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**The Description In the Holy Quran's Translation
A Contrastive Study Between Two English Translations Of Surah
ERRAHMANE (Mahmoud Ghal And Maramduke Pickthall's
Translations)**

A dissertation submitted to the department of English language in
partial fulfillment of the requirements for the master's degree in
linguistics

Submitted by :

- AbirTahri
- yakoutCherair

supervised by :

Dr. Khaldia Boughena

Board of Examiners

Chairwoman : Dr. Naima Sahli	MCA	Ibn khaldoun Tiaret
Supervisor:Dr. Khaldia Boughena	MCB	Ibn khaldoun Tiaret
Examiner :Dr. Louiza Belaid	MCB	Ibn khaldoun Tiaret

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The faults that lingered in it are exclusively our responsibility

Dedication :

First and foremost ,I thank God almighty for illuminating my path to completing the work at hand.

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LIST OF ABBREVIATION

SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text

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GENERAL INTRODUCTION

General Introduction

General Introduction

Translation has been considered as a global process that helps to communicate between different cultures, and people from different communities. Dick and Scherter (2012) state that Translation is necessary for cultures and languages to exchange information.

Over centuries it becomes an important role as well as a difficult and a big challenge for translators.

Translating sacred texts is one of the most challenging translations, especially the holy Quran. According to Al-Harashseh (2013), religious translation is problematic because it uses sacred texts. Translation of religious texts has been a key element in disseminating the divine message throughout history. Agliz (2015) points out that syntactic structure, equivalence, and cultural differences are some of the problems encountered when translating religious texts. However, translating it is more complicated because of its eloquence and high level of rhetoric. With the spread of religions and the call to them, the translation of the meanings of these sacred texts was required.

According to most important sacred books that have been spread, mainly The Bible and the Quran.

Undoubtedly, when the message of religions, especially Islam spread all over the world; there was kind of cultural diversity which in turn led to the flourishing of translation from Arabic to English and vice versa. There was a lot of sacred books which have been translated in that period of time. The Holy Quran was one of these books which got a quota of this translation, which is considered as the most important religious texts that spread over the world. The Holy Quran is translated into many different languages such as: Urdu, French, and English. The most

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important translation of The Quran is into English since English has become the international language of communication and science. The oldest one was in 1509, it was from French. The English language comes first in the list of languages used by Muslims in translating the meaning of Holy Quran.

Translation and interpretation of the Quran is not a recent practice. It dated back to the early time of Prophet Mohammed (peace be upon him). Therefore, it plays an effective role.

Through time Many scholars and translators have translated the meanings of Holy Quran, Among them Muslims and non-Muslims, so each translation of the meaning of the holy Quran was different from the other. And since translations of the holy Quran are explanation of the meaning of the glorious Quran, Muslims called them an interpretation. Such as pickthall who called his translation: “The meaning of the Glorious Koran” in 1930.

Research Aim:

This research seeks to study the translation of the meanings of the Holy Quran into the two versions, English and Arabic, especially the description parts.

In addition, the research aims at highlighting the challenges and difficulties that translators encounter during the translation process. Therefore, this research states some procedures used by translators of the holy Quran.

Research Motivation:

Our motivation to conduct this research comes from several reasons since the relation between translation and holy Quran began in antiquity which is that are vast in domain. Translation of the holy Quran always brought the interest of scholars in terms of its the style and

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its eloquence. Therefore, this study attempt to shed light on holy Quran translation into the two versions field as well as religious text translation with mentioning the methods and procedures used in translating them.

Research Questions:

- 1- How do translators approach the description in their translations of the Holy Quran?
- 2- What are the key challenges faced by translators in accurately conveying the descriptions found in the Holy Quran?
- 3- How do cultural and linguistic factors influence the translation of descriptive passages in the Holy Quran?

Research Hypothesis:

- 1- Translators who possess a deep understanding of Islamic culture and Arabic language will produce more accurate and faithful descriptions in their translations of the Holy Quran.
- 2- Translators from diverse linguistic backgrounds will incorporate different strategies and techniques in translating descriptive passages in the Holy Quran.
- 3- Translators who prioritize readability and accessibility for modern readers may sacrifice the full richness and intricacy of the descriptions in the Holy Quran.

Research Process:

This dissertation is divided into three main chapters. The first chapter deals with the review of literature, it focuses on giving an overview about the types, techniques and strategies of translation, an overview about sacred texts and the history of their translation, mainly the

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Bible and the Holy Quran, in addition to an overview about the strategies and problems that this translation faced.

The second chapter is concerned with the methodology and the data tools used in this research, with a definition of the two translators that we chose for the study, besides a definition to their books of translation of the meaning of holy Quran. The third chapter, which is a practical one, deals with the data analysis besides a comparison between Pickthall and Ghali's translations of AR-RAHMAN Surah and how each of them translated it and what strategies did they use to translate the descriptive parts of the text. Finally, a conclusion summarizes the research.

CHAPTER one

Sacred Texts AndHoly Quran's Translation

Introduction

Translation has always been considered as one of the important branches of linguistic sciences and as a delicate matter, especially when dealing with translation of sacred texts, including holy Quran which is highly rhetoric. This chapter is designed as an introduction to the literature review of translation sacred text and holy Quran definition and it will be devoted to provide a detailed description about them, we will also take a look at the Strategies, types and techniques of translation sacred text and its spotlight in holy Quran. However, this chapter discusses in depth and concludes with the problems that faced translators of holy Quran while doing this task.

1.1 Definition of Translation

Scholars define translation in many ways. The word translation is defined as “a process of changing a message that is written or spoken from a language into another language, or a text or work that has been changed from one language into another, or the process of changing something into a different form” (Hornby, 2007).

It is also defined by Hatim & Munday (2004, 3) as the Process of transferring the message of a written language (SL) text into an equivalent Target language (TL) text.

According to Newmark (1988, 5) translation is rendering the meaning of a text into another language in the way that the author intended the text; that is to say that the most important thing in translation is to understand the intended meaning of the text, and a good translation is not just a transformation of languages but also preserving the meaning while transferring the message.

Translation refers to a cognitive process, a process that occurs in the Translator's brain. Therefore, this cognitive process is also called the translator's Black box because it cannot be observed by the human eye (Nababan, 2003:19).

According to Nida and Taber (1969, 12), translation is the re-expression of messages from the Source Language (SL) in the Target Language (TL) with the Closest and fair equivalent, in terms of meaning and language style.

Catford (1990,14) also regards translation as a process which is derived from one direction, from the source to the target language. For him, translation is "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)", This definition shows that Catford focuses on the translation of text. He says that translation is an operation of replacing a text in one language by another language. In the other hand Kusmaul (1995) considers it as a process and a product. Translation as a process is the way and methods of translating a text and as a product are how the translated text must be and what the translator produces.

As explained above, the definition of translation varies from one to another, We note after these definitions is that all theorists emphasize meaning as an essential factor in the translation process.

We shed light on the different definitions of translation and the popular views of translation stated by scholars, which means that we can understand from this definition that translation it is not just a process of transferring or changing meaning , message and text written or spoken from one language to another , but in many times we can not find the equivalent of

words or phrases when transferring them into another languages , and from this we can say it is also a transfer of culture knowledge between languages .

Hence , the translator should be aware of both the linguistic and cultural aspects of the source language from which he translate it into the target language as well , and also those definition indicate that the message of the source language should be preserved as much as possible .

From the above definition some translator distinguished between different types of translation such as Jakobson (2000), Ghazala (2008) , Below we will mention these different types of translation , and give a review About them .

1.2 Types of translation

Roman Jakobson (1971) differentiates, in his taxonomy of the linguistic aspects of translation, between three types of translation: intersemiotic, intralingual, and interlingual translation.

1.2.1 Intersemiotic Translation

Intersemiotic translation is the most challenging and fascinating form of translation. It involves translating a text from one format to another for example: transposing a book into a film is considered an intersemiotic translation.

1.2.2 Intralingual Translation

Another kind of translation, which is a translation within the same language or in other words intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language. It means to put meaning in different words. This especially happens when we simplify a message for a person who finds the original text complicated. For example,

when a teacher reads a paragraph and explains it in the same language of its production but in plain words, s/he, in fact, is doing an intralingual translation.

Intralingual translation can also be exegetic, that is involving details or information not explicitly said in the original.

It is the type of translation you would find in a language dictionary. This type of translation explains the meaning of a particular word for speakers who either don't or only partially understand the language. Example: the word *مدهامتان* in the holy Quran it is a complicated word and it is hard for a foreigner reader to translate it so he reads the interpretation of the word to make it clear for him to understand.

1.2.3 Interlingual Translation

Interlingual translation is translation proper taking place between two different languages. It is also an interpretation of verbal signs by means of some other language.

For example: books are being translated into English from Arabic such as Holy Quran

1.3 Techniques and Strategies of Translation

Vinay and Darbelnet identified two types of translation strategies: Direct and Oblique. They argued these strategies are subdivided into seven procedures: borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation.

Due to structural and metalinguistic parallelisms that occur between languages it is often possible to overcome gaps between the SL and the TL by transposing the SL message piece by piece into the TL. In such cases, when the translator notices a gap in the target language, they can employ either a parallel category or a parallel concept to convey the meaning of the source

text(Vinay and Darbelnet, 1989). This can be accomplished with one of the following Direct translation procedures:

1.4.1 Direct Procedures

Borrowing: Is used when a SL word is transferred as it is in the TT because no equivalence is available in the TL. Some of the borrowed items become part of the vocabulary of the TL . For example: The word “menu”which has been borrowed from French and maintained in English

Another example this verse from YasinSurah :”يس” Pickthall’s translation: “YaSin.

It can be Seen that the Translator didn’t have any choice exceptborrowing the word from its source language.

Claque: Thecalque is a special kind of borrowing whereby a language borrows an expression from another, but the translator translates literally each of its elements. The result is either a lexical calque i.e. one which respects the syntactic structure of the target language while introducing a new mode of expression.For example: The English term ‘skyscraper’ is translated in French as “grate-ciel”.

Literal translation: is a direct transfer of the source text into grammatically and idiomatically appropriate target text. For example: the verse *فضرينا على آذانهم في الكهف سنين عددا*

Arberry’s translation: Then we the smote their ears many years in the cave

The verse *فضرينا على آذانهم* has been translated literally by Arberry to “smote their ears” respecting the structure and the grammar of the source language.

When dealing with structural and metalinguistic differences between languages, certain stylistic effects are unattainable without upsetting the lexis or the syntactic order in the target

language. In such cases more complex methods must be employed to convey the meaning of the source text. Although at a cursory glance they might look fairly sophisticated, or even unusual, the oblique translation procedures allow translators to exert a strict Control over the reliability of their efforts. (Vinay and Darbelnet, 1989).

1-4-2- Oblique Translation:

Transposition :Transposition involves moving from one grammatical category to another without altering the meaning of the text. This translation technique introduces a change in grammatical structure. For example: the verse “إذا جاء نصر الله و الفتح“

Pickthall’s translation: When the victory of Allah has come and the conquest.

The translator used transposition procedure by changing the grammatical position of إذا جاء which literally means when comes the victory of Allah to be when The victory of Allah has come .

Another example from surahAl -baqra: “إناللهلا يحبالمعتدين”

Rodwell’s Translation: Lovethnot injustice.

Also here the translator followed the grammatical position of the word يحب .

Modulation: Is about changing the form of the text by introducing a semantic change or perspective. For example, this verse from Yasin Surah: على صراط مستقيم

Pickthall’s translation: On a straight path, the active voice is used in the translation of this verse as a sort of modulation according to Vinay and Darbelnet’s procedures.

- **Equivalence** :Similar to modulation, this allows translators to preserve the meaning of an expression, name or proverb by finding a target language equivalent.

For example: The verse from Yasin Surah: *أولم يروا أنا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون*

Yusuf Ali 's Translation: See they not that it is We Who have created for them among the things which Our hands have fashioned cattle which are under their dominion?

In the second translation The expression *أولم يروا* is replaced by its equivalent expression in English "See they not" so here the translator used equivalence in this verse.

Adaptation: is the extreme limit of translation which is used in cases the translator has to create a new situation that can be considered equivalent.

Source text (Quran, Surah Al-Fatiha, Verse 1): "In the name of Allah, the Most Gracious, the Most Merciful."

Adapted translation: "Seeking the blessings of Allah, the Compassionate, the Merciful."

In this example, the translator adapts the translation to convey the meaning of seeking the blessings of Allah while retaining the concepts of mercy and compassion. This adaptation aims to make the translation more accessible to the target audience while maintaining the fundamental essence and reverence of the original text.

It's important to note that adaptation in the translation of the Quran requires a deep understanding of the source text and the target language, as well as a profound knowledge of the cultural and religious aspects associated with it. Translators need to strike a balance between preserving the integrity of the original text and ensuring its clarity and relevance in the target language and culture.

2 Sacred Texts' Translation

Allah sent many messengers in ancient times to call people to Islam, and sent with some of his messengers holy books, highly among these books are the Quran and the Bible. In the era of the prophets, the translation of the sacred text was easily applied, but after their death it became difficult over time.

Since their inception, these sacred texts have enjoyed the largest number of translations in the world, as they have been translated entirely into hundreds of languages, spread around the world, ancient and modern.

Translation of religious texts is a challenging endeavor due to several reasons. Firstly, religious texts often contain profound and complex concepts that may not have direct equivalents in other languages, requiring the translator to carefully convey the intended meaning while preserving the original religious significance. Secondly, religious texts hold immense cultural and historical importance, making any translation subject to scrutiny and potential controversy. Translators must navigate linguistic and cultural gaps, ensuring accuracy and faithfulness to the original while making the text accessible and relevant to the target audience. Additionally, religious texts often have a sacred status and are deeply intertwined with beliefs and practices, demanding translators to strike a delicate balance between fidelity to the original and adapting to the linguistic and cultural context of the readers.

2. 1. Definition of Sacred Texts:

Sacred texts are believed that they are the word of Allah sent by his prophets to the world throughout the history, or any book (such as holy Quran, Bible) they are considered to be the divine instructions of how to worship Allah and the rules that we must apply and follow in our

daily lives. These books are sacred texts in many religions that centre around the belief of the religion itself. Most religions and spiritual movements believe that their scriptures have a divine origin or were revealed or inspired in some way. Those who believe in it believe that it is the word of God sent, just like the Qur'an, which Allah revealed to His Messenger Muhammad, may God bless him and grant him peace.

2.2 History of sacred texts' translation

2.2.1 Bible translation

It is known that the Bible has been translated into several languages, but the thing that makes its translation difficult is that it has numerous versions and editions. The Bible was written over a span of 1500 years by 40 scribes, 30 in the New Testament, and 10 in the Old Testament.

The first translation of the Bible into English was done by John Wycliffe, which was completed between 1380 and 1348. Which marked the beginning of the great prosperity of translations of the Bible into English. In the sixteenth century, the history of Bible translation acquired new dimensions with the advent of printing, so that the second translation of the Bible was William Tyndale's translation (1536-1494) that was printed in 1525.

This century has also seen many translations of the Bible into European languages in both Protestant, Catholic and Roman editions.

The Bible is one of the most translated texts in history. It includes more than 2000 diverse languages. Over the centuries multiple versions, it was produced and continues to be produced to this day.

The Bible has been translated into many languages from the biblical languages of Hebrew, Aramaic, and Greek.

Around the middle of the twentieth century, The linguists Eugene Nida stated the theory of translation known as Dynamic equivalence became the fashionable translation theory.

The so-called “dynamic equivalence” translation is to use the most appropriate and natural equivalent language to reproduce the information of the original text (Tan, 1989)

Theories of translating the Bible

Dynamic equivalence: is a method of Bible translation that seeks to reproduce the original text of the Bible using modern language and expression to communicate the message of the Bible. However, there are two basic types of Bible translations: the formal equivalent (literal, or word for word) and the dynamic equivalent (thought for thought). Some versions attempt to connect the two.

Formal Equivalence: Formal equivalence, also known as literal, or word for word, tries to keep as close as possible to the original languages. The goal is to make a text that is more accurate to the original and remains readable in English.

Dynamic Equivalence:Dynamic equivalence, also known as functional equivalence, or thought-for-thought, equivalence, attempts to translate the idea of a passage rather than the actual words.

Nida’s innovative approach to Bible translation practice and theory was driven by a strong desire to see that the meaning of the translated Bible was appropriately conveyed to the reader

Eugene Nida made the Bible more popular in the world and more widely available by helping to translate it into 200 languages, Morin said Nida’s “fundamental equivalence” created “a complete

paradigm shift for Bible translation that affected nearly every contemporary translation ever since.”

Nida has travelled to more than 85 countries to recruit native speakers to help translate the Bible. He also played an active role in the creation of The Good News Bible, a general English-language edition produced by the Bible Society and published in two volumes – the New Testament in 1966, and the Old and New Testaments together in 1976. It has sold millions of copies.

2.2.2 Holy Quran

definition of the holy Quran

Holy Quran is the scripture of Islam, Is the word of Allah revealed by gerbil (peace be upon him) to the prophet Muhammad (peace be upon him). It down for the Muslims the law and Commandments · codes for their social and moral behaviour. Is divided into 114 Surah and each Surah consists of individual verses.

2. 2. 3History of Quran’s Translation

Islam recognized that the Quranic message could be understood "in translation", that is to say that the disparities between one's native tongue and the original text of revelation would not prevent the Quran from being spread. Islam is a religion that is practiced worldwide, hence the Holy Quran is available in a variety of languages.

Translations of the holy Quran are, in fact, interpretations of the meanings of the holy Quran into languages other than Arabic. Quran has been conveyed into more than hundred languages, each language includes many translations.

In the early seventh century, and during the prophet's life (peace be upon him), Salman the Persian provided the earliest translation of the Quran, rendering surah Al-Fatiha into Middle Persian. Five centuries later, and at the request of Abbot Peter of Cluny, Robert of Ketton produced the first Latin translation of the Quran in 1143. This translation, which is preserved in 24 manuscripts, was one of the primary ways that readers in Latin Europe could access the holy book of Islam. After six centuries, and according to King Charles I's chaplain, Alexander Ross, the very first English version of Quran has been translated from its French version "L'Alcoran" by The Sieur du Ryer in 1649.

2.2.4 Translation Movement during the Age of Prophecy

The era of prophecy played an important role in the history of translation, that is to say that the movement of translation has been known in Islam for a very long time, especially when the volume of communication with non-Arabic speaking communities increased with the aim of spreading the message of Islam.

The messenger migrated from Mecca to Medina, the journey of learning foreign languages began, so companions of the prophet started learning various foreign languages, including Persian, Syriac, Hebrew and Latin. At that time, communication with different nations expanded rapidly; Hence, the prophet (peace be upon him) sent messengers to the kings and rulers of other regions calling them to Islam.

The translators of the prophet (peace be upon him) were both from Arab region such as Zaid Ibn Thabet and non-Arab regions Such as Salman Al-Farisi.

Zaid ibn Thabit, who is the translator of Prophet, translated Quran into Hebrew as Prophet Muhammad urged him to do. Also, There is the translation of Salman Al-Farisi one of the

prophet (peace be upon him) companions, who translated a Chapter from Quran (Surah Al Fatiha) into Persian at the request of the Persians who converted to Islam, which obtained the approval of the prophet (peace be upon him). This translation dates back to the seventh century.

2. 2. 5 Translation of holy Quran into European languages

2.2.5.1 Latin

One of the early translation of the holy Quran from Arabic into European languages was Latin in 1143 by Robert of ketton an English and priest translator who live in Spain and knew Arabic ,at the behest of abbot peter of Cluny , Entitled Lex of Mahumet pseudorophete (law of Muhammad the false prophet) .It seems to have been done for missionary purposes and to refute the Islamic message (Denffer 1994: 113).Arberry (1981) agrees that this translation is full of inaccuracies and misunderstanding of the ST and that is was also motivated by “ hostile intentions ” .

This translation was intended as a tool for aiding the conversion of Muslims to Christianity, and became the most popular at that time and extant in 24 manuscripts ,it was the standard translation for European from its release until the 18 century .

2.2.5.2 English :

The history of Quran translation into English dates back to 1153 when the Holy Quran translated into Latin in Vatican . The first edition published in Basel (Switzerland) in 1543 .

In 1649 Alexander Ross , a chaplain to King Charles I, , And one of the orientalist translators produced the first translation of the holy Quran , It was translated from the French translation by André du Ryer and not from original Arabic , Since Ross had no knowledge of Arabic . The translation was named “The Alcoran of Mahomet”.

Although this translation completely loses the meaning of the original text altogether and contain a lot of mistakes, because also he was not proficient in French. This translation has worked to introduce the Scripture of Islam to the English-speaking world and for nearly a hundred years was the only translation available.

3. Techniques of translating the holy Quran:

The Quran has been translated by many translators in different languages including English, However every translator uses different translation techniques to translate holy Quran, Hence a different English version of the holy Quran has been produced .

Translation techniques proposed by Molina and Albir (2002,P.509-511). They defined translation techniques as procedures to analyse and classify how translation equivalence works . There eighteen translation techniques proposed by Molina and Albir (2002). Out of which four are the most dominant and are as follows:

3.1 Adaptation: To replace an ST cultural element with one from the target culture. This technique replaces the cultural units of the source text with the similar cultural units in the target text. For example : Translator translate “السماء” = “heaven” from Surah al-Jinn

Pickthall’s translation :

And we have sought [to reach] the heaven but found it filled With powerful guards and burning flames

وأنا لمسنا السماء فوجدناها ملئت حرسا شديدا وشهيا

The Translator chooses the word heaven instead of sky, adapting the English equivalence for the word السماء in Arabic .

3.2 Amplification : To introduce details that are not formulated in the ST: information, explicative, paraphrasing, Footnotes For example : Translator translate The word “Ramadhan” by adding “the month of fasting ” here the translator give an explication for the word “Ramadan”

Another example :

Pickthall’s translation:

2. [He] who created death and life to test you [as to] which of you (surah almulk)

الذي خلق الموت والحياة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور

He used Amplification by adding a subject [he] in the begging of the verse as a footnote.

Is best in deed – and He is the Exalted in Might, the Forgiving –

3.3 Established equivalent: To use a term or expression recognized (by dictionaries Or language in use) as an equivalent in the TL. For example:

Pickthall’s translation:

Those who do not give Zakāh, and in the Hereafter they are Disbelievers

The word زكاة translated

3.4 Literal Translation : To translate a word or an expression word for word. For example : the verse (الصراط المستقيم)

Translator translated it as (straight path) .

3.5 Borrowing: To take a word or expression straight from another language. It can Be pure (without any change), and it can be naturalized (to fit the spelling rules In the TL). For example

the translator translates the word (الرِّبَا) as (riba), which is a pure borrowing.

4 Strategies of translating the holy Quran

The task of translation into different languages within a different culture is considered as one of most difficult challenges the translator may face. This is for the reason that such terms have specific meanings in the source language and culture which do not exists in others. Thus, translating cultural terms becomes more complicated, especially when translating religious texts due to the sensitivity of these texts, such as the Holy Quran that is considered as the most challenging text for translators. So to help to provide equivalent translation for cultural terms, Venuti proposed tow strategies in 1995 are domestication and foreignization.

These two strategies are the tow basic strategies in translation which provide both linguistic and cultural guidance. They were both adopted in the English translation of Holy Quran by Marmaduke Pickthal, Abdullah Ali and Talal Itani, while in Urdu translation Ashraf Ali Thanwi and Ahmed Ali used these in translating specific words of Holy Quran.

4.1 Domestication

According to Vinutti L (2008: 15) domestication refers to an ethnocentric reduction of the foreign text to the receiving cultural values, bringing the author back home. Domestication, therefore, describes the translation strategy whereby a transparent and Fluent style is used to eliminate the foreignness and strangeness of the ST for the TL Readers and help them approach it with ease and familiarity (Shuttleworth & Cowie, 2014). For example: "روح القدس" the translator translated it as "The holy inspiration". the translator found an equivalent for this term in English language.

Another example the word "الصوم" the translator translated it as "fast" which seems natural in English. But in both the two translator failed in transferring the meaning of the two examples because they have another meaning in Islam.

4.2 Foreignization :

A foreignizing strategy, according to Venuti (2008), refers to an ethnolinguistic pressure on the TL cultural values to register the linguistic and cultural difference of the ST. For example the verse "الذين يظاهرون منكم من نسائهم ما هن أمهاتهم" the Translator translates the word "يظاهرون" as "The ones of you who back away from their women, (i.e. their wives, to whom the husbands say, "Be as my mother's back." This is called adihar, a pre-Islamic form of divorce). In this example the term was foreignized and the meaning was fully conveyed. The translator transliterated the term and explain it as well.

5 Problems of translation the holy Quran:

Translation of the holy Quran from the Arabic language into another languages seems to be more challenging due to its eloquence and dealing with its words is a very delicate matter. Hence, translators face many linguistic problems while doing this task.

5. 1 Lexical problems

This one of the major problems encountered by the translator , therefore , is to find the right equivalent of some Islamic terms in the Target language or they do not have a counterpart in English .the first case illustrate this fact is : the word “الشرك” from the verse 13 , chapter لقمان :

وإذ قال لقمان لابنه وهو يعظه يا ابن لا تتشرك بالله إن الشرك لظلم عظيم

In pickthall ‘s English translation of the holy Quran, this verse is translated as follows :

“O my son, do not associate [anything] with Allāh.”

Here the word “الشرك” is translated as “associate” which is a problem of equivalence and the translator gives an approximate meaning to this term .

5. 2 Syntactic Problems

The syntactic order in Arabic can be hardly kept in English, thus the Arabic is a language which shows flexibility in the syntactic order. As Al-Samraai (2006) who points out that there is no single word that is pre-posed or post-posed in the Holy Quran for no purpose. For example, فوسوس لهما الشيطان, the syntactic order is (verb + object + subject). On the other hand, as seen in pickthall’s translation “Satan whispered to them” the syntactic order changed and it could not be preserved in This English translation, which is (subject + verb + object), this shows approximate loss of meaning .

5.3 Semantic Problems

Among the prominent problems in translation , including metonymy, synonymy, polysemy and homonymy, which are a semantic features that pose semantic difficulty in translating the Quran .

5.3.1 Polysemy

Polysemy refers to “a lexical item which has a range of different meanings” (Crystal 1991: 267). Many Arabic words are polysemic; that is to say, they are of multiple meanings, especially, the Holy Quran contains dozens of words with multiple meanings. For example the verb دعا in the holy Quran occurred in many verses with different meanings.

The first verse: هناك دعا زكريا ربه قال رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء:

Pickthall translated the verb as: (At that, Zechariah called upon his Lord)

The second verse: يا أيها الذين آمنوا استجيبوا لله وللرسول إذا دعاكم لما يحييكم

Pickthall’s translation: “respond to Allah and to the Messenger when he calls you to that which gives you life.

The third verse : ولكن إذا دعيتم فادخلوا

Pickthall’s translation : “But when you are invited, then enter”

This shows that these three verses are polysemic having near related meanings, but not only one meaning. In the first verse (38), it means invoke; in the second (24), it means call; and in the third, (53) it means invite. These various meanings may create problems for translators and they get confused to choose the appropriate meaning of the word. especially when the meanings are so close to one another.

5.3.2 Homonymy

Homonymy is a semantic phenomenon referring to “lexical items which have the same form but differ in meaning” (Crystal 1991: 167). Thus, homonymy refers to this contiguity relation when two words have the same Spelling but different meanings (Crystal, 1991)

Homonymy creates ambiguity in the translation process , For example the following verse made translators fail to find the exact meaning :

”وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا الْحَقَّ أَنْتُمْ تَعْلَمُونَ (42)

Some translator like pickthall ,Mohamed Mahmoud Ghali , Yusuf Ali translate the verse above as follows :

- Pickthall :And do not mix the **truth** with falsehood or conceal the **truth** while you know [it].
- Mohamed Mahmoud Ghali: And do not confound the **Truth** with the untruth and do not keep back the **Truth** and you know (it).
- Yusuf Ali and cover not **Truth** with falsehood, nor conceal the **Truth** when ye know What it is.

In this verse, the homonymic expression concerns the words (الْحَقَّ), and this shows that translating homogeneous expressions in the Holy Qur'an is a thorny issue and a great challenge for translators, whatever the method, and they find themselves unqualified to convey the accuracy and intent of Meaning of words, phrases and verses. Some translators have failed to recognize the exact meaning of the homonym in the following verse so that there are different interpretations of it, such as IbnKatheer (1998, 150) gives different interpretations for the word (الْحَقَّ).He defines (الْحَقَّ) as ‘truth’ and This reflects the literal meaning of the word and means “don’t mix the truth with falsehood And honesty with lying”.Moreover, Al-Tabari (1987, 272) interprets the word (الْحَقَّ) as "the truth that Allah revealed".

5-3-3- Metonymy

Newmark (1988, p. 125) points out that metonymy occurs ‘where the name of an object is transferred to take the place of something else with which it is associated’. Metonymy has used in the holy Quran to convey ideas and concepts, it is used in which a thing or concept is not called by its own name, but by The name of something intimately associated with that thing or concept, Hence, the translation of Metonymic expression in the holy Quran made a crucial problem for translators. For example, this following verse it shows a Metonymic expression:

وأرسلنا السماء عليهم مدرارا

The word (السماء) is a Metonymy for rain is not the word that matches the intended meaning; therefore, it is complicated for non-Arab translators to translate this Metonymic expressions and convey its meaning and this leads to a loss and confusion.

5.3.4 Synonymy

Synonymy is a lexical relationship word used to refer to the sameness of meaning (Lobner, 2002; Palmer, 1976/1981), so according to the convergence of the meaning of some words to each other makes the translator confused and put him in problem in the process of translation, synonymy especially in a religious context such as the Holy Quran, are a more intricate issue. Translators sometimes render some words as synonyms, though they are not, and this made the Translator failed. For example, Pickthall translates the word (يقسم) and (يحلّف) as synonyms, and he translated them as (swear)

- يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم الفاسقين

“They swear to you so that you might be satisfied with them.”

- ويوم تقوم الساعة يقسم المجرمون ما لبثوا غير ساعة كذلك كانوا يؤفكون

“And the Day the Hour appears the criminals will swear they Had remained but an hour”

In Arabic, the two verbs have different intended meaning, The verb (يُحْلِفُ) is used in the Holy Qur'an to refer to hypocrites and disbelievers, which means breaking the oath; the verb (يَقْسِمُ) is utilized in the Holy Quran to refer to believers who fulfil their promises and oaths (Shehab, 2009).

5.4 Pragmatic problems

Levinson (1983: 32), State that pragmatics is “a theory of language understanding that takes context into account”, thus it is considered as one of the most intractable issues of translation, especially when dealing with the holy Quran, in the fact that In translating some verses, the translator may find a problem in finding a translation for some phrases because they are not recognized in the target language, and Often the same verse means something different depending on the context in which it is used .

For example: فَأَصْبَحَتْ كَالصَّرِيمِ:

- Like a pitch dark night. (Al-Hilali and Khan, verse 20)
- And in the morning it was as if it were a garden plucked. (Arberry, verse 20)
- And in the morning it was as if plucked. (Pickthall, verse 20)

The commentators of the Quran differed in the interpretation of (الصَّرِيمِ) and some of them said: It was meant by the black night, and some of them said: The meaning of that: so their paradise became burnt black like the blackness of the dark night ,And this put the translator in a confusion in translating this word .

5.5 Cultural Problems

Culture is a major barrier in translation and as such creates real challenges for both translators and linguists. So many people think that translation is only a Linguistic process, not paying attention to the fact that culture is so related to Language that both can never be separated in general and in translation in Particular. In fact, culture causes “many more severe complications for the Translator than do differences in language structure” (Nida 2000: 130)

Cultural problems also occur as a result of the differences between The SC (Source Culture) and the TC (Target Culture), so in translating the Glorious Qur'an, the translator finds huge difficulties in Conveying the complete meaning of cultural words, as in the following example:

فما لكم في المنافقين فئتين والله أركسهم بما كسبوا أتريدون أن تهدوا من أضل الله ومن يضل الله فلن تجد له سبيلا.

[Believers], why are you divided in two about the hypocrites, when God himself has rejected them because of what they have done? (88)

The word (أركسهم) it is a cultural bound word, that it is the translator faced difficult to translate it Unless the translator is well versed in Arabic culture and TC and this makes it a great challenge for the translator.

Conclusion

The translation of sacred texts holds immense significance as it enables individuals from diverse linguistic backgrounds to access and comprehend the profound teachings contained within these revered scriptures. It serves as a bridge, fostering cross-cultural understanding and facilitating the dissemination of spiritual knowledge. When it comes to the translation of the Quran, a unique

challenge arises due to the complexities of its language, poetic structure, and nuanced meanings. Translators of the Quran strive to capture the essence of its divine message while maintaining accuracy and faithfulness to the original text. Their efforts contribute to promoting interfaith dialogue, fostering global harmony, and allowing a broader audience to engage with the wisdom and guidance contained within the sacred verses.

CHAPTER TWO

METHODOLOGY

2.1 Introduction

This chapter is devoted to the process of research methodology and data analysis, it deals with the corpus of our study which is Ar-rahmane Surah, it contains the research design and the corpus including the research design; moreover, this chapter describes data collection procedures, and the process of the data analysis, it also discusses the research instrument that is employed in the research, as well as it contains an overview of the translators of holy Quran and on their translation books. The main concern of this study goes deeply in the strategies used by the two Muslim translators a non-Arabic speaker and another who is an Arabic native speaker. In addition, it represents the results of the study in forms of tables and interpreted into graphs.

2.2 Research Method

From its beginning, the work is trying to clear the view on the descriptive part in the translation of holy Quran, according to that we have chosen a corpus that we based our study on, in order to accomplish the whole study that we start. The study is on Mohamed Marmadukpickthall and Mohammed Mahmoud Ghali's translation of the holy Quran. On that basis, we tried to be as objective as possible in our analysis of the chosen translations, and at the same time fulfil the aims of this study. The analysis does not intend to judge the translation at any basis rather than to analyze the strategies used by the two translators in translating Ar-rahmane Surah especially the descriptive items, and how they dealt with it.

2.1 Research Design

The research is designed in a way that permits answering the research questions by confirming or refusing the research hypotheses.

To enlarge information on this study a descriptive, qualitative, analytical and contrastive methods have been used. The data collected in the shape of text instead of numbers, qualitative method gives more information from a data set for the research, the analytical one is used in the research to study in detail the strategies of translating the surah.

The setting for this research is the Quranic verses of the AR-RAHMAN Surah as connected to the study problem and data analysis. Based on the objectives of the study, we used strategies and procedures of translation stated by Jean Paul Vinay and Jean Darbelnet to analyse the surah . The translated surah was the work of a non-Arab Muslim translator and an Arab Muslim translator (two translators in total) . These translations have been conducted by MuhamadmaramdukePickthall Translation (1930), Mohammed Mahmoud Ghali Translation (2001) by comparing and contrasting the translation of these verses in two different translations.

The study included all verses from Surah Al-Rahman selected purposively as they combine many terms that contains description which put the translation in big challenge. In addition, the selection of this surah infers certain issues that reveal the translator's belief and faithfulness in carrying the actual original meaning of these verses. Then, conducted a translation assessment by comparing and contrasting to spot the strategies used and the errors committed in the allocated translations with the original text.

The study analyzed the strategies used and the errors in the use of certain linguistic aspects. The research attempted to find out the most frequently used translation strategies in the surah as represented by the two translators. In this regard, the results and discussion section includes the two translations, respectively the original Arabic text, and the English translation as depicted in the table.

2.2 Procedures

The most crucial research instrument is reading, analyzing, comparing and contrasting the translated text (AR-RAHMAN Surah) by the two different translators. This study is an eclectic, two translations of the meaning of the Holy Qur'an have been analyzed and identified as the different kinds of translation, When analyzing the two translations, the researchers followed the following procedures:

- we obtained the two translations of the meaning of Holy Quran, entitled Mohammad maramdukePickthall (The Meanings of the Glorious Quran), Muhammad Mahmoud Ghali.(Towards Understanding the Ever Glorious Quran)
- finding the strategies used in translating the surah by using its translation in both versions Arabic and English ,and then putting the two translations of the same surah into a table directly under this table we analyzed each verse lonely.
- analyzing the verses that contains description focusing on the procedures used .
- analyzing , Muhammad Mahmoud Ghali,MohammedmaramdukePickthall's translations and identifying their accuracy, effectiveness, and then giving comments on the two translations.

2.3 Research Instruments :

In this research we use a descriptive, qualitative, analytical, contrastive method to gain and analyzing the data of this stud; therefore, this study used qualitative method, this research utilize Ar-rahman surah as the main instrument that investigated the data through analyzingit.

2.3.1 The corpus

In this practical part we chose this surah because most of its content talks about description, this is what our study aims at.

Surah Ar-Rahmaan is the 55th surah (chapter) of The Glorious Quran. It contains 78 verses (ayat), and was revealed in Medina so referred as the “surah Madania”, it is the only surah that begins with one of Allah names without words before it.

Surah AR-Rahman gives us extensive details of Allah blessings and rewards.

Among the subject raised by this surah:

- The way God created nature
- The spectacle of the day of judgement
- Describes what is waited the people of heaven
- Describe what is waited the people of Hell.

The surah also outlines some of the resources that God has given to his creation and created humankind out of clay and jinn kind from smokeless fire. Surah Ar-Rahman is broken into roughly three sections thematically:

1. Verses 1 to 30 describe natural manifestations of Allah's creative power and mercy in pouring bounties on those who live on the earth.
2. The dreadful punishment and the last judgement will be imposed on sinners are described in verses 31-45.
3. Verses 46 to 78, on the other hand, describe the joy that awaits the righteous in paradise.

Among all of these signs Allah challenges humanity as well as the jinn, this surah is a call to humans and jinn to acknowledge Allah's infinite blessings , Hence the recurring question

رواية حفص عن عاصم في أي آلاء ربكما تكذبان which is repeated thirty one times .

We carried out the study depending on رواية حفص عن عاصم

2.3.3 Identification of the selected translators

The two selected translators under the study are : Muhammad maramdukePickthall and Mohammed Mahmoud Ghali , They differ in their cultural origins , their mother tongue , Their religious background and Their translation of the holy Quran publishing year . Pickthall was an English Muslim but a Non-native speaker of the Arabic language , while Mohammed Ghali was an Egyptian Muslim Arabic speaker . The publishing year of Pickthall was in 1930 it was the first translation by a Muslim whose native language was English ,Ghali's was in 2001 . Hence all these factors have an impact on the two translators and how they see and understand the holy Quran terms.

The following overview includes information on the translators and their books of translating the holy Quran.

2.3.3.1 Muhammad maramdukePickthall

An English Islamic scholar, born in 1875 London, His father was a vicar and Rector of Chillesford Suffolk, UK. [2, 19].After receiving his early education at Harrow, Pickthall studied Arabic and developed a close relationship with the Druzes of Mount Lebanon, which encouraged him to love Islam and embrace it in 1914 [19].Serving as the Imam of Woking mosque, Surrey and the editor of Islamic Review journal along with his dissatisfaction with

the earlier translations of the Qur'an especially the Qadyani Muhammad Ali's translation (published in 1917) were the main factors that led him to realize the necessity of conducting an accurate English translation of the Quran [19]. 1917 Pickthall openly declared his acceptance of Islam and He took the name Mohammed and almost immediately became a pillar of the British Islamic Community ,Sponsored by The Nizam of Hyderabad, India, and in consultation with the former Rector of al-Azhar University Shaykh Muhammad Mustafa alMaraghi, he finalized and published his English translation In 1930 of the holy Quran , titled " The Meaning of the Glorious Koran, This translation of the holy Qur'an is Considered as one of the most widely famous and used in the English-speaking world ."is remembered—if he is remembered at all—as a translator of the Qur'an " Rentfrow, Daphne .His remains one of the two most popular translations of the Qur'an. Pickthall asserts that "no holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Quran by an Englishman who is a Muslim" [26]. .He was Acting Imam of the Muslim community in London; he was editor of a journal published under the patronage of the Nizam of Hyderabad; he worked for the London-based Islamic Information Bureau, which published the weekly , Yet Pickthall was much more than an historical oddity or gifted translator: he was a novelist, journalist, political and religious leader, and an often confusing mix of allegiances and beliefs . Pickthall returned to England in 1935 and died a year later .

2.3.3.2 Translation work

The Meaning of the Glorious Koran (1930) is an English Language translation of the Quran with brief introductions to the Surahs by Marmaduke Pickthall. It was the first translation by a Muslim whose native language was English, and remains among the two most popular translations that is

faithful to the original and free from dogmatic interpolations ,The Meaning of the Glorious Koran was published in 1930 after authorisation from Al-Azhar University and Pickthall convert to Islam .

Pickthall initiates his work with a Foreword and an Introduction. In his Foreword he states the aim of embarking upon translating the Muslim Scripture, In his Foreword, he also states his works of reference, which include the exegetical works of al-Beyḏāwī and al-Zamakhsharī, the Sirah works of Ibn Hishām and Ibn Khaldūn, the Prophetic traditions work of al-Bukhārī and Asbāb al-Nuzūl work of al-Wāḥidī [26] , Pickthall also writes a rather lengthy Introduction to his The Meaning of the Glorious Qur'an whereby he elaborates on the Prophet's biography and the Qur'an itself .He divides his Introduction into two distinct parts. Pickthall titles the first part as At Mecca to cover such details as the Prophet's birth, his marriage, the first revelation received by him, the beginning of persecution conducted against him, the flight of a number of his companions to Abyssinia, the plot to murder him, his immigration to al-Madinah and the classification of Meccan surahs among other things. Pickthall names the second part of the Introduction At Al-Madinah. He devotes it to account for such topics as the Jews, the hypocrites, the battle of Badr, the battle of Mt. Uhud, the war of the Trench, the al-Ḥudaybiyah truce, the campaign of Khaybar, the conquest of Mecca, the Prophet's farewell pilgrimage, the illness and death of the Prophet, and the collection of the Qur'an [26] .As the number of English-speaking Muslims is rapidly increasing, Pickthall's translation has gained wide acceptance almost all over the world [19, 29] .

Nevertheless, Pickthall's translation has come under criticism by a number of scholars for "a number of inaccuracies" it contains [29], the archaic language he uses and the shortage of explanatory notes included in his text .

Notwithstanding, Pickthall's translation has been wellregarded by scholars in the fields of Qur'anic and Islamic studies. Abdel Haleem, for example, indicate that "Although his language may now seem almost artificially archaic, his translation keeps close to the original Arabic, and is still very popular among Arabs and Muslims." [2]. Along these lines, Kidwai highlights the faithfulness of Pickthall's translation to the original. Neal Robinson affirms that

Pickthall's translation "generally gives a fairly literal rendering of the Arabic. I shall therefore use it as the basis for comparison" [29] , It is worth mentioning that Pickthall's translation has been thoroughly revised in 1996 by Arafat K. El-Ashi, who published a modified version of it in modern standard English [19]. This revised edition has been described as "better than the original and more suitable for today's readership" [19].

2.3.3.3 Mohammed Mahmoud Ghali:

Muhammad Mahmûd Ghâlî was born at a small village in Damietta Governorate, Egypt, on September 23rd, 1920. He memorized the Quran at a very early age. In 1936, he joined English Department, Faculty of Arts, Fû'âd 1st University (Cairo University now). In 1940, Ghâlî graduated with a B.A. in English. From 1941 to 1955, he worked as a teacher of English at a group of different schools in Suhag, Damietta, Cairo and Aswan Governorates. In 1952, Ghâlî was sent on a scholarship to complete his studies at Exeter University, England, where he obtained a diploma in

the English Language and Phonetics. He received, in 1957, an M. A. in English Linguistics after being sent on another scholarship to the University of Michigan, USA. He got his PhD in Phonetics from the University of Michigan.

When he returned to Egypt, Ghâlî was appointed as Lecturer in Teachers' College, Cairo. In 1961, Ghâlî left for Saudi Arabia to work in capacity of the Head of English Department, King Sa'ûd University, Riyadh, from 1961 to 1964. After his return to Egypt, Ghali was appointed head of the European Languages Department at the Faculty of Arabic Language at Al-Azhar University in 1965. This department marked the beginning of the Institute of Languages and Translation, which was established in 1966 and headed by Ghali Himself. After a year, this institute turned into the College of Languages and Translation and Ghali was its dean until 1972, and he traveled again to the Kingdom of Saudi Arabia to work at King Abdulaziz University in Jeddah, as head of the English Department from 1972 until 1990 . After that, he returned back to Egypt for just one year, after which he left for Saudi Arabia as the Consultant of the English Language, Faculty of Female Students, Jeddah. He has been living in Egypt since 1994.

Ghali authored 16 books in Islamic studies, in Arabic as well as in English. The English books include Prophet Muhammad and the First Muslim State, Moral Freedom in Islam, Islam and Universal Peace, Synonyms in the Ever-Glorious Quran. He was known by his English translation work of the holy Quran entitled (Towards Understanding the Ever-Glorious Qur'an) which was first published in 2001 .Ghali has spent 20 years interpreting the meanings of the Glorious Qur'an into English ,is a masterpiece in the field .

2.3.3.4 Translation work :(1997)

This translation was made by Professor Muhammad Mahmoud Ghali, and it is one of the most accurate translations of the Holy Qur'an in general, and into English in particular and considered to be a masterpiece in the field . It has been took three years to be completed, from 1994 to 1997. His version entitled «Towards Understanding the Ever-Glorious Qur'an» .it was published by Dâr An-Nashr Liljâmi'ât, Cairo. Until now, the translation has passed through four editions, that of 1997 and another three ones in 1998, 2003 and 2005 . He incorporated the original Arabic Qur'an along with the translation, in every edition, due to the fact that he believes that no translation can ever substitute the Divine message. (Sadiq, 2010).

Ghali started his work with an introduction, so that at the beginning of this introduction Ghali defined the translation , then Ghali praises the prior efforts of Pickthall, Arberry and Yusuf Ali.

The two translators above mentioned differ in their religious background their cultural origins and their mother tongue. Mohammed Mahmoud Ghali an English Muslim but a native speaker of English , while Mahmûd Ghâlî was an Egyptian Muslim Arabic speaker. These factors have an influence on the two translators and how they see and understand the Quran.

2.4 Data collection :

In collecting data we use the following steps:

The data needed for the purpose of the study is based on an analysis of Alrahman Surah and its translations to the English version of tow different translators . This data derived from primary source which is Alrahman Surah , the secondary source is the English translations of

the primary source by Muhammad maramdukePickthal (1930) , Mohammed Mahmoud Ghali (2001) Another secondary source the strategies of translation stated by Jean Paul Vinay and Jean Darbelnet .Access to the strategies and procedures in the translations made by two translators in translating the description in Surat Al-Rahman and the difficulties and challenges they faced is the subject of this research , therefore data collection tools are used to achieve these goals by analyzing the translation of the verses of Surat Al-Rahman. By two different translators representing the group of this study, and this research relies mainly on the following method of data collection: The first step of this research is to read Surah Al-Rahman.

After that, we classified the verses into a table containing both the Arabic version and the translation version of the surah with the selected translators.

Then we pick out the differences and similarities between the translators in terms of the strategies used in translating the verses. And then finally

We comment under each verse analysis.

2.5 Data Analysis

In order to achieve the purpose of This Research, after selecting this Surah from the Qur'an (AlrahmanSurah) , The first step is to reading the two English translations of this Surah which are the translation of Ghali and Pickthall and analysing The Data Which has been classified based on Jean Paul Vinay and Jean Darbelnet strategies of translation (contrastive analysis), secondly and finally concludes the translation procedures used by both of translations .

The data will be analyzed through “translation techniques stated by Jean Paul and Jean Darbelnet”. In analyzing the data, these steps should be followed:

- Collecting the needed data from the two translations.
- Comparing the two results of their translation procedures.
- Analyzing the data from English version and Arabic version.

Conclusion

Difficulties in translating Surah Al-Rahman stem from its language and message contained in its verses. The first is related to the unique style of the holy Quran. It is characterized by certain stylistic and rhetorical features, without which the Quran would be reduced to any ordinary text. The latter relates to the fact that it contains many overloaded descriptive terms that confuse translators which requires the translator to be aware of the different aspects of the meanings involved. This chapter investigated and presented the methodology that on the basis of which the research is conducted.

CHAPTER THREE

(PRACTICAL PART) Analysis of the Corpus

3 Introduction :

Dealing with words of holy Quran is a hard task for those who have been translated it into another languages and most of them have failed to cope its Linguistic supremacy and miraculous composition .

This chapter shed light upon two translation of the holy Quran of two famous translators , that they will be analysed in terms of comparison and Contrastive study .

We established our comparison on two translators which are : Mohamed Marmaduke Pickthall and Mohammed Mahmoud Ghali ,By applying Vinay and Darbelnet's Model in translation studies .

3.1 Description of the data

In data description, we discuss the selected data used by Pickthall and Ghali in AR-Rahman surah, after collecting the data , we tabulate the data through the following table:

Table 1: surah arrahman with two different translation

Table of data description: (two translations of the holy Quran into the English version:

No	The verse	Pickthall's Translation	Ghali's Translation
1	الرَّحْمَنُ	1- The Most merciful	1- The All merciful
2	عَلَّمَ الْقُرْآنَ	2-Taught the Quran	2-He taught the Quran
3	خَلَقَ الْإِنْسَانَ	3-created man	2- He created man
4	عَلَّمَهُ الْبَيَانَ	4-(And) Taught him eloquence.	4-He has Taught him distinct (literally : evident (demonstration) (speech)
5	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ	5-The sun and The moon (move)by precise calculation,	5-The Sun and the moon (run)to all-precisely reckoned(courses)

6	وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ	6-And The Stars and trees prostrate	6-And The Star and The trees prostrate themselves
7	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	7-And The Heaven He raised and imposed The balance .	6-And The , He raised it up , and laid down Down The balance
8	أَلَّا تَطْغَوْا فِي الْمِيزَانِ	8-That you not transgress whithin the balance	8-That you should not be inordinate in the balance
9	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	9-And establish weight in justice and do not make deficient the balance	9-And keep up the weight with equity, and do not cause loss in the Balance
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	10-And the earth He laid [out] for the creatures	10-And the earth, He laid down for (all) beings
11	فِيهَا فَاكِهَةٌ وَالتَّخْلُ ذَاتُ الْأَكْمَامِ	11-Therein is fruit and palm trees having sheaths [of dates]	11-Therein are fruits, and palm-trees comprising sheaths,
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	12-And grain having husks and scented plants	12-And grains owning the blades, (Or: husks) and all-fragrant herbs. (Or: soothing comfort)
13	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	13. So which of the favors of your Lord would you deny?1485	13. Then to whichever of your Lord's boons do you (both) (i.e., the jinn and mankind) cry lies?
14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ	14. He created man from clay like [that of] pottery	14. He created man of dry clay like earthenware,
15	وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ	15. And He created the jinn from a smokeless flame of fire.	15. And He created the jinn (race) of a merging of fire
17	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	17. [He is] Lord of the two sunrises and Lord of the two sunsets.1486	17. The Lord of the two easts and The Lord of the two wests.
19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	19. He released the two seas,1487 meeting [side by side];	19. He merged the two seas (that) meet together;
20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	20. Between them is a barrier [so] neither of them transgresses.	20. Between them (both) is an isthmus (i.e., an obstruction) (which) they do not overpass. (Literally: none of them is inequitable)
22	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ	22. From both of them emerge pearl and coral.	22. From (both of) them come out (Literally: go out) the pearl and all-merged coral (stones);

24	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	24. And to Him belong the ships [with sails] elevated in the sea like mountains.	24. And to Him belong the running (ships), (sailing) aloft (Literally: raised up, erected) in the sea likelandmarks
26	كُلُّ مَنْ عَلَيْهَا فَانٍ	26. Everyone upon it [i.e., the earth] will perish	26. All that (exists) upon it (i.e., the earth) is vanishing
27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	27. And there will remain the Face ¹⁴⁸⁸ of your Lord, Owner of Majesty and Honor.	27. And there (still) remains (forever) The Face of your Lord, The Owner of Majesty and Munificence
29	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter. ¹⁴⁸⁹	29. Whoever are in the heavens and the earth ask Him; every Day He is upon some (momentous) affair.
31	سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ	31. We will attend to you, O prominent beings. ¹⁴⁹⁰	31. We will soon finish your (affair), O you (both) overburdened (Or: discomforted) ones! (i.e., the jinn and humankind (see verse 33).
33	يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ	33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].	33. O company of the jinn and humankind, in case you are able to penetrate through the regions of the heavens and the earth, then penetrate (them)! You will not penetrate except with an all-binding authority
35	يُرْسَلُ عَلَيْكُمَا شَوَاظُ مِّنْ نَّارٍ وَ نُحَاسٌ فَلَا تَنْتَصِرَانِ	35. There will be sent upon you a flame of fire and smoke, ¹⁴⁹¹ and you will not defend yourselves.	35. Against you (both) will be sent flares of fire, and (molten) brass; then you will not vindicate yourselves
37	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ	37. And when the heaven is split open and becomes rose-colored like oil ¹⁴⁹² –	37. Then, when the heaven is cloven so it becomes rosy-like ointment
39	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ	39. Then on that Day none will be asked about his sin among men or jinn. ¹⁴⁹³	39. Then upon that Day neither any of humankind nor any of the jinn (race) will be questioned about his guilty deed
41	يُعْرَفُ الْمُجْرِمُونَ بِسِمَاتِهِمْ فَ يُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ	41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.	41. The criminals will be recognized by their marks, and (they) will be taken (away) by (their) forelocks and (their) feet

43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُهَا الْمُجْرِمُونَ	43. This is Hell, which the criminals deny.	43. This is Hell to which criminals cry lies;
44	يَطُوفُونَ بَيْنَهَا وَ بَيْنَ حَمِيمٍ ءَأَن	44. They will circulate between it and scalding water, heated [to the utmost degree].	44. They go round between it and between duly boiling (Or: hot) scalding water.
46	وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ	46. But for he who has feared the position of his Lord ¹⁴⁹⁴ are two gardens –	46. And for him who fears the Station of his Lord there are two Gardens;
48	ذَوَاتَا أَفْنَانٍ	48. Having [spreading] branches.	48. (Both) comprising (different) species (of trees)
50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	50. In both of them are two springs, flowing	50. In (both of) them are two springs running
52	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ	52. In both of them are of every fruit, two kinds.	52. In (both of) them are two pairs of every fruit.
54	مُتَكَبِّرِينَ عَلَى فُرُشٍ يَطَّائِفُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ	54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.	54. Reclining upon beddings, the linings of which are of brocade, and the reapings of the two gardens are within reach;
56	فِيهِنَّ قَصِيرَاتُ الصَّرْفِ لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	56. In them are women limiting [their] glances, ¹⁴⁹⁵ untouched ¹⁴⁹⁶ before them by man or jinnī –	56. Therein are (maidens) restraining their glances whom neither humankind nor the jinn (race) have deflowered before them;
58	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ	58. As if they were rubies and coral. ¹⁴⁹⁷	58. As if they were the rubies and the all-merged coral (stones);
60	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ إِلَّا الْإِحْسَانُ	60. Is the reward for good [anything] but good?	60. Should the recompense of fairness be (anything) except fairness?
62	وَ مِنْ دُونِهِمَا جَنَّاتٌ	62. And below them both [in excellence] are two [other] gardens –	62. And lesser (Or: besides) than these two are two gardens,
64	مُدْهَمَّتَانِ	64. Dark green [in color].	64. Both of dark green tincture,
66	فِيهِمَا عَيْنَانِ نَضْحَتَانِ	66. In both of them are two springs, spouting	66. In both of them are two spurting springs
68	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ	68. In both of them are fruit and palm trees and pomegranates	68. In both of them are fruits, and palm-trees and pomegranates.

70	فِيهِنَّ خَيْرَاتٌ حِسَانٌ	70. In them are good and beautiful women -	70. In them are the most charitalsle (i.e., best; choicest) and fairest of maidens
72	حُورٌ مَّقْصُرَاتٌ فِي الْخِيَامِ	72. Fair ones reserved in pavilions –	72. Hûrîs, cloistered in pavilions,
76	مُتَكِنِينَ عَلَى رُفْرَفٍ وَعَبَقَرِيٍّ حِسَانٍ	76. Reclining on green cushions and beautiful fine carpets	76. Reclining upon green pillows and the fairest carpets
78	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ	78. Blessed is the name of your Lord, Owner of Majesty and Honor.	78. Supremely Blessed is the Name of your Lord, The Owner of (Highest) Majesty and (Highest) Munificence.

Data Analysis

For analyzing the translation techniques, three different translations of Surah Ar-Rahman into English by the following translators:

from the table above ,we analyzed the strategies used by the two translators in the surah using Vinay and Darbelnet's translation procedures, for analyzing the translation techniques, two different translations of Surah Ar-Rahman into English by the following translators:

1- MarmadukePickthall

2- Mohammad Mahmoud Ghali

Datum 01: (verse 1)

In the primary verse of Aarahman Surah, thetwo translators used Amplification technique by adding (the most /the all) to translate arrahmanwhich does not exist in the source text . And they used literal translation in Translating the word Arrahman as merciful.

In the translation of pickthall when he added “the most” he failed in the choice of the noun , he means that are many who are merciful and Allah is the most merciful one, while Ghali when he added “all” he means that Allah is the one and the all who have mercifulness.

It can be noted that pickthall's translation was misleading, and Ghali conveyed the accurate meaning of the word.

Datum 02 : (verse 2)

In the second verse, the table shows that the first translator used literal translation technique to translate the second verse of AR-RAHMAN Surah he has applied a literal translation conveying the sense; however, the second translator used amplification technique , Ghali added the subject (He) in the beginning of the sentence to make the target reader understand the verse easier. While Pickthall used just literal translation technique and he did not give any additional subject to the sentence .

Ghali used modulation procedure when he added “ He” which is implicit in the SL .

Both translators have been successful in conveying both senses and forms.

Datum 03: (verse 3)

In the third verse Pickthall used literal translation and he also did not give any additional subject , while Ghali used modulation to translate the verse by adding a subject in the beginning of the sentence and he uses past tense which means that the activity done in the past when Allah create Addam for the first time . Ghali use “He” to get the target reader

understand and make the sentence clear . This procedure is used when there is a change of a point view .

Datum 04 : (verse 4)

In the forth verse w notice that the first translator and the second translator uses adaptation procedure to translate the word البيان because it has not any exact equivalence in the SL . Also they used modulation by adding “and” “He” in the beginning of the sentence which has not mentioned in the SL which is implicit .

Thus pickthall have succeeded in reproducing the meaning in the target language.

But Ghali used many details more than that used in the source text which yielding a confusion.

Datum 05 : (verse 5)

In this verse , it can be seen that two translators used literal translation to translate الشمس , القمر , and as well as they used a description procedure to translate the word بحسبان by providing a description for the term .Yet, adding a footnote explaining this made the translation successful.

Datum 06 : (verse 6)

In this verse , the first translator apply literal translation in translating النجم والشجر , and equivalence to translate يسجدان without adding any additional information .

Ghali also used the same procedure but he omit the (s) of the plural in the word stars .

The word a-najmand the well known of it which is the star but in tafseer Al-tabari , Al-Qortobi and IbnKhateer of the holy Quran this word means the planand creepers which

do not have a stem , Thus the two translators translate the term literally and did not translate the intended meaning . So Here both of translator failed completely unfold the meaning of the word . The meaning of the ST is completely different form the meaning of the TT.

Datum 07:(verse 7)

In this verse it can be seen That the two translators used adaptation procedure in translating the word السماء which has been translated into “heaven”instead of the sky which is the real meaning of the word , Thus the translator puts word that can replace the meaning of this word ,we can say that the two translators if They rendering the ST word as ‘skies’ would have been more

informative and accurate and the term heaven it seems to be a near equivalent to الجنان as a result it does not convey the ST word denotative meaning. Also in translating the word الميزان which it recognized equivalent word ismizzan and changed its literal meaning by using the word balance . We noted that they used a near equivalent but not a literal meaning of the ST .

Datum 08 :(verse 8)

The two different translations of the vers shows that both of translators used literal translation , adaptation and established equivalent .

They used literal translation in translating ألا تطغوا في الميزان . Adaptation used in. Translating the word mizzan into balance and established equivalent used in translating the word تتطغوا as transgress and the second translating into inordinate , Even through the

translators have different word choice in translating it , and all the equivalence words for **تطغوا** are common in dictionary that have been used by the two translators .

Datum 09 : (verse 9)

In this verse we noticed that the two translator used literal translation technique to translate **الوزن** as weight and established equivalent to translate the word **بالقسط** “ justice ” and “equity ” which they has common meaning . The two translators translation of verse is fully convey and rendering the intended meaning .

Datum 10 : (verse 10)

In the tenth verse , the two translation of the verse shows that the translator used literal translation procedure to translate **والأرض وضعها للنام** “and the earth he laid out for creatures . As well as they used amplification technique by adding “He” and a footnote (out) to the translation .Also they used Modulation technique when they add “He” which is implicit in the source text , by making the unknown to become known .

We noticed that they succeeded to convey the exact meaning of this verse and make the unknown terms become Clear and precise .

Datum 11 :(verse 11)

In this verse of arrahmansurah , all of the two translators used literal translation to translate **فاكهة والنخل** as fruits and palm trees .

Pickthall use amplification technique by adding an explanation which is not exist in the SL . The tow translation differ in the case that pickthall used a supportive term in his

translation while Ghali does not .Thus , he succeeded in bringing the meaning accurate to the target reader .

Datum 12 : (verse 12)

This verse shows that the first translator used literal translation to translate the verse , However the second translator uses adaptation technique in which he gives additional information after the word grains .

Then , the two Translators used the claque to translate **والريحان** as scented plants and fragrant herbs by coining in new term in the Target language . It can be noted that both translators did not translate the word literally. Therefore they faced problem in finding the equivalent for the term in English.

Datum 13 : (verse 13)

In this verse , pickthall uses adaptation procedure to translate the word **تكذبان** which means (lying) and replace it by using the term (deny) , adapting the English equivalence for the word **تكذبان** . However , Ghali used literal translation to translate this word by using its equivalent . Also he add an extra information (the jinn and mankind) which is not exist in the SL it is implicit , to make the reader understand who is meant in the verse and make it clear for him . So the strategy applied here is addition . We notice that there is a translation loss lead to used this strategy due to the different between the SL and TL .

Datum 14 : (verse 14)

Pickthall and Ghali used modulation when they adds "he" to the first word of the SL خلق which means created , in order to change the point of view without altering its meaning, the translator used modulation to provide an effective equivalent for the target reader. Also they used literal translation to translate خلق الانسان من صلصال كالفخار . As a result , Both of translator succeeded rendering the meaning properly .

Datum 15 :(verse 15)

Both of translators uses Borrowing technique to translate the word الجن into jinn . This translation it seems good it transferred both the meaning and the culture to the Target text.

Modulation procedure also applied by both of them by adding He which is implicit in the SL .

They both conveyed the meaning as well as it is .

Datum 16 : (verse 17)

In this verse ,Pickthall and Ghali used literal translation , but Pickthall add a subject in the beginning of the sentence so he use Modulation .

The two translators used to translate the words المشرقين والمغربيين literally . We noticed that the first translator transferred the meaning correctly , What is meant by the verse here is that the two sunrises mean that the sun rises in the winter, and its rising in the summer.

And his saying, “By the Lord of the two sunsets,” means: The Lord of the setting of the sun in the winter, and its setting in the summer. Because he is a native speaker of the target language and that what make him translate the verse well .

.the second translation may seem natural in target language but it did not convey the intended meaning . Ghali failed to transfer the accurate meaning in this case .

Datum 17 : (verse 19)

In this verse ,Pickthall and Ghali adds the subject “He” to make the sentence clearer and shifts the perspective from the unknown . So they uses Modulation procedure , in the other hand uses another technique which is literal translation in translating مرج البحرين into “ merged seas” and “released seas”. But Pickthall add supportive information in the end of his translation which that he applied addition technique to make it clear for the target reader . In Which we notice that Pickthall's fully conveyed the meaning .

Datum 18 : (verse 20)

In this verse above it can be seen that both of translators it can be seen that they more explain in detail the verse , in which the techniques used are amplification and addition , they wants the reader understand well when they read the verse . We notice that the translation results is accurate the tow translators transfer the meaning of the verse as exactly as possible into the Target language.

Ghali in the other hand used claque technique when he translate the word ببرزخ into isthmus from latin . We also see that the SL grammatical structure does not exist in the TL (Newmark , 1988) so also there is a transposition technique used in this translation .

Because there is no word between *بينهما* and *برزخ* and the word Neither is not exist in the SL .

We notice that they add an extra word for the reason that the the verse in the source language is semantically complex .

Datum 19 : (verse 22)

In this verse, it can be seen that pickthall uses transposition technique caused by Linguistic differentiation . In which the grammatical structure changed from the SL into the TL . The word *منهما* (from both of them) placed before the word *يخرج* (emerge) . He used also literal translation to translate the words *اللؤلؤ والمرجان* into pearl and coral . Thus he conveyed the accurate and intended meaning as well .

The two translators used established equivalent to translate the word *يخرج* . The first translator translate *يخرج* as emerge , the second translator translate it as come out . All of this equivalence words are common in dictionary . However Ghali use also transposition but in the other hand more detail in translating the verse in order to make the text more comprehensible to the reader .Therefore , we notice that Ghali faced an error in expressing in the meaning . which they could not express the meaning of the verse by keeping the same number of items as in the source language .

Datum 20 : (verse 24)

It can be noted that *وله الجوار المنشآت* translated by the two Translators literally but in Ghali translation he add the word running as an supportive information to make the meaning clear for the reader .

Also there is another details introduce by them which are not formulated in the source text . The first one use amplification technique , the second translator used amplification and addition technique .

The translation of the word **كأعلام** by the two Translators is different , the first translator used the term like mountain and Ghali used like landmarks .According to the exegesis of IbnKatheer , Al-Tabari and alQortobi the word means in this context like mountains in their greatness . Thus pickthall's translation completely transmit the exact meaning, However Ghali failed to grasp the real meaning of the verse, his translation is misleading

Datum 21 : (verse 26)

In this verse , both of the two translators used amplification technique by adding an extra information Which is hidden in the the source language and to make the intended meaning clearly for the Target reader . It can be noted that both of them gained to convey the intended meaning .

However ,Ghali used generalization technique in translating the word **كل من** into All that as more general word to replace the word **كل من** which literally mean everyone.

Both of translators differ in the using tenses in this verse , which that pickthall used future simple tense while Ghali used present simple tense. We notice that pickthall gained in choosing the correct that used in the source language . However Ghali shift from future to present he failed in transfer the right tense from the SL to the TL . Thus Ghali used transposition technique. .

Datum 22 : (verse 27)

In this verse , it can be seen that pickthall and Ghali adding “There” which not exist in the Source language , by making the implicit information in the SL explicit in the TL , Which that They applied amplification technique.

Pickthall used future simple tense while Ghali used present simple tense also here in this verse pickthall grasp the correct tense that has been used in the source language that in the day of judgement all the human being will vanish and allah is the only one will remain .

The two Translators use literal translation in translating . وجه ربك ذو الجلال والاکرام .

Ghali in the other hand used also amplification by adding (still)and(forever) to convey the meaning for the Target reader . We notice that Ghali used amplification technique more than pickthall , and Ghali explained rather than translate .

Datum 23 : (verse29)

In this verse , both of the Translators used transposition technique Which they exchanged the position of the *ومن في السموات والأرض* to come before the word *يسئله* which that word in the Source language come in the beginning . Also they used Amplification technique by adding a footnote which is not exist in the SL .

In the other hand we notice that in translating the word *السموات* both of the Translators used the term (heavens) instead of using sky as the literal Of the word . Thus , the Translators does not convey the ST word denotative meaning.

the two translators failed to render meaning accurately .

Datum 24 : (verse 31)

In this verse, it can be seen that Ghali's translation full of explanation and footnote so that he used addition and amplification techniques , However pickthall did not used any explanation or a footnote . Which we noticed that this yielding a loss and confusion to the target reader .

pickthall used adaptation technique in translating the word **التقلان** into prominent

because cannot be found the equivalence of the word in the English , in the exegeses of ibn-khatheer and alQortobi the word means the jinn and human kind . “ he changes the word in the matter of cultural equivalence (Newmark, 1988).

Thus, pickthall's translation is to some extent more accurate.

Datum 25 :(verse 33)

In this verse ,pickthall and Ghali used to translate the word **الجن** into jinn borrowed the word from source text and carried over into the target language.

Also here They used adaptation technique in translating the word **السموات** into heavens .

In translating the word **سلطان** both translators translate it literally by using the term authority , Which in the exegeses of ibn-khatheer say that this word **إلا بسطان** means Except by Allah's command , and Al-Tabari say that It means evidence from Allah . It can noted that Ghali translation failed in express the intended meaning of the word . But in the end of the verse pickthall used a footnote (from Allah) , and Ghali used (Them) Thus they used Amplification technique. we noted that pickthall translation is the nearest from IbnKatheer interpretation .

Datum 26 : (verse 35)

In this verse, pickthall used adaptation technique in translating the word **نحاس** into smoke which its literal meaning is brass , to give the target reader the closest picture that the holy Quran gives in the verse , However Ghali used the literal meaning of the word which not the intended meaning that the verse gives .

Al-tabari and IbnKatheer say that the word **نحاس** means **دخان** and it does not mean brass as mentioned in Ghali's translation . Thus ,Ghali failed in express the real meaning of the word .

Also Ghali used addition technique by adding words does not exist in the SL

However pickthall does not . It can be noted that pickthall translation is accurate.

Datum 27: (verse 37)

In this verse ,pickthall and Ghali used adaptation technique to translate the word **السماء** into heaven which actually mean sky literally .

Also they used transposition in translating the word **فإذا** into “then when , “and when.” which its literal meaning is “so if ” . Used a grammatical structure different from the SL grammatical structure.

Both of the two translators translate the intended meaning of **فصارت وردة كالدّهان**

We noticed that they convey the exact meaning of the verse as well . And the word

الدّهان in the exegeses means **الزيت** which that pickthall and Ghali used the correct translation for the word .

Datum 28 : (verse 39)

In this verse , it can be seen that both of the two translators used borrowing in translating the word **جان** into jinn borrowed the word from the SL and used it as it is in Target language in different way of writing .

Pickthall used the word (men) in translating the word **انس** which only refer to man and it is not the true sense of the word , while Ghali used the word humankind which refer to male and female all the kind of human . We noticed that pickthall faced a loss in gender translation . And Ghali convey the true meaning of the word.

Ghali used words are not exist in the source language to make the translation more fleunt , he adds (Neither nor). Which that he applied transposition technique .

We noted that both translators grasp the correct meaning of the verse .

Datum 29 : (verse 41)

It can be seen that in this verse the two Translators used transposition technique. They changed the grammatical structure from the SL into that the word **المجرمون** (criminal) placed before the word **يعرف** In the target language.

Both of them translated the word **بسيماهم** literally as by their marks , in which that they convey the exact meaning of the word . In which in the exegesis of ibn-khatheer the word means **بعلاماتهم** .

Ghali used addition technique by adding a supportive words in translating **فيؤخذ بالنواصي والاقدام** , which that he add a footnote for each word has been translated . However pickthall did not used any footnote . He translate it literally by using literal translation technique.

It can be noted that both translators faced a loss in word order the word order differ from the source language Arabic into the target language English .

But in the other hand they in the other hand they success transferring the real meaning of the verse .

Datum 30 : (verse 43)

In this verse , it can be noted that Pickthall and Ghali used literal translation in translating this verse . But they differ in the translation of the word **يَكْذِبُ** which the first translator used adaptation technique , he chooses the word deny instead of using the literal meaning which is (lying) , while Ghali translate it literally .

It can be noted that both of Two translators used to translate the word **المجرمون** literally but is not correct which may refer for doing crime such as killing or kidnapping , Thus, their translation causes a loss in meaning , which that The description of criminality in the Qur'an is synonymous with the description of disbelief . which causes a loss in meaning.

Datum 31 : (verse 44)

In this verse , both translators used addition technique Which they provides more explanation in the target language content to help readers understand better .

They used also established equivalent in translating the word **يَطُوفُونَ** into (circulate /go round) which the two terms are commonly as equivalent in the target language .

We notice that the verse is semantically complex and this the reason of using explanation to make the reader get the accurate meaning of the verse

The word **حميم** translated into scalding water and they add the word heated /hot to explain more to the reader to make him understand so they get the intended meaning of the word .

Datum 32: (verse 46)

In this verse ,pickthall used transposition technique in translating the word **و** into But which supposed translate literally as “and ” , However Ghali translate it literally as And.

It can be seen that the two Translators used amplification technique ,pickthall used (he who has) and Ghali used (him who) which are implicit in the source language . Because the TL requires more words than the SL to express the same idea of the verse , then they also used adaptation technique in translating the word **جنتان** which translate into (gardens) , in which that it can be translated into (heavens), to give the reader closest meaning that the surah give , because in the context the word means (two gardens) . It can be noted that pickthall and Ghali convey the intended meaning of the verse as well.

Datum 33 : (verse 48)

This verse shows that the two translators used addition technique by adding an extra word which are exist in the SL , to help The reader get the point of the source text . We notice that Ghali used this technique too extreme while pickthall use it just one time .

In the exegeses of ibn-khatheer , Al-Tabari and al-Qortobi the word **أفنان** means **ذواتا أغصان عظيمة** ,Thus pickthall get the intended meaning of the word ans translate it well but GhaliGhali's translation did not convey the exact meaning that the verse give .

We noticed that Ghali faced an error in expressing the meaning .

But pickthall's translation is better .

Datum 34: (verse 50)

The two Translators used adaptation procedure in translating the word عینان as Two springs to give the reader the closest picture that the surah gives . which its literal meaning two eyes but in the context means two springs .

They also translate the word تجریان by using established equivalent technique the first translator use the word flowing and the second translator use the word running , which is that the two words are common in dictionary .

We notice that the Two translators transfer the intended meaning of the verse .

Datum 35: (verse 52)

In this verse the two translators used established equivalent on translating the word زوجان , the first one use two pairs and the second one use two kinds .

In the other hand Ghali used another technique in translating which is transposition , the word زوجان two pairs placed before the word فاكهة (every fruits) in the target text . which is totally different from the Source text in case of the different of the grammatical structure . It can be noted that pickthall and Ghali convey the accurate meaning of the verse even in the different choice of terms in the task of translation .

Datum 36 : (verse 54)

In this verse , the first translator used modulation technique by adding a subject (they are) . The beginning to change the prescriptive . however Ghali did not add any subject .

They used literal translation in translating the word متمکین as reclining . and adaptation technique in translating the word جنی the first translator used fruit and the second translator used reapings .

Also the two translators used description technique in translating the word *استبرق* as brocade by providing a description of the word directly .

The exegeses of ibn-khatheer, AL-Qortobi and Al-Tabari show that the word *استبرق* means *حرير الديباج* which that both of the two Translators gained in grasping the intended meaning.

Datum 37 : (verse 56)

In this verse, pickthall and Ghali used established equivalence in Translating the word *فيهن* , the first translator used (in them) and the second translator used (therein) both expression are common in dictionary .

In Ghali's translation we noticed that he add the word maidens which is not exist in the Source text as a supportive term to make the target reader understand better .

The two translators used adaptation technique in translating the word *لميطمئهن* because the word did not have equivalence in the target language .

Ghali used addition technique by adding terms does not exist in the target language (neither nor) to make the translation more fleunt , he also changed the grammatical structure of the verse which that the words *انسولاجان* placed before the word *لميطمئهن* which is different from the source text . Also pickthall Change the grammatical position of the word before them (*قبلهم*) to come before the words *انسولاجان* (man or jinnī) , Thus , both of them used transposition technique .

Ghali used Modulation technique by adding a subject in the beginning (whom) which is not exist in the SL .

The two translators used borrowing in translating the word *جان* into jinnī .

It can be noted that the translators failed because the source text was semantically complex.

Datum 38 : (verse 58)

In this verse both translators used literal translation in Translating the verse .

Ghali used amplification technique by adding a footnote in the end of the verse to explain that rubies and coral are stones . However pickthall did not use any additional information.

In the other hand pickthall used reduction technique , he omit the article *ال* that formed in the source text which should be translated into the in the target language , but he did not add it .

Which he considered it as redundant . While Ghali used the article *ال* in his translation .

Thus, we notice that their translation was more appropriate and closer to conveying the meaning of the verse .

Datum 39 : (verse 60)

It can be seen that pickthall used literal translation in this verse.

Ghali and pickthall add the word anything as a footnote which that they used Amplification technique .

In translating the word *الاحسان* Ghali used the word fairness which is totally different from pickthall's translation , pickthall used a word close to the meaning and is more specific than ghali's translation in the source text but Ghali used a word not identify the meaning in the target language .

It is remarked that .pickthall's translation is to some extent more accurate.

Datum 40 : (verse 62)

In this verse both of the two translators used amplification technique the first translator add (in excellence) and the second translator used (or: besides) in order to make the reader easier to understand .

Pickthall and Ghali used adaptation technique to translate the word جنتان as Two gardens instead of translating it literally as heaven “therefore , he changes the word in the matter of cultural equivalence (Newmark, 1988)

When encountering an expression with various meanings, the translators usually find themselves inapt to convey the accurate meaning and thus yielding a loss and confusion to the target reader .

Datum 41 : (verse 64)

In this verse it can be seen that the two translators used addition technique because they give additional information in there translation , to make the reader understand the verse better also to avoid the misinterpretation .

it is also noted that the source is one term مدھامتان but the target is more than one . in which they could not express the meaning by keeping the same number of terms of the source text because the word did have it's equivalence in the target language . Therefore, they gained to convey the intended meaning and there translation include the meaning that the exegesis show .

Datum 42: (verse 66)

In this verse , the two translators used to adaptation technique in translating the word عینان as springs instead of eyes to give the reader closest meaning that the holy Quran gives in the verse .

It can be seen also that Ghali used transposition technique , Which that the word نضختانspurting placed before the word عينانsprings in the target text which is totally different from the grammatical structure of the source text.

Also They used established equivalence in Translating the word نضختان , the first translator translate it as spouting ,and the second translator translate it as spurting .both of the two word are common in dictionary .

It can be noted that they convey the meaning from the source text into the target text In a good and accurate way .

Datum 43 : (verse 68)

In this verse pickthall and Ghali used applied literal translation technique Without giving any additional information , thus they render the meaning of this verse as well .

Datum 44 : (verse 70)

It can be seen that the two translators used description technique in transiting thus verse , in which the first translator describe خيرات حسان as good and beautiful women and the second translator describe it as the charitalsle (i.e., best; choicest) and fairest of maidens , they describe the term so that the target language reader understands better.

Hence , they translate the intended meaning because the word did not have equivalence in the target language .

However Ghali add an explanation to his translation so that he used amplification technique to make the reader understand the verse clearly .

In the exegeses (المراة الصالحة الحسنة الخلق means خيرات حسان) , we notice that the two translators translation of the verse is near of the meaning that the holy Quran gives in this verse .

Datum 45 : (verse 72)

It can be seen Ghali used borrowing in translating the word حور as Hûrîs , borrowed the word form Arabic into English . Because the word did not have equivalence in The target language . In the exegesis the word means Women with dark eyes but pickthall's translation did not identify the exact meaning of the word , he used the word fair ones by using description technique . The term that pickthall used it means جنيات and this is not the meaning revealed by the exegeses .

The two translators used to translate the word خيام as pavilions.

Datum 46 : (verse 76)

In this verse both translators used literal translation in translating the word متكئين into reclining . They used also description technique in translating the word رفرف خضر , the first one used the term green cushions and the second translator used the term green pillows .

Pickthall and Ghali also used another technique Which is adaptation in Translating عبقرى حسان , the first translator translate it as beautiful fine carpets and the second translator translate it as the first carpets . Because the translators cannot find any equivalence of the term from the SL into TL.

In the exegeses the word **أعتق الزرابي** means **وسائد** and the term **عبقري حسان** which that the intended meaning is conveyed by the two translators in accurate way . And they make the meaning clear for the Target reader .

Datum 47: (verse 78)

It can be seen that pickthall and Ghali used literal translation in Translating the verse , However Ghali used addition technique by adding some terms are not exist in the source text . To make his translation clearly for the target reader .

It can be noted that the meaning of the verse is translated as well and the two translators grasp the intended meaning.

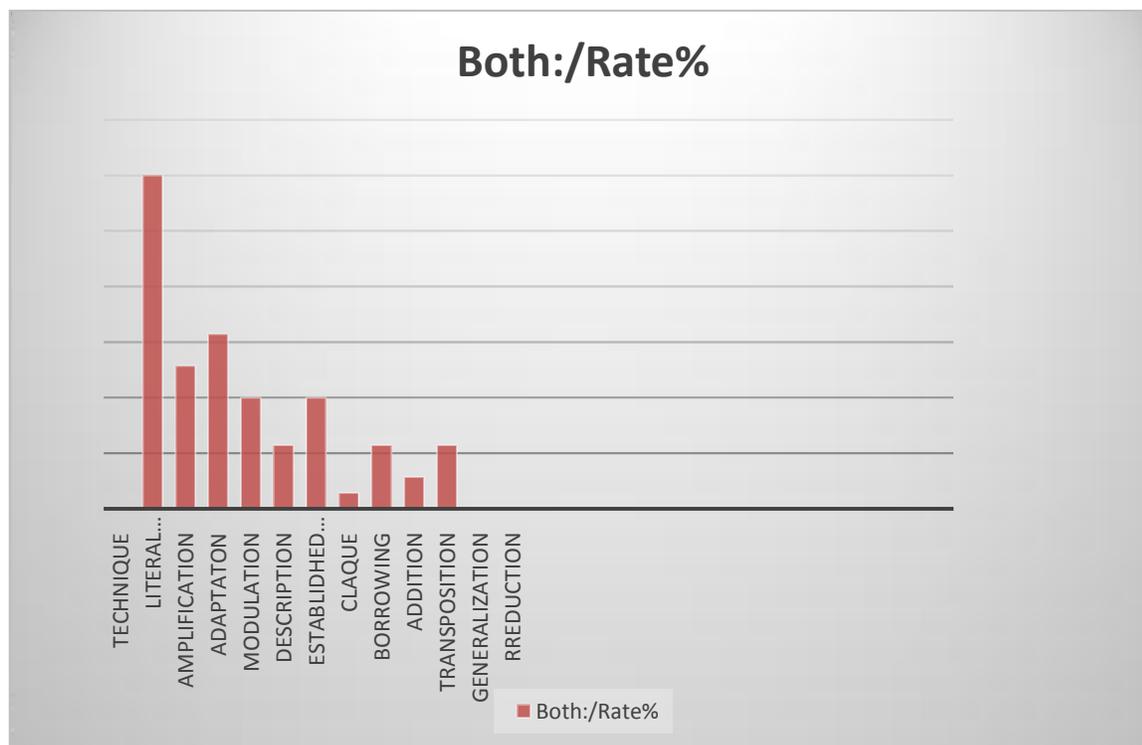


Figure 01: bar chart representing techniques used by both of the two translators pickthall and ghali

Table 02 : the pourcentage of translation techniques used by the two translators

Translation Technique	Ghali	Ghali:/Rat%
Literal Translation	03	12%
Amplification	04	16%
Adaptaton	01	4%
Modulation	04	16%
Description		
Establishedequivalent	01	4%
Claque	01	4%
Borrowing	01	4%
Addition	04	16%
Transposition	05	20%
Generalization	01	4%
Reduction		

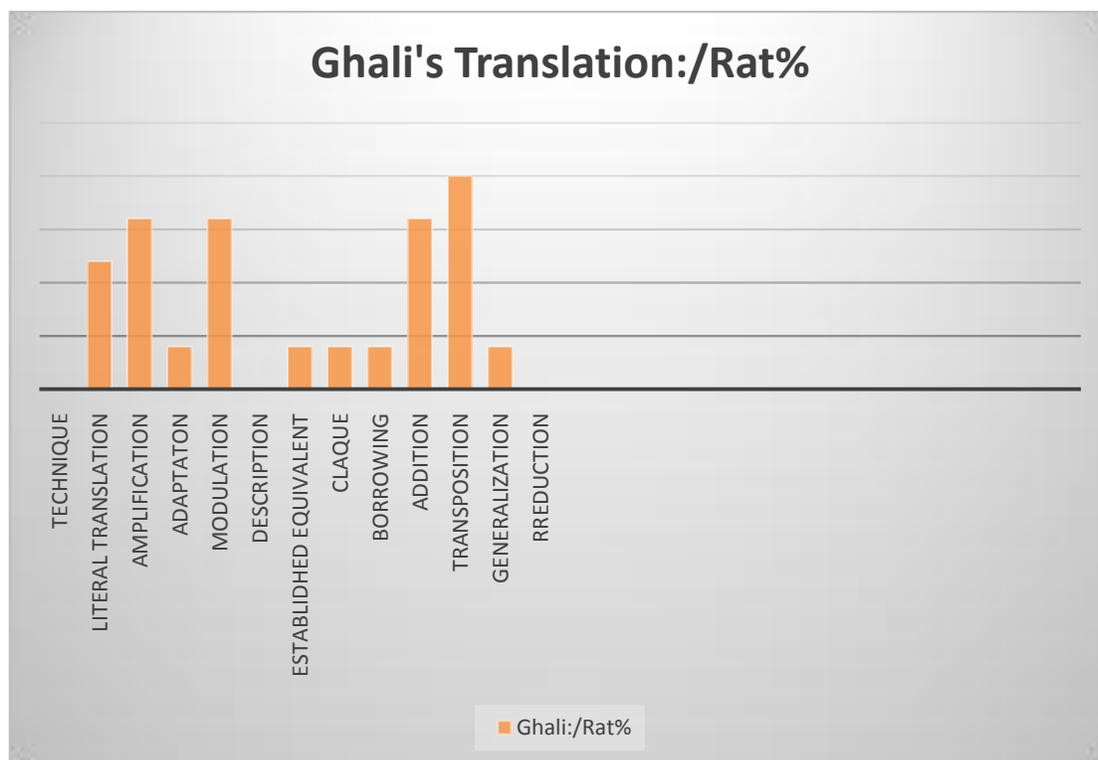
**Figure 02 :bar chart representing techniques used byghali**

Table03 : the pourcentage of translation techniques used by ghali translator

Translation Technique	Pickthall	Pickthall:/Rate%
Literal Translation	06	35.3%
Amplification	02%	11.8%
Adaptation	04%	23.6%
Modulation	01%	5.9%
Description	01%	5.9%
Establishedequivalent		
Claque		
Borrowing		
Addition	01%	5.9%
Transposition	01%	5.9%
Generalization		
rReduction	01%	5.9%

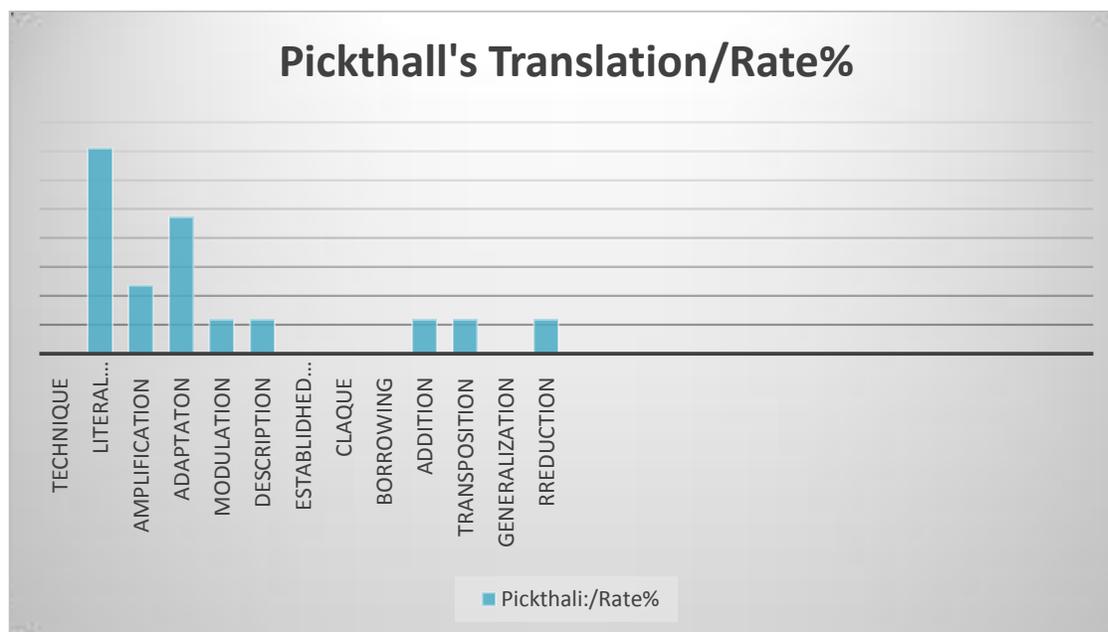
**Figure 03 :bar chart representing techniques used bypickthall**

Table 04 : the pourcentage of translation techniques used by pickthall translator

Translation Technique	Both	Both:/Rate%
Literal Translation	21	30%
Amplification	09	12.85%
Adaptation	11	15.71%
Modulation	07	10%
Description	04	5.71%
Establishedequivalent	07	10%
Claque	01	1.4.2%
Borrowing	04	5.71%
Addition	02	2.85%
Transposition	04	5.71%
Generalization		
Reduction		

Discussion

After finding and analyzing the data above and we noticed through this graphs that there are 12 translation procedures applied by the two translators MarmadukePickthall and Mahmoud Ghali to translate surah Ar-Rahman: Literal translation, modulation, adaptation, amplification, addition, transposition , description, reduction, established equivalence , generalization, Calque, borrowing .

It can be noticed in the first and second graphs that Pickthall used literal translation 06 times (35.3%); however, Ghali used literal translation 03 times (12%) they use this technique to translate the verses without defects or lack of meaning . Pickthall used also adaptation technique with the percentage of (23,6%) while Ghali used it only once with a percentage of (04%) . Compared to the other translators, the second translator is the one who used adaptation technique less often the other translators .

The next translation procedure is amplification used twice with (11,8%) , and Ghali used it 4 times with the percentage of 16% . The second translator used this technique more often than the other translator .Pickthall used Modulation , description , addition and transposition once each one with the percentage of (5.9%); however, Ghali used modulation and addition 4 times with (16%) and transposition 5 times with (20%) and description Not once.

Then ,Ghali used Established equivalent , claue , borrowing and generalization once with (04%); however, pickthall did not use it. And he used reduction technique once (04%) . The first graph shows that The most dominant techniques used by Ghali are transposition (20%) , amplification, modulation and addition (16%) and literal translation (12%) .The most dominant techniques used by the pickthall are literal translation (35,3%) and adaptation (23,6%) .

Results

The analysis of data revealed the following results:

1. The presence of some terminology in the surah that does not have equivalence in the target language
2. Surah Ar-Rahman is characterized by a lots of description which is that contain terms that have a range of meanings
3. Using the literal translation without translating the implied meaning of the word, which causes a loss in the meaning of the verse in the TL.
4. Resorting to an explanation of the word or adding a footnote that does not exist in the source language to make the meaning clear to the reader.
5. Expressing the past with wording of the future
6. Loss of word order

7. The difference in translation skills between the two translators, so that Ghali's translation is full of footnote and extra information and Pickthall's translation is accurate, and he used footnote only a few times.
8. Using the present simple by Ghali
9. Using the future simple by Pickthall
10. Pickthall's translation relied on works of "tafseer" as he said in his work " Each verse was reviewed in Arabic to several works of tafseer and grammar "
11. In translating some verses, Pickthall relied on translating the implicit meaning, while Ghaly relied on literal translation, and therefore Pickthall's translation is close to the meaning.

Limitations of the study

Our major problem we faced while doing this research, is the lack of books at the university library, especially those dealing with our topic. Another limitation is that we encountered difficulty in the analytical part of this research, as this research required analyzing each verse alone; therefore, accuracy must be present in order to avoid the existence of any error, and there are no sufficient sources to help us in the analysis.

Conclusion

Throughout this chapter, we attempted to analyze the two translations of Ar-Rahman surah focusing on the descriptive items that this Surah contains. Moreover, we pointed out the strategies that have been used in translating the verses of the surah by two known translators of the holy Quran, Mohamed Pickthall and Mahmoud Ghali .

GENERAL CONCLUSION

General conclusion:

In the process of conveying the meaning, the translator has to cope with many difficulties especially when translating texts with high degree of eloquence and rhetoric like the holy Quran, therefore, the task is challenging to make the translation more readable and easy to be understood by the target readers.

Based on the analysis, it can be concluded that some additions and deletions are permitted by using the strategies of translation in the target text. The translators can rely on explanatory footnotes or annotations to convey the descriptions in the Holy Quran by adding some information and giving direct notes within the text or additional notes below the page. This extra information aims to provide more explanation to the readers so that they can get what the source text intends. Thus, translating sacred text is not an easy task especially when dealing with words of holy Quran where the exact equivalent of each word is required. Translation of holy Quran is more sensitive than any type of texts due to its high eloquence. As a result, translators encounter many challenges.

This research substantially attempts to discuss the main issues of translating holy Quran, especially the descriptive parts of this sacred text. Furthermore, the research also attempts to investigate the procedures and methods undergone in translating religious texts, also typifies the problems of translating holy Quran that have been faced by the translators.

Apart from that, the study attempts to establish the methodology used in this research by contrasting two translations of holy Quran done by two known translators, an Arab Muslim and a non-Arab Muslim, and analyzing the strategies that have been undertaken. That is to say, the strategies used by Pickthall and Mahmoud Ghali in translating AR-RAHMAN Surah.

To conclude, only the translation of meaning can be suitable for Quran, also using the exegesis would be a great solution to face Holy Quran translation difficulties, as the research showed, every translation involves an aspect of loss and or gain especially when they belong to different backgrounds and families such as Arabic that is a Semitic language and English as an Indo-European language, so that translators navigate the balance between preserving the original descriptions and making them accessible to foreign readers.

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الملخص:

يهدف هذا البحث إلى دراسة ترجمة القرآن الكريم الذي يعد نوعاً فريداً من أنواع النصوص حيث تختلف ترجمته تماماً عن ترجمة باقي النصوص، وعليه تركز الدراسة بشكل خاص على المقاطع الوصفية في سورة الرحمن حيث تتناولها بالتحليل عن طريق دراسة تحليلية مقارنة لترجمتين إنجليزيتين لسورة الرحمن الأولى وللترجمة محمد مادمادوكيكتالو الثانية لمحمد محمود غالي مع تسليط الضوء على الأساليب والاستراتيجيات التي استعملوها عند ترجمتهما لسورة الرحمن.

الكلمات المفتاحية: القرآن الكريم، النصوص المقدسة، الترجمة، تقنيات الترجمة، سورة الرحمن

Résumé :

Cette recherche vise à étudier la traduction du Saint Coran qui est un type unique de texte où sa traduction diffère complètement de celle des autres textes. L'étude se concentre particulièrement sur les passages descriptifs de la Sourate Ar-Rahman, en les analysant à travers une étude comparative analytique de deux traductions anglaises : la première par le traducteur Mohammed Marmaduke Pickthall et la deuxième par Mohammed Mahmoud Ghali. L'accent est mis sur les méthodes et les stratégies qu'ils ont utilisées dans leur traduction de la Sourate Ar-Rahman."

Mots-clés: Saint Coran, textes sacrés, traduction, techniques de traduction, Sourate Ar-Rahman

Summary:

This research attempts to study the translation of holy Quran which is a very special type of texts that would completely differ from other translations; therefore, this study focuses on the descriptive parts based on the analysis of AR - RAHMAN Surah as a corpus to this study through a contrastive, comparative and analytical study of two English translations. The first one is done by Muhammad Marmaduke Pickthall while the second one is translated by Muhammad Mahmoud Ghali, as well as highlighting the procedures and strategies they used in translating AR-RAHMAN Surah

Keywords: Holy Quran, sacred text, translation, translation techniques, Ar-Rahman Surah