunting for foreign learners of Arabic that Modern Arabic, and even the much maligned newspaper version, draws in its idiomatic uses on such wealth of sources: the Qur'an, Hadith, ancient and modern poetry, proverbs and rhyming prose, etc. His dictionary includes about one thousand

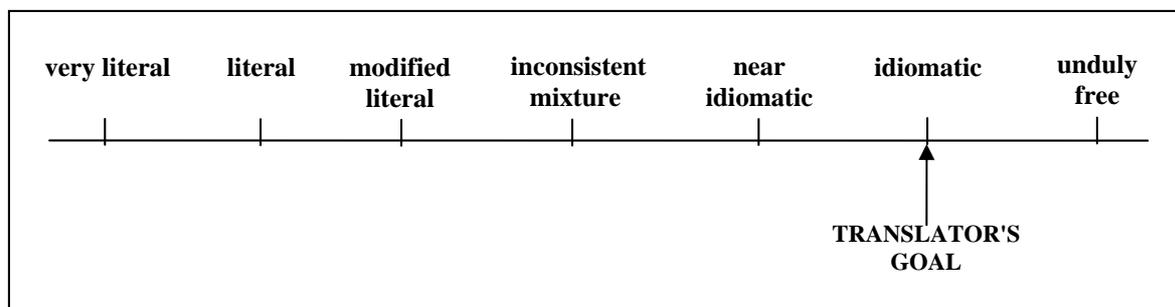
Arabic idioms. Some examples are: “أَباً عَنِ جَدِّ” , which he puts it as “ a characteristic handed down by the father from the grandfather ”, “رُغْمَ أَنفِهِ” , “in spite of him”, and “يَعْرِفُ مِنْ أَيْنَ تَوَكَّلُ الْكَتِفُ” , “he knows how to go about things”. Mukhtār (1998:114) defines idiom as a group of words that take a particular unnatural meaning that is not shown through the idiom’s components. Maxos (2003:4) states that idiom is an artistic expression of the language in which the individual meanings of its components is different from its literal meaning. He adds that idiomatic expressions are colorful, dramatic, lively, and closer to the way people really feel, and closer to the local culture. Ibrahīm (2007:5) defines idiom as the case when two or more utterances come together giving a new meaning that is not found in those utterances separately. He (Ibid: 7) states that although Arabic language had been recorded a long time ago, yet we still find new idioms emerging every day, particularly in the modern Arabic dialects, although many of these idioms were documented in the books of proverbs.

As far as English idioms are concerned, much has been written by linguists and language researchers, tackling the different aspects of idioms, such as their types, characteristics, classification, and usage. However, we will mostly be confined in this section to the definition of idioms.

Commenting on the phrase “language is a living thing”, Seidl and McMordie (1978:1) distinguish between Old and Modern English, saying that the latter has more general tendency towards idiomatic usage. They (Ibid: 4) define idiom as a number of words, which taken together, means something different from the individual words of the idiom when they stand alone. For example, “to make someone’s blood boil” means “to make him very angry”. Cullen et al. (2000: iii) state that the traditional definition of an idiom is a group of words which has a different meaning from the sum of its parts. Crystal (2003:225) defines an idiom as a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. Lucia (2004:5) writes that idioms are informal expressions used in everyday speech, often referred to as catch phrases, colloquialisms or clichés; they are groups of words that, together, have a special meaning that is different than each of the words alone. However, Seidl and McMordie (Ibid: 4) disagree that idioms are always informal as many people believe, arguing that idioms can be used in poetry, the Bible, and in the language of Shakespeare. Clarke (2010:7) estimates 15000 idioms in English, of which at least a third is in regular use. He says that intermediate or above level non-native speaker students unsurprisingly find the idiomatic language in the workplace confusing or even incomprehensible and that they are often reluctant to admit that, a matter that potentially leads to damaging consequences.

2.2 Idiomatic Translation and the Model Adopted

Larson (1982:15) argues that as text has both form and meaning, thus there are two main kinds of translations. One is form-based and the other is meaning-based. Form-based translations attempt to follow the form of the source language and are known as literal translations, whereas meaning-based translations make every effort to communicate the meaning of the source language text in the natural forms of the receptor language. Such translations are called idiomatic translations. She (Ibid:17) introduces her model of translation saying that translations fall on a continuum from very literal, to literal, to modified literal, to inconsistent mixture, to near idiomatic, to idiomatic; and then may even move on to be unduly free. This is shown in the following figure:



In the current research Larson's model of literal vs. idiomatic translation is to be adopted; in order to check whether the Qur'ānic idiomatic verses have been translated literally or idiomatically.

Discussing the translation of idioms, Baker (1992:64-65) writes that a person's competence in actively using idioms of a foreign language hardly ever matches that of a native speaker. Thus, the majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated. She suggests two main areas where idioms pose problems for translators: the ability to recognize and interpret an idiom correctly; and the difficulties involved in rendering the various aspects of meaning that an idiom conveys in a target language. She (Ibid: 68-71) summarizes the difficulties encountered in translating idioms as follows:

- 1- An idiom may have no equivalent in the target language.
- 2- An idiom may have a similar counterpart in the target language, but with a different context, resulting in a different connotation.
- 3- A source text idiom may have at the same time both a literal and an idiomatic sense.
- 4- The contexts in which idioms can be used and their frequency of use in written discourse may differ in the source and target languages.

And of course the sacred nature of religious texts in general and the Qur'ānic text in particular should be put into consideration and be given special attention by translators when dealing with the idioms they contain. Such texts have to be dealt with as cautiously and accurately as possible due

to their sacredness on the one hand, and the complex nature of idioms as such, on the other hand.

3. Text Analysis

In this research five translations of the Glorious Qur'an have been taken in order to analyze the way translators have rendered the Qur'ānic verses that contain idioms. The translations chosen are those of Pickthall (1930), Daryabadi (1957), Ali (1984), Ahmed & Ahmed (1995), and Qaribullah & Darwish (2001).

SL Text (1):

﴿ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴾ (93) سورة البقرة

TL Texts:

1- Pickthall (1930)

And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. **And (worship of) the calf was made to sink into their hearts** because of their rejection (of the Covenant). Say (unto them): Evil is that which your belief enjoineeth on you, if ye are believers.

2- Daryabadi (1957)

And recall what time We took your bond and raised over you the Tur, saying: hold fast to that which We have vouchsafed unto you and hearken. They said: we hear and we disobey. **And into their hearts the calf was made to sink** because of their infidelity. Say thou: vile is that which your belief commandeth you, if ye are believers.

3- Ali (1984)

Remember when We took your pledge and exalted you on the Mount (saying :) "Hold fast to what We have given you, firmly, and pay heed," you said: "We have heard and will not obey." **(The image of) the calf had sunk deep into their hearts** on account of unbelief. Say: "Vile is your belief if you are believers indeed!"

4- Ahmed & Ahmed (1995)

And when We took your promise/covenant and We raised the mountain above/over you. Take/receive what We brought (to) you with a strength/power and hear/listen. They said: "We heard and we disobeyed." **And they were made to drink/mix/saturate in their hearts/minds the calf** with their disbelief. Say: "How bad (is what) your faith/belief orders/commands you with it, if you were believing?"

5- Qaribullah & Darwish (2001)

When We made a covenant with you and raised the Mount above you (saying): 'Take what We have given you forcefully and hear, ' they replied: 'We hear, but disobey '. For their disbelief, **they were made to drink the calf**

into their very hearts. Say: 'Evil is your belief that orders you to (worship the calf), if you are indeed believers.'

Discussion:

Al-Qurtubiyy (1964:7/144); An-Nīsabūriyy (1994:118); Al-Baghawiyy (1997:1/122); As-Sam'āniyy (1997:1/110); Al-Baidhawīyy (1997:1/94); As-San'āniyy (1998:1/280); Al-Asfahāniyy (1999:1/263); At-Tabariyy (2000:2/358); and Al-Karmāniyy (n.d.:1/159) state that the meaning of the verse “ وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ ” is that “the love of the calf was made to sink deep into their hearts”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	And (worship of) the calf was made to sink into their hearts	-	+
Daryabadi	And into their hearts the calf was made to sink	+	-
Ali	(The image of) the calf had sunk deep into their hearts	-	+
Ahmed & Ahmed	And they were made to drink/mix/saturate in their hearts/minds the calf	+	-
Qaribullah & Darwish	they were made to drink the calf into their very hearts	+	-

As shown in the table above, all translators fail to accurately give a meaning that conforms with the Qur'ānic interpretation of this idiomatic verse. Although Pickthall and Ali translate this verse idiomatically, yet their translations were incorrect according to the interpretation. The other translators translate this verse literally. The suggested translation is: “the love of the calf was made to sink deep into their hearts ...”.

SL Text (2):

﴿ وَقَالَتِ الْيَهُودُ لَنَسْتَأْتِيَنَّكَ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَنَسْتَأْتِيَنَّكَ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴾ (113) سورة البقرة

TL Texts:

1- Pickthall (1930)

And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

2- Daryabadi (1957)

And the Jews say: the Nazarenes are not grounded on aught: and the Nazarenes say: the Jews are not grounded on aught while they recite the same Book. Even so say those who know not, the like of their saying. Allah

will judge between them on the Day of Resurrection regarding that wherein they have been differing.

3- Ali (1984)

The Jews say: "The Christians are not right," and the Christians say: "The Jews are in the wrong;" yet both read the Scriptures; and this is what the unread had said too. God alone will judge between them in their differences on the Day of Reckoning.

4- Ahmed & Ahmed (1995)

And the Jews said: "The Christians are not on a thing." And the Christians said: "The Jews are not on a thing." And they read/recite The Book, like that those who do not know said similar (to) their saying so God judges between them (in) the Resurrection Day, in what they were in it differing/disagreeing.

5- Qaribullah & Darwish (2001)

The Jews say the Nazarenes are not on anything, and the Nazarenes say it is the Jews who are not on anything. Yet they both read the Book. And those who do not know say like their saying. Allah will judge between them their disputes on the Day of Resurrection.

Discussion:

Al-Baghawiyy (1997:1/138); At-Tabariyy (2000:2/515); and Al-Balkhiyy (2002:132) state that the prepositional phrase “عَلَى شَيْءٍ” in the verse “وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ” means “on anything related to the right religion”. Al-Baidhāwiyy (1997:1/101) states that the phrase “عَلَى شَيْءٍ” means “on a true matter”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true)	-	+
Daryabadi	And the Jews say: the Nazarenes are not grounded on aught: and the Nazarenes say: the Jews are not grounded on aught	-	+
Ali	The Jews say: "The Christians are not right," and the Christians say: "The Jews are in the wrong"	-	+
Ahmed & Ahmed	And the Jews said: "The Christians are not on a thing." And the Christians said: "The Jews are not on a thing"	+	-

Qaribullah & Darwish	The Jews say the Nazarenes are not on anything, and the Nazarenes say it is the Jews who are not on anything.	+	-
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As shown in the table above, Pickthall, Daryabadi, and Ali give appropriate translations of this verse, having translated it idiomatically. Ahmed & Ahmed and Qaribullah & Darwish translate this verse literally. The suggested translation is: “And the Jews said that the Nazarenes are not on a right religion, and the Nazarenes said that the Jews are not on a right religion ...”.

SL Text (3):

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (222) سورة البقرة

TL Texts:

1- Pickthall (1930)

They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such time **and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you.** Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.

2- Daryabadi (1957)

And they ask thee of menstruation. Say thou: it is a pollution, so keep away from women during menstruation, **and go not in unto them until they have purified themselves. Then when they have thoroughly purified themselves, go in unto them as Allah hath commanded you.** Verily Allah loveth the penitents, and loveth the purifiers of themselves.

3- Ali (1984)

They ask you about menstruation. Tell them: "This is a period of stress. So **keep away from women in this state till they are relieved of it. When they are free of it, you may go to them as God has enjoined.** For God loves those who seek pardon, and those who are clean."

4- Ahmed & Ahmed (1995)

And they ask/question you about the menstruation, say: "It is mild harm, so separate/withdraw the women in the menstruation, **and do not approach them until they be cleaned/purified, so if they became cleaned/purified, so come to them, from where/when God ordered you,** that God loves/likes the repentant, and He loves/likes the pure/clean.

5- Qaribullah & Darwish (2001)

They ask you about menstruation. Say: 'It is an injury. Stay away from women during their menstrual periods **and do not approach them until they are cleansed. When they have cleansed themselves, then come to them**

from where Allah has commanded you. Allah loves those who turn to Him in repentance and He loves those who cleanse themselves. '

Discussion:

Al-Qurtubiyy (1964:3/90); Ash-Shawkāniyy (1993:1/259); An-Nīsabūriyy (1994:1/328); Al-Khāzin (1994:1/154); At-Tabariyy (2000:4/385); Al-Uthaimīn (2002:3/82); and Al-Jaza’iriyy (2003:1/206) state that the verse “ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ” means that women should not be sexually contacted during their menstrual period until they get purified, after that they could be contacted as Allah has ordered.

The following table shows the translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you	+	-
Daryabadi	and go not in unto them until they have purified themselves. Then when they have thoroughly purified them-selves, go in unto them as Allah hath commanded you	+	-
Ali	keep away from women in this state till they are relieved of it. When they are free of it, you may go to them as God has enjoined	+	-
Ahmed & Ahmed	and do not approach them until they be cleaned/purified, so if they became cleaned/ purified, so come to them, from where/when God ordered you	+	-
Qaribullah & Darwish	and do not approach them until they are cleansed. When they have cleansed themselves, then come to them from where Allah has commanded you	+	-

As evident in the table above, all translators translate this verse literally; no one of them mentions anything about sexual intercourse. The suggested translation is: “... and do not have sexual intercourse with them until they get purified, therein you may do that in the way that Allah has ordered you”.

SL Text (4):

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا ﴾ (49) سورة الأحزاب

TL Texts:

1- Pickthall (1930)

O ye who believe! If ye wed believing women and divorce them before **ye have touched them**, then there is no period that ye should reckon. But content them and release them handsomely.

2- Daryabadi (1957)

O Ye who believe! when ye marry believing women and then divorce them before **ye have touched them**, then there is no waiting-period from you incumbent on them that ye should count. So make provision for them and release them with a seemly release.

3- Ali (1984)

O you who believe, when you marry believing women then divorce them before **having (sexual) contact with them**, you have no right to demand observance of the 'waiting period' of them. But provide suitably for them, and let them go with honour.

4- Ahmed and Ahmed (1995)

You, you those who believed, if you married the believers then you divorced/freed them from before that **you touch them**, so (there is) no term/counting (no waiting period) you count it, so give them alimony, and divorce/release them beautifully divorce/release.

5- Qaribullah & Darwish (2001)

Believers, if you marry believing women and divorce them before **the marriage is consummated**, you have no period to count against them. Provide for them and release them kindly.

Discussion:

The case in this verse is similar in principle to the one in SL Text number (3). Al-Baidhāwiyy (1997:4/235); As-Sābūniyy (1997:2/487); At-Tabariyy (2000:2/283); Al-Balkhiyy (2002:3/500); and Al-Mahalliyy & As-Siyūtiyy (n.d.:1/557) state that the verb “ تَمَسُّوهُنَّ ” means “to have sexual intercourse with them”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	ye have touched them	+	-
Daryabadi	ye have touched them	+	-
Ali	having (sexual) contact with them	-	+

Ahmed & Ahmed	you touch them	+	-
Qaribullah & Darwish	the marriage is consummated	-	+

As shown in the table above, Pickthall, Daryabadi, and Ahmed & Ahmed translate this idiomatic verse literally. Ali idiomatically translates it accurately and clearly. As for Qaribullah & Darwish they use the verb “consummated” with “marriage” which denotes that marriage is legally complete and fully valid by having sexual intercourse. It is recommended to adopt the translation of Ali.

SL Text (5):

﴿ أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي ﴾ (39) سورة طه

TL Texts:

1- Pickthall (1930)

Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. **And I endued thee with love from Me that thou mightest be trained according to My will.**

2- Daryabadi (1957)

Saying! cast him in the ark, and cast him into the river, and the river will throw him on the bank, and then an enemy of Mine and an enemy of his will take him up. **And I cast on thee love from Me in order that thou mayest be formed under My eye.**

3- Ali (1984)

'Put him in a wooden box and cast it in the river. The river will cast it on the bank. An enemy of Ours, and his, will retrieve it.' **We bestowed Our love on you that you may be reared under Our eyes.**

4- Ahmed & Ahmed (1995)

"That throw/hurl him in the box/chest so throw/hurl him in the body of water (sea/river/lake), so the body of water (sea/river/lake) will throw him by the shore/(river) bank/coast. An enemy for Me, and an enemy for him takes/receives him; and **I threw on you love/affection from Me, and to be made on My sight/watchfulness/protection.**"

5- Qaribullah & Darwish (2001)

saying: "Put him in the box and cast it into the river. The river will cast him on to the bank, and he shall be taken up by an enemy of Mine and an enemy of his." **I lavished My Love on you, and to be formed in My Sight.**

Discussion:

Darwish (1994:6/190); Al-Qasimiyy (1997:7/125); An-Nīsabūriyy (1997:5/272); Al-Baidhāwiyy (1997:4/27); and Ibnu Kathīr (1998:5/250) state

that the meaning of the idiomatic verse “وَأَلْفَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي” is “I made whoever sees you loves you and that you shall grow up under my care”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	And I endued thee with love from Me that thou mightest be trained according to My will	+	-
Daryabadi	And I cast on thee love from Me in order that thou mayest be formed under My eye	+	-
Ali	We bestowed Our love on you that you may be reared under Our eyes	+	-
Ahmed & Ahmed	I threw on you love/affection from Me, and to be made on My sight/watchfulness/protection	+	-
Qaribullah & Darwish	I lavished My Love on you, and to be formed in My Sight	+	-

As shown in the table above all translators translate this idiomatic verse literally. Thus, they fail to convey the interpretative meaning. The suggested translation is: “And I made whoever sees you loves you, and you shall grow up under my care”.

SL Text (6):

﴿ لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴾ (196) سورة آل عمران

TL Texts:

1- Pickthall (1930)

Let not the vicissitude **(of the success) of those who disbelieve, in the land,** deceive thee (O Muhammad).

2- Daryabadi (1957)

Let not beguile thee **the moving to and fro about of those who disbelieve, in the cities.**

3- Ali (1984)

Be not deceived by **the comings and goings of unbelievers in the land.**

4- Ahmed & Ahmed (1995)

(Let) not those who disbelieved's **turning (traveling) in the countries** deceive you.

5- Qaribullah & Darwish (2001)

Do not let **the coming and going in the land** of those who disbelieve delude you.

Discussion:

Ash-Shawkāniyy (1993:1/474); An-Nīsabūriyy (1994:1/249); Al-Khāzin (1994:1/335); Al-Baghawīyy (1997:2/154); Al-Baidhāwiyy (1997:2/56); Ibnu Abī Zamanain (2002:1/342); and As-Samarqandiyy (n.d.:1/275) state that the meaning of the verse “تَقَلَّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ” means their moving in the lands seeking wealth through trade and business.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	(of the success) of those who disbelieve, in the land	-	+
Daryabadi	the moving to and fro about of those who disbelieve, in the cities	+	-
Ali	the comings and goings of unbelievers in the land	+	-
Ahmed & Ahmed	turning (traveling) in the countries	+	-
Qaribullah & Darwish	the coming and going in the land	+	-

As shown in the table above, Pickthall alone approaches the interpretative meaning in his translation, through translating this verse idiomatically, as he mentions the success of the disbelievers. The other translators fail to convey the interpretative meaning as they translate this idiomatic verse literally. The suggested translation is: “Do not be deceived by the wealth the disbelievers get through their trade in the lands”.

SL Text (7):

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا﴾ (133) سورة النساء

TL Texts:

1- Pickthall (1930)

If He will, He can **remove you**, O people, and produce others (in your stead) . Allah is Able to do that.

2- Daryabadi (1957)

If He will, He will **take you away**, O mankind! and bring forward others; and over that Allah is ever Potent.

3- Ali (1984)

He could **take you away** if He will, O men, and replace you with others: God has the power to do so.

4- Ahmed & Ahmed (1995)

If He will/wants He **makes you go away**, you the people, and He comes with others, and God was/is on that capable/able.

5- Qaribullah & Darwish (2001)

O people, if He will, He could **make you extinct**, and bring others . Surely, Allah is Powerful over that.

Discussion:

Al-Baghawiyy (1997:2/298); Al-Baidhāwiyy (1997:2/102) Al-Jawziyy (2001:2/79); Al-Balkhiyy (2002:1/413); Ath-Tha’labiyy (2002:3/399); and As-Samarqandiyy (n.d.:1/484) state that the meaning of “يُذْهِبُكُمْ” in this verse is “exterminate you”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	remove you	+	-
Daryabadi	take you away	+	-
Ali	take you away	+	-
Ahmed & Ahmed	makes you go away	+	-
Qaribullah & Darwish	make you extinct	-	+

As shown in the table above, Qaribullah & Darwish alone accurately approach the interpretative meaning in their translation as they translate this verse idiomatically using “extinct”. The suggested translation is “If He wants, He exterminates you, O people, and brings others...”.

SL Text (8):

﴿ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَسِبَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴾ (62) سورة الإسراء

TL Texts:

1- Pickthall (1930)

He said: **Seest Thou** this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

2- Daryabadi (1957)

Iblis said; **bethinkest Thou:** This one whom Thou has honoured above me- if Thou deferrest me till the Day of Judgment, shall surely seize his progeny save a few.

3- Ali (1984)

(And) said: "**Look!** This is what you have honoured above me! If You defer (my term) till the Day of Resurrection, I will bring his progeny into complete subjugation, barring a few."

4- Ahmed & Ahmed (1995)

He said: "**Did I show You**, that which you honoured on me, If You delayed me, to the Resurrection Day, I will possess/take over (all) their descendants except little/few."

5- Qaribullah & Darwish (2001)

What do You think? ' he said: 'This whom You have honored above me if You defer me until the Day of Resurrection, I will root out all but a few of his seed (by misleading them). '

Discussion:

Az-Zajjāj (1988:3/249); Ash-Shawkāniyy (1993:3/286); Ash-Shanqītiyy (1995:3/166); Al-Baidhāwiyy (1997:3/260); Al-Andalusiyy (1999:7/78); Al-Jawziyy (2001:3/36); and Ibnu Abī Zamanain (2002:3/29) state that the meaning of “أَرَأَيْتَكَ” is “tell me”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	Seest Thou	+	-
Daryabadi	bethinkest Thou	+	-
Ali	Look!	+	-
Ahmed & Ahmed	Did I show You	+	-
Qaribullah & Darwish	What do You think?	+	-

As shown in the table above, all translators fail to translate this verse accurately idiomatically. Pickthall translates “أَرَأَيْتَكَ” literally. Daryabadi and Qaribullah & Darwish translate it using the meaning of “to think”. Ali, in a deviated way, translates it "Look". The structure of “أَرَأَيْتَكَ” seems to be tricky to Ahmed & Ahmed as they translate it "Did I show you" which is the equivalent for “أَرَأَيْتُكَ” and not “أَرَأَيْتَكَ”. The suggested translation is “He said: tell me about this whom You have honored above me ...”.

SL Text (9):

﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنَدْتُهُمْ هَوَاءً﴾ (43) سورة إبراهيم

TL Texts:

1- Pickthall (1930)

As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and **their hearts as air**.

2- Daryabadi (1957)

They hastening forward, their heads upraised, their look returning not unto them and **their hearts void**.

3- Ali (1984)

(And) they would hasten forward, heads lifted upwards, gazes fixed, and **emptied out their hearts**.

4- Ahmed & Ahmed (1995)

Humiliated/humble raising their heads humiliated and humbly, their eyes/eye lids do not return to them, and **their hearts (are) emptiness**.

5- Qaribullah & Darwish (2001)

when they shall run with their necks outstretched and heads erect, their glances never return to themselves, **their hearts are empty**.

Discussion:

At-Tabariyy (2000:17/34); Ibnu Abī Zamanain (2002:2/374); Ath-Tha’labiyy (2002:5/325); and As-Samarqandiyy (n.d.:2/247) state that the meaning of “أَفْنَدْتُهُمْ هَوَاءً” is “their hearts are empty of any good”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	their hearts as air	+	-
Daryabadi	their hearts void	-	+
Ali	emptied out their hearts	-	+
Ahmed & Ahmed	their hearts (are) emptiness	-	+
Qaribullah & Darwish	their hearts are empty	-	+

As shown in the table above, all translators fail to translate this verse accurately. Pickthall translates it literally. The other translators, although translate it idiomatically, yet their translations do not conform with the Qur’anic interpretative meaning of the verse. The suggested translation is “... and their hearts are empty of any good”.

SL Text (10):

﴿وَاصْطَنَعْتُكَ لِنَفْسِي﴾ (41) سورة طه

TL Texts:

- 1- **Pickthall (1930)**
And I have attached thee to Myself.
- 2- **Daryabadi (1957)**
And formed thee for Myself.
- 3- **Ali (1984)**
And I chose you for Myself.
- 4- **Ahmed & Ahmed (1995)**
And I made you for Myself.
- 5- **Qaribullah & Darwish (2001)**
I have chosen you for Me.

Discussion:

An-Nīsabūriyy (1994:695); Al-Baghawiyy (1997:5/274); Ath-Tha’labiyy (2002:6/245); and Al-Qairawāni (2004:1/260) state that the meaning of the verse “وَاصْطَنَعْتُكَ لِنَفْسِي” is “I have chosen you for Myself and my mission”.

The following table shows the different translations for this idiomatic verse:

Translator	Idiomatic Verse Translation	Literal Translation	Idiomatic Translation
Pickthall	And I have attached thee to Myself	-	+
Daryabadi	And formed thee for Myself	+	-
Ali	And I chose you for Myself	-	+
Ahmed & Ahmed	And I made you for Myself	+	-
Qaribullah & Darwish	I have chosen you for Me	-	+

As shown in the table above, Ali and Qaribullah & Darwish approach the interpretative meaning through showing Allah’s choice for Moses in this verse, by using “I chose you” and “I have chosen you” in their idiomatic translations respectively. Pickthall uses “I have attached thee”, which also gives a sense of choosing. As for Daryabadi and Ahmad & Ahmad, their translations are literal. The suggested translation is “I have chosen you for Myself and my mission”.

4. Conclusion

From analyzing the translations of the Glorious Qur'an by Pickthall, Daryabadi, Ali, Ahmed & Ahmed, and Qaribullah & Darwish respectively, it is found that in the most of their translations, they do not reflect an awareness of idiomatic verses and thus translate them literally. The following table summarizes this:

Translator SL Text no.	Pickthall	Daryabadi	Ali	Ahmed & Ahmed	Qaribullah & Darwish
1	Idiomatic*	Literal	Idiomatic*	Literal	Literal
2	Idiomatic	Idiomatic	Idiomatic	Literal	Literal
3	Literal	Literal	Literal	Literal	Literal
4	Literal	Literal	Idiomatic	Literal	Idiomatic
5	Literal	Literal	Literal	Literal	Literal
6	Idiomatic	Literal	Literal	Literal	Literal
7	Literal	Literal	Literal	Literal	Idiomatic
8	Literal	Literal	Literal	Literal	Literal
9	Literal	Idiomatic*	Idiomatic*	Idiomatic*	Idiomatic*
10	Idiomatic	Literal	Idiomatic	Literal	Idiomatic

* The translation is idiomatic, but incorrect according to the Qur’anic interpretation.

From the table above we can determine the percentage of literal versus idiomatic translation for the 10 selected idiomatic verses for each of the 5 translators under study. The following table shows this:

Translator	Translation		
	Literal	Idiomatic	Idiomatic Incorrect
Pickthall	60 %	30 %	10 %
Daryabadi	80 %	10 %	10 %
Ali	50 %	30 %	20 %
Ahmed & Ahmed	90 %	-	10 %
Qaribullah & Darwish	60 %	30 %	10 %

The above table shows low percentage of idiomatic translation. Ali translates Qur'ānic idiomatic verses literally with 50%. Each of Pickthall and Qaribullah & Darwish translate them literally with 60%. Daryabadi and Ahmed & Ahmed translate them literally with 80% and 90% respectively. Ali uses idiomatic translation incorrectly with 20% of the verses, whereas the other translators use it incorrectly with 10% of the verses each.

From what has been mentioned above, it becomes evident that taking Qur'ānic idiomatic verses into consideration plays a major role in achieving better understanding on the part of the TL reader. Thus, revising these translations, to be idiomatically oriented, is strongly recommended.

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