

The Impact of Different Translations of Qur'anic Dialogue on Meaning- Making in Surat I- Shu'raa (The Poets)

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Abstract

Best known for developing Systemic Functional Linguistics (SFL), Halliday considers that language is functional rather than structural, it is meaning- potential, a view that results in the emphasis on meaning-making through linguistic choices. These words confirm that meaning-making depends on the translator's choice of certain lexical and rhetorical expressions. Individual differences are an inherent human nature, and so are individual dissimilarities in choice. This leads to different translations, by different persons, of the same text. This paper discusses the miscommunication that results from unsuitable equivalents when rendering some divine qur'anic verses from the source language (Arabic) to the target language (English).

Key Words: Function; Meaning; different translations; miscommunication.

1. Statement of the Problem

Communication is “the transfer of a message from A TO B” (Fiske, 2002, P.39) with the purpose of generating meaning. Dialogue in Quran is the most off-repeated feature of communication narrating interactions between God, The Prophets and others, a feature aiming at persuasive reasoning so that falsehood will be uncovered and truth upheld. Argumentative dialogue in The Quran is a verbal tool of persuasion supporting a certain standpoint. In doing so, The Qur'anic dialogue depends on deriving the truth of propositions through logical reasoning. Dialogue in The Holy Quran depends on storytelling in order to draw a picture of what happened with all its detailed accounts of the situation. Shift in time and place is a remarkable feature in this dialogue.

The Quranic text, the divine words of God, is matchless in its stylistic uniqueness and eloquence, which results in being defiance to the translation of the Quran into English. The sublime meanings and rhetorical features of The Quran are a challenge to any translator because he has to select from diverse linguistic resources a certain choice that best echoes the source.

Best known for developing Systemic Functional Linguistics (SFL), Halliday considers that language is functional rather than structural, it is meaning potential, a view that results in the emphasis on meaning-making through linguistic choices. Consequently, a text can be accessed through

“the functional organization of its structure.... And what meaningful choices have been made.” (Halliday & Matthiessen, 2004).

The above- words confirm that meaning-making depends on the translator's choice of certain lexical and rhetorical expressions. Individual differences are an inherent human nature, and so are individual dissimilarities in choice. This leads to different translations, by different persons, of the same text.

This research focuses on Saheeh International translation (1997) and Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn's translation (1982). The former is a revised version of the latter. Hilali-Khan's translation is globally distributed from Saudi Arabia. It is also widely circulated (<http://al-quran.info/pages/language/english>).

2. Aim of the Study

This paper attempts to assess Saheeh International and Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn's translations of The Qur'anic dialogue from the Surah of Al Shu'raa (The Poets) in order to compare and contrast both translations and evaluate their relevant impact on meaning from a rhetorical and ideological perspective.

3. Significance of the Study

This paper tackles different translations of The Qur'anic dialogues from the Surah of Al Shu'raa from original Arabic into English and investigates the rhetorical choices each translator adapts and their effect on the derived meaning. This is a significant issue for non- Arab Muslims in English speaking countries.

4. Research Questions

What are the similarities and differences between the translations of Surat I- Shu'raa (The Poets) by Saheeh International and The Hilali-Khan translation?

What major obstacles might have been a challenge to translators working generally on Qur'anic verses and, particularly, in Surat I- Shu'raa (The Poets)?

From ideological and rhetorical angles, which translation is closer to the Arabic original text?

This research paper is expected to answer the above-mentioned questions.

5. Literature Review

5.1. The Quran Translation

Translation is considered to be transferring discourse meaning from one language into another according to the author's interpretation, with the purpose of keeping the same effect produced by the original text

(Newmark 1988). The Quranic text is Prophet Mohammed's miracle received from God, Allah. The difficult task of translation is due to, according to Baker (1992, P.20), lack of equivalence between languages. Cragg's view that The Holy Quran is to be understood (1988, P.47) widens the scope in front of translators in order to render the meaning of Quran from original Arabic to English, for instance.

Metaphors in Quranic translation are studied by Najjar (2012). Amjad (2013) studies problems and strategies in the translations of Quran Divine Names. Abdulla Galadari (2018) investigates the metaphor about the camel passing through the eye of the needle. Ali Al-halawani analyzes translations of the collocations in The Quran (2017). English translations of The Quran are carried out by Abdullah Y. Ali, Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn, Saheeh International and others. The last two translations are chosen as the basic data of this paper because they are recent versions and wide- spread.

5.2. Argumentative Dialogue and Rhetoric

Argumentative dialogue, according to Greco (2015), refers to “a type of communicative interaction within social processes” with the purpose of finding a solution to forms of disagreement in a manner that appeals to reason and logic. As a result, to argue means to persuade rather than offend or attack, or as Crawford (2002, P. 23) states: to argue is to explain the cause and effect relations.

Rhetoric is defined “as the faculty of observing in any given case the available means of persuasion.” (Roberts, 2008, P. 10). As a result, being skillful at rhetorical style enables one to have the upper hand in persuasive encounters and makes speech approachable. According to Reynolds:

There are different kinds of symphony, but a symphony - like a good speech - takes you some place. It has a shape, it has forms. Fast/slow, loud/quiet, all of which may be separated by a short pause or silence. A symphony has different movements and forms, and yet it has a harmonious whole. Symphony has much in common with story as well. A well-crafted and delivered speech and a powerful symphony, in their own ways move the listener (Reynolds, 2008, P.1).

Harris (2013) presents a survey of effective rhetorical devices such as a sentential adverb, rhetorical questions, understatement and the like. The following part is adopted from Harris (2013) and summarizes some relevant rhetorical devices.

1-A sentential adverb: an emphatic phrase interrupting syntactic structure.

2-Understatement: expression of an idea in a manner that makes it less important than it really is.

3-Parallelism: syntactic similarity.

4-Rhetorical questions: questions that are not answered by the speaker/writer because the desired effect is to add emphasis.

5.3. Self- Representation in Discourse

Van Dijk (2006, P.125-127) presents a framework of critical discourse analysis that emphasizes the ideological basis of meaning -making: "Syntactic structures and rhetorical figures such as metaphors, hyperboles or euphemisms are used to emphasize or de-emphasize ideological meanings". He also adds that ideological discourse strategies revolve around "positive self-presentation (boasting) and negative other-presentation (derogation)" and "well-known ingroup-outgroup polarization" through the manipulation of pronouns and demonstratives. Van Dijk (2004) lists strategies that "enhance or mitigate our/their good/bad things, and hence to mark discourse ideologically". (For a fuller explanation of the strategies see Van Dijk, 2006).

5.4. Verbal Self- Defense

Elgin (1980), as cited in Martin (2015, P. 106-109), presents five modes of communication, the Satir modes: blamers feel unappreciated and try to dominate, placaters fear others and submit, computer -mode users hide their feelings, distracters keep changing the topic and levelers say exactly what they feel. On being verbally attacked, "it's very helpful to figure out which Satir mode they are using and to decide which mode to use in defense." Elgin (1980).

Benoit and Czerwinski (2012) study strategies of image -restoration addressing issues of maintaining self -image in discourse. These strategies include: denial, evasion of responsibility, reduction of offensiveness, corrective action, and mortification.

6. Methodology

Two English translations of The Quran, that of Saheeh International (SI) and Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn (H-Kh), are selected in an attempt to investigate the effects of diverse rhetorical and discourse resources on meaning -making. Saheeh International translation of "The Poets" (1997) is selected because it is somewhat recent and popular. It is written by three American women after being converted to Islam. So, the three translators are native-English speakers while Arabic is a second language. This study aims to evaluate their understanding/mastery of Arabic as the original language of the Holy Quoran.

Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn's translation (1982) is a widely-distributed version. Financed by the Saudi Arabia, this translation is approved by the Saudi Dar al-ifta. Dr. al-Hilali is from Morocco and studies in Berlin, India and Iraq. Dr. Khan is from Pakistan and he continues his studies in Bratain. Dr. al Hilali is a native-Arabic speaker, while Dr. Khan is a non-native Arabic speaker. This study attempts to measure their accuracy of translating the divine meaning and discover whether or not al Hilali's native Arabic tongue triumphs over his fellow's foreign background.

This investigation is applied to The Suratl-Shu'ara (The Poets) because it is filled with instances of argumentative dialogues. El-Sha'rawi's interpretation of the meaning of Quran is used as a source for an accurate explanation of qur'anic verses (<http://www.elsharawy.com/>).

7. Analysis and Discussion

The first instance of conversational interaction in Surah Al- Shu'ara (The Poets) is between Allah and Moses, peace up on him, when God, in verse (10) orders Moses:

Verse (10) " أن ائت القوم الظالمين "

Saheeh International's (SI) translation of this verse, "Go to the wrongdoing people", is not relative to the original meaning. This direct order from Allah does not specify the people of Pharaoh because it is understood from The Quranic context that Pharaoh is the most tyrannical as he is the only one who dares claim being God, this is not to be translated as a "wrongdoing" deed. That's why al Hilali -Khan's(H-Kh) translation is more accurate as it keeps the original meaning via the use of the word "Zalimun" with an additional note explaining its relative meaning "(polytheists and wrong-doing)". Verse (11) specifies the people of Pharaoh and both translations of this verse are similar in using a rhetorical question "Will they not fear Allah" as a device copying the original verse to urge people of Pharaoh to fear God.

Moses' reaction to God's order is that of fear because he knows Pharaoh well, that is why H-Kh's use of a sentential adverb "Verily" as a rhetorical device emphasizing meaning of surrounding words- Moses' sense of fear- makes their translation close to his state of mind: "My Lord! Verily, I fear that they will belie me" (verse 17). This rhetorical effect is missed in SI's translation. Both translations of verse (13) are similar - "my tongue will not be fluent" and "my tongue expresses not well"- lacking the metaphorical meaning expressed in the original verse:

Verse (13) " ولا ينطق لساني "

SI's choice of "sin" and H-Kh's of "a charge of crime" to translate verse (14) "ذنب", echoes the difference between literal translation and

intended-meaning translation respectively, a choice in H-Kh's favor. H-Kh use "Nay" to translate God's negation to Moses's fears (verse, 15):

"قال كلا" Verse (15)

"Nay" is old use of "No", that is why it is not recommended in modern translation. SI's use of "No" is more suitable. Translating a word in an archaic manner is thought to go back to Khan's attempt to show knowledge in English old uses. He should have focused on the original Arabic textual interpretation.

Verse (16) is a challenge in its translation because the original text uses a singular noun following a plural pronoun:

"فأتينا فرعون فقولا إنا رسول رب العالمين" Verse (16)

Both translations render that verse with a plural noun "We are the Messengers of the Lord", which fails to keep the meaning of the original. Al-Sheikh Al-Sha'rawi explains the reason for God's choice of a single noun following a plural pronoun that the messenger, whether singular or plural, is just a mediator between God and people. SI literally translate the word "العالمين" as "the worlds", verse (16). In doing so, the original meaning is distorted because the original text means that God is the Lord of all that exists. That is why H-Kh's translation is proper as it renders the original:

"We are the Messengers of the Lord of the 'Alamin (mankind, jinns and all that exists)".

Again, both translations distort the original meaning due to their literal translation of "بني اسرائيل" as "the Children of Israel" in verse (17). The intended meaning refers to the whole people of Israel.

Verse (18) is a transition in time and place because the dialogue turns to Moses and Pharaoh and shows the latter's reaction to the former's words. Being a person claiming to be God, Pharaoh adopts the Satir's mode of Blamer. Considering Moses's words as a direct threat to his alleged divine authority, Pharaoh keeps on verbally attacking Moses in order to diminish the latter's credibility. Pharaoh's ideology is that of emphasizing positive presentation of Us (Pharaoh) versus negative presentation of Them (Moses). This ideology is to be manifest in the translated versions. Both translations make use of the rhetorical question with the pronoun dichotomy-We, Us/You- to express Pharaoh's reaction (verses 18-19). H-Kh's translation, however, reflects better Pharaoh's ideology of the ingroup of the speaker (Pharaoh) versus outgroup of Moses via the use of the verb "dwell" with emphatic "did" (verse 18). To dwell means to reside as a member of a group, that is why it better in

conveying Pharaoh's strategy of showing Moses as being an ungrateful deviant.

Verse (19) shows similarity between SI and H-Kh's translation of the word "الكافرين", as "ungrateful" and "ingrates" respectively, but verse (20) does not. SI translate the word "الضالين" properly as "astray", which is closer to original meaning than H-Kh's "ignorant". The following fourteen verses are, to some extent, similarly translated even in repeating "the children of Israel" instead of "the people of Israel" (verse 22). Again, SI translates "العالمين" as "the worlds", which is not correct (verse 23). Verses (22), (25), (30) use rhetorical questions similarly.

SI's translation of "تأمرن" as "advise", verse (35), is far from the original word. H-Kh's is accurate "command". Pharaoh gets confused after witnessing Moses' miracles, and that is the reason behind his surrender to his people's "command".

Following translated verses do not differ a great deal till verse (64):

"وأزلفنا ثم الاخرين" Verse (64)

The intended meaning is that Allah makes Pharaoh and deviant poets come near the middle of the sea. SI translate that meaning well, but H-Kh's translation lacks clear meaning: "Then We brought near the others [Fir'aun's (Pharaoh) party] to that place."

A second instance of dialogue in this noble surah is that between Abraham, peace upon him, and his father. Verses (70-73) are nearly similar in their use of rhetorical questions and translations. Abraham denies that his father and his people worship idols. Facing them with their corruption, Abraham's people adopt Satir's mode of evasion of responsibility (verse 74):

"قالوا بل وجدنا اباينا كذلك يفعلون" Verse (74)

SI's translation is good "But we found our fathers doing thus", while H-Kh's is not "Nay, but we found our fathers doing so". The word 'Nay' is inserted without an Arabic equivalence in the original text. Moreover, it is a word of negation irrelevant in this context.

Verse (77) confuses both translators because it contains a plural pronoun followed by a singular noun:

"فانهم عدو لي إلا رب العالمين" Verse (77)

Both translate the previous noble verse "they are enemies to me", though the correct one is to be "they are an enemy to me" with "enemy" as a singular noun referring to the fact that enmity in religion is one thing. SI, again, commit their regular error translating العالمين as "the worlds". This distorts meaning.

Verse (78) is an example of H-Kh's use of cleft sentence "and it is He Who guides me", which renders a meaning stronger than SI's

translation that lacks that feature. Verses (79-82) are somehow of similar translation.

SI translates verse (83) literally, but incorrectly:” My Lord, grant me authority”. Abraham supplicates God seeking wisdom and proper judgment:

"رب هب لي حكما و الحقني بالصالحين" Verse (83)

Nothing in the previous noble verse has to do with power or authority. Verse (84) confuses both translators who do not render its intended meaning:

"واجعل لي لسان صدق في الاخرين" Verse (84)

Both translate “في الاخرين” as “later generations”, which is not correct. The intended meaning is “And grants me an honorable mention after my death”. The following verse (85) translation is a major error because both translate it in purely mundane terms:

"واجعلني من ورثة جنة النعيم" Verse (85)

SI's translation is “And place me among the inheritors of the Garden of Pleasure”, while H-Kh's is:” And make me one of the inheritors of the Paradise of Delight.” In my opinion, It should be translated as “And grant me Jannat AL-Na'eem (The Eternal Paradise in the hereafter)”. SI's translation of verse (88) is not clear; one cannot get its meaning “The Day when there will not benefit [anyone] wealth or children”. H-Kh's translation is much better in rendering the original meaning” The Day whereon neither wealth nor sons will avail”

Both translators, due to their focus on the exact literal words, fail to maintain the intended meaning in verse (89):

"إلا من أتى الله بقلب سليم" Verse (89)

SI's translation is:” But only one who comes to Allah with a sound heart”, while H-Kh's is:” Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].” The translation should be “Except for those coming to Allah with pure hearts”.

A third instance of Quranic dialogue is that of Noah and his people. Both translators use rhetorical questions in verses (106,111). The first remarkable of difference in translation is in verse (111):

"قالوا أنؤمن لك واتبعك الأرذلون" Verse (111)

SI's translation is” "Should we believe you while you are followed by the lowest [class of people]? " which does not observe the original because “believe” is not of the same powerful meaning of “believe in”- " أنؤمن ".

Verse (113) is a clear manifestation of the problems originating from translating without a complete understanding of the original text meaning:

"إن حسابهم إلا على ربي لو تشعرون" Verse (113)

Both translations use the word "account":

SI's translation is "Their account is only upon my Lord, if you [could] perceive". H-Kh's translation is "Their account is only with my Lord, if you could (but) know". The word "account" has nothing to do with the intended meaning, that of judgement.

Another instance of problems emerging from translating without comprehending the main text is in verse (118):

"فافتح بيني وبينهم فتحا ونجني ومن معي من المؤمنين" Verse (118)

SI translate the above noble verse as "Then judge between me and them with decisive judgement and save me and those with me of the believers.", while H-Kh's is "Therefore judge You between me and them, and save me and those of the believers who are with me." Both do not get the intended meaning which is about Noah's supplication that Allah may grant Noah and his people blessings.

A fourth instance of dialogue is that between Hud and his people. The first remarkable error in translation is that of SI (verse 128):

"أتبنون بكل ريع آية تعبثون" Verse (128)

SI translates that noble verse literally, a thing that deviates from the original: "Do you construct on every elevation a sign, amusing yourselves," Contrary to SI, H-Kh translate that verse in a form of explaining it "Do you build high palaces on every high place, while you do not live in them?". Neither translation is correct, because SI's is far from the original meaning while H-Kh's is mostly informative. In my opinion, the correct translation could be "Do you in vain construct towering palaces every lofty place?"

Again, translations without understanding the main text is completely irrelative in its meaning to the original. A case in point is verse (129):

"وتتخذون مصانع لعلكم تخلدون" Verse (129)

SI's translation is lacking the original meaning "And take for yourselves palaces and fortresses that you might abide eternally?", and so is H-Kh's "And do you get for yourselves palaces (fine buildings) as if you will live therein forever." The intended meaning has to do with the people's act of building castles that they may live eternally.

Verse (130) is another indication of meaning-deviant translations:

"وإذا بطشتم بطشتم جبارين" Verse (130)

SI's translation is "And when you strike, you strike as tyrants", while H-Kh's is "And when you seize, seize you as tyrants?", with an irrelative question mark. The original meaning has nothing to do with "strike" or "seize", as it has to do with violently assaulting others.

Both translate verse the word “جنت” in verse (134) as “gardens” that diminishes the original meaning. SI’s translation of “يوم عظيم” in verse (135) as “a terrible day” is less acceptable because the word “terrible” has bad connotations. The Day of Judgment is the time Allah sets absolute justice and renders rights to all those deserving them. The word “terrible” is not apt in this context; H-Kh’s use of “Great Day” is more suitable.

Owing to literal its focus on separate word -translation, none succeeds in rendering the intended meaning in verse (137):

"إن هذا إلا خلق الأولين" Verse (137)

SI’s translation is “This is not but the custom of the former peoples”, while H-Kh’s is: “This is no other than the false-tales and religion of the ancients”. The intended meaning is that Hud’s people deny his instructions claiming that he does not differ from previous messengers, a meaning missed in both translations.

Noble verses turn to narrate the story of Thamud. Both translations are similar in this part, verses (146-147):

"أنتركون في ما هاهنا ءامنين – في جنت و عيون" Verses (146-147)

Both do not render the intended meaning, due to their obsession with literal translation:

SI: “Will you be left in what is here, secure [from death]- Within gardens and springs”

H-Kh: “Will you be left secure in that which you have here? -In gardens and springs”.

The intended meaning is “Do you think of living eternally in security? Among paradises and springs?”

Both translate, literally, verse (149):

"وتتحتون من الجبال بيوتا فارهين" Verse (149)

SI’s translation is: “And you carve out of the mountains, homes, with skill”. This is not an apt rendering of original meaning because first, a “home” is not a material entity and second, Thamud used to carve houses in mountains, not “out of mountains”. H-KH’s, except for using “houses”, render the same translation.

Thamud’s reply to Salih’s call is in verse (153):

"قالوا إنما أنت من المسحرين" Verse (153)

When we examine both translations, we discover the absence of hyperbole featuring the original text that means that Salih, as claimed by Thamud, is repeatedly affected by magic. No translation renders this exaggerated meaning:

“You are only of those affected by magic”, SI.

"You are only of those bewitched”, H-Kh.

Translations of verse (155) does not clarify the intended meaning in the original text that Thamud's cattle are not to drink in the same day Salih's camel drinks:

Verse (155) "وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ"

Both translations deal literally with the text: "and for you is a [time of] drink", SI's translation, while H-Kh's translation is "and you have a right to drink (water) (each) on a day, known."

Verse (156) repeats SI's unsuitable translation of "يوم عظيم" as "a terrible day". Verses start to narrate the story of Lot. Verse (165) poses a challenge which translators fail to meet. Both translate the original text word-by-word, thus losing the intended meaning. That noble verse reads:

"أتأتون الذكران من العالمين" Verse (156)

SI renders it as "Do you approach males among the worlds", while H-Kh as "Go you in unto the males of the 'Alamin (mankind)". Though H-Kh, unlike SI, render the exact meaning of "'Alamin", both do not translate the intended proper meaning: "you, amongst the whole mankind, dare have carnal relations with males".

The final story in this noble Surah is about Shuaib and the dwellers of Al-Aiyka. Al-Aiyka is a place near Madyan. So, SI's translating it as "The companions of the thicket" is not suitable at all, due to lacking of knowledge about the text, (verse, 176). H-Kh 's is more suitable: "The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers". Verse (182) is another evidence that translators must understand the original meaning in its original language in order to render an accurate translation. This verse is about Shuaib's instructions to his people that they must weigh with absolute justice:

"وزنوا بالقسطاس المستقيم" Verse (182)

Due to literal translation that meaning is distorted in both translations: "And weigh with an even balance" and "And weigh with the true and straight balance." This is true of verse (183):

"ولا تبخسوا الناس أشياءهم" Verse (183)

SI and H-Kh translate it as: "And do not deprive people of their due" and "And defraud not people by reducing their things" respectively. The intended meaning is "do not diminish people's rights". The following verse (185):

"قالوا إنما أنت من المسحرين" Verse (185)

Both translate that noble verse with a loss of the hyperbole mentioned in the Arabic text: "You are only of those affected by magic" and "You are only one of those bewitched". Verse (187) is, as usual, translated literally

"فأسقط علينا كسفا من السماء ان كنت من الصادقين" Verse (187)

SI's translation is "So cause to fall upon us fragments of the sky, if you should be of the truthful", while H-Kh's is "So cause a piece of the heaven to fall on us, if you are of the truthful!". The intended meaning is "If you are truthful, make torture fall from Heaven".

Verse (188) is translated in a literally strange way:

"قال ربي أعلم بما تعملون" Verse (188)

SI's translation is "My Lord is most knowing of what you do", while H-Kh's is "My Lord is the Best Knower of what you do." In my opinion, the intended meaning should be translated as "My God knows best what you do".

The final part of that noble surah is Allah's words to Prophet Muhammed. The No major differences between both translations are detected.

8. Conclusion

"بلسان عربي مبين" Verse (195)

The previous noble verse (195) means that The Holy Quran is revealed in a clear Arabic language.

"ولو نزلناه على بعض الأعجمين - فقرأه عليهم ما كانوا به مؤمنين" Verses (198,199)

The previous noble verses (198,199) mean that if The Quran is revealed in a foreign language, to the non-Arabs, these foreigners will not understand it.

Because the Arabic language in The Holy Quran comes from Allah, every word has an intended meaning. In order to render an accurate translation of the words of Allah, one must get a thorough understanding of the original verses. Literal translation may, nay always, distort the intended meaning and so do translation without a full understanding of the original meaning.

SI and H-Kh's translations suffer from major flaws originating from three main sources: errors in rendering an English equivalent despite the clarity of the original source, errors due to lack of understanding the Arabic text, and errors owing to literal translation.

Error in the English translation of a word in spite of the plainness of the Arabic meaning. This occurs in verses (10), (20), (35) and (111). Most of this error-type is committed by Saheeh International. This error-type may be due to deficiency in skills of the Arabic language.

Errors emerging due to lack of understanding the Arabic text are numerous. This kind is apparent in verses: (16), (17), (23), (64), (77), (83), (84), (85), (89), (113), (118), (129), (130), (134), (135), (149), (153), (155), (156), (176) and (185). This type of errors mostly occurs

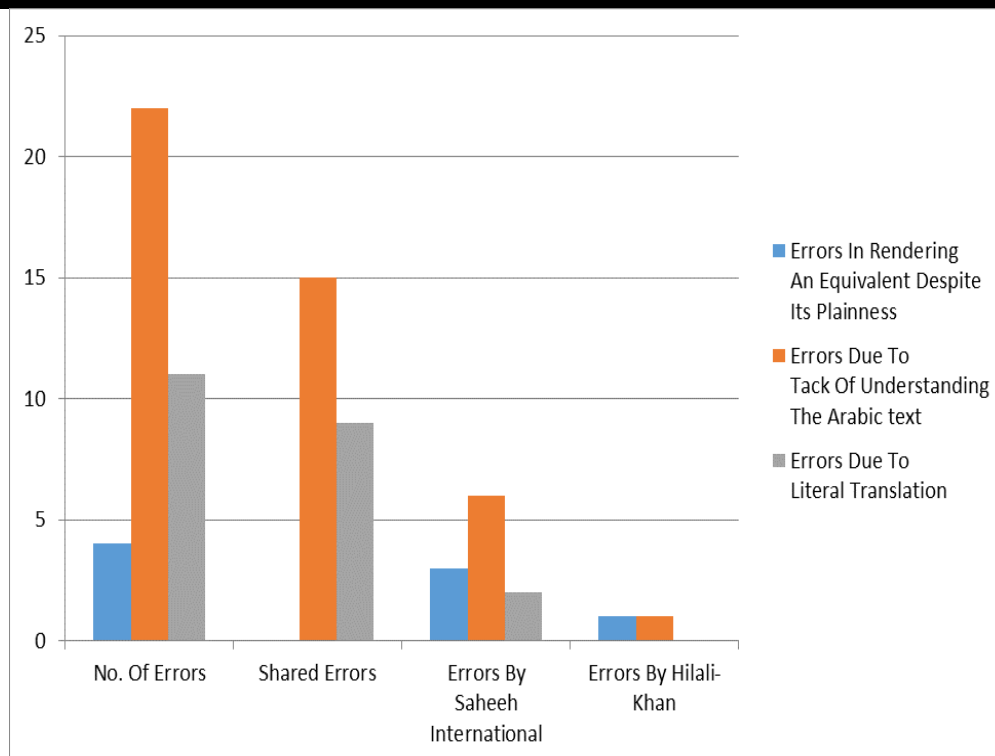
because of the translators' foreign origins. Consequently, they do not have the degree of skill and mastery needed in understanding the Quranic verses for the sake of rendering accurate translation.

Errors arising from literal translation appear in verses (14), (83), (128), (137), (146), (147), (165), (182), (183), (187), and (188). These specific error-types may be attributable to the translators' fear that if they do not translate verbatim, they will make a mistake, which results in a literal translation distorting meaning.

Both translations are almost similar in translating many verses correctly such as verses (13), (19), (70), (71), (72), and (73). Both use rhetorical questions as in verses (18), (19), (22), (25), (30), (70), (72), (73), (75), (106), (111), (124), (128), (142), (146), (161), and (177). H-Kh's translation is somehow better in rendering meaning due to the use of notes explaining the meaning of preceding words. H-Kh's use of the old form "nay" irrelatively in verses (15, 74) is less appropriate. Both translations render the three types of errors, but in different portions. The following diagrams clarify the number and type of errors each translator commits:

	Errors in Rendering An Equivalent Despite Its Plainness	Errors Due To Tack Understanding The Arabic text	Errors Due To Literal Translation
No. Of Errors	4	22	11
Shared Errors	0	15	9
Errors By Saheeh International	3	6	2
Errors By Hilali-Khan	1	1	0

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Number/types of errors.

As a result, it seems that H-Kh’s translation is, to some extent, better than Saheeh International’s. This is thought to be due to Hilali’s native Arabic tongue that must have an influence on rendering a more accurate translated version.

This study calls for providing a purely accurate translation of the meaning of Quran, a translation rendered by native-Arabic translators and linguistic researchers who are able to understand the Holy Quran in its original Arabic language. This translation is needed as a reference according to which other translations are to be revised. Holy meanings are to be translated accurately so that they may produce the intended effect.

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Notes

The Holy Qur'an (1997) by Saheeh International is a translation by three American women converts. Available on (<https://www.kalamullah.com/Books/Quran%20-%20Saheeh%20International%20Translation%20.pdf>)

[Interpretation of the Meanings of the Noble Qur'an](#) (1982) is translated by Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Kahn. Available on (<https://www.noblequran.com/translation/>).