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The Translation of the Verbal Noun in the Glorious Quran into English

A B S T R A C T

This study investigates, the rhetorical function of verbal nouns (interjection) in the Glorious Quran. It aims at finding the most appropriate rendition of the interjection. It is hypothesized that semantic translation should be adopted in capturing the rhetorical function of interjection. Newmark's models (semantic and communication translation) is adopted. The study has revealed that inappropriate translation distort the intended meaning of the interjection.

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ترجمة اسم الفعل في القرآن الكريم من العربية إلى الإنكليزية

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الخلاصة:

تتناول هذه الدراسة الوظيفة البلاغية لأسماء الأفعال في القرآن الكريم. وتهدف إلى إيجاد الترجمة المناسبة لهذه التراكيب. وتفترض الدراسة أن الترجمة الدلالية هي الأقرب إلى المعنى. وقد اعتمدت هذه الدراسة على نموذجي Newmark في إيجاد الترجمة الملائمة. وكشفت هذه الدراسة أن الترجمة غير المناسبة تشوه المعنى المقصود لهذه المصطلحات اللغوية.

1.1 Introduction:

Arabic has many characteristics that are not shared by other languages in this world. The verbal noun is one among some words that is able to replace the position and the meaning of verbal noun. These expressions are considered emotional expression. It doesn't have grammatical rule. Nevertheless, they are different in giving the meaning in the sense that the verbal noun is more compact and more firm. In the Glorious Quran there are about 12 verbal nouns. Each has a distinctive role in forming a meaning which is to deal with in this study. The verbal المصدر (infinitive) in Arabic is one of nine types of nouns that resemble verbs. It is a noun which refers to action in meaning, and has no time. It takes different names in parsing according to the structure of a sentence. The verbal in English is one of the four main grammatical positional classes: nominal, verbal, adjectival and adverbial. In fact the verbal of -ing in English form is a present participle that is used for forming compound tense, nominal, or adjective.

1.2 The Verbal Noun in Arabic:

Most modern Arab grammarians have based their grammatical theory on the work of medieval Arab grammarians, focusing on the syntactic properties of Arabic and the governing powers they exercise over verbs and nouns (see, for example Hassan, 1963; Nahr, 1987; Abdul-Qadir, 1988). Hassan (1973), however, adopts a new approach. Unlike the traditional category of parts of speech, (verbs, nouns, and particles) Hassan concentrates on another part of speech, suggested by a group of Arab grammarians and linguists termed الخالفة (non-analogous) and argues that it should be additional part of speech since it formally and functionally differs from nouns, verbs and particles. Hassan (1973: 113) states that الخالفة is a word or expression uttered by a speaker to express emotiveness and action after being affected by a certain situation. Hassan also argues that الخالفة is the nearest equivalent to an exclamation in English. The term الخالفة can be expressed by

various linguistic devices such as praise verbs (سَاءَ، بُسَّ،) (حبذا، حسنٌ) (rebuke verb) (سَاءَ، بُسَّ،) (حبذا، حسنٌ), forms of wishing (لاحبذا) (ليت، هلا) forms of expressing wonder such as آه oh, اسفاه Alas (vocative such as يا oh) and intonation, (see, for more details, Hassan, 1973, Al-Saqi, 1977: 250-257, Harrun, 1979: 144; Al-Sanjary, 2002). It is to be noted that the common feature of these forms is that they have an expressive function rather than an informative one. The main purpose of uttering such forms is not only to provide information but also to express emotional appeal and interpersonal intrusion of the speaker towards a certain stimulus.

1.3 The Verbal Noun in the Holy Qur'an:

Arab grammarians differ concerning some Quranic words. Some of them see the verbal noun as noun, whereas other grammarians consider them as verbs. In fact, there is a big difference between noun and verb. Grammarians of Basra School say that it is not acceptable to have the verbal nouns preceded by their recipients. On the other hand, grammarians of Kufa School refuse this and says that there is an evidence in the Holy Quran that it is permissible to do this: النقل والقياس (Transfer and Measurements) transfer like, Allah said:

عليكم كتاب الله (The Book of Allah over you) the meaning is (over you the book of Allah) means أَلْزَمُوا كِتَابَ اللَّهِ (memorize the book of Allah).

subjective (فَقَصَبَ) (the book of Allah over you) denotes to allowing for grounding (Ibn-al Anbari: 577H,110). Grammarians of Kufa also argue that there are true verbs synonymous with what is explained by. The majority of grammarians of Basra claim that there are nouns described as verbal nouns. Moreover, some grammarians of Basra mention that they are verbs which are used as nouns. They are formed on the basis of their structure and pronouns connected with them through nouns (ibid). Recently, some grammarians say that they are not nouns, verbs or prepositions. They are out of the categories of the parts of the word,

and they are called الخالفة (interjection). It is the fourth category of words. Some grammarians differ in saying that they are nouns and verbs. It is argued that their connotations indicate that they are verbal expressions and they are neither events nor times. In the Holy Quran there are approximately twelve verbal nouns. Each has a distinctive role informing a meaning which is going to be discussed in this study.

1- UFFin = أُفّ refers to boredom.

قال تعالى ﴿أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ﴾ الأنبياء: ٦٧

{Fie upon you, and upon that which you worship besides Allah! Have you then no sense?} Al- Hilali and Khan, 1996: 327.

2- Wayl= وَيْلٌ refers to calling name and woe

قال تعالى ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ الهمزة: ١

{Woe to every slenderer and backbiter} Al- Hilali and Khan, 1996: 601.

3- Hayt= هَيْتَ means come in

قال تعالى ﴿وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ

إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ يوسف: ٢٣

{His master's wife then tried to seduce him. She locked the doors and said to him, “come on”. He said, “I seek refuge in God who has given me a good place of shelter. The unjust will certainly have no happiness.”} Sarwar, 1982: 422.

4- Hayhat= هَيْهَاتَ denotes to distance.

قال تعالى ﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾ المؤمنون: ٣٦

{Far, very far is that which ye are promised!} Ali, Yusuf, 1989: 311.

5- Ha,um= هَاؤُم means take

قال تعالى ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيمِينِهِ فَيَقُولُ هَلْأَمْ أَقْرَأُ وَكَتَبْتُ ﴿١٩﴾ إِنَّي ظَنَنْتُ أَنِّي مُلْكٌ حَسْبَابِيَةٍ ﴿٢٠﴾﴾ الحاقة: ١٩ - ٢٠

{Then, as for him who is given his record in his right hand, he will say: Take, read my book!} Pickthal, 1930: 221.

6- Way=وي refers to regret.

قال تعالى ﴿وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ

وَيَقْدِرُ ﴿٨٢﴾ لَوْلَا أَنَّ اللَّهَ عَلَيْنَا لَخَسَفَ بَنًا ﴿٨٣﴾ وَيَكُنَّهٗ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٤﴾﴾ القصص: ٨٢

{And those who had envied his position the day before began to say on the morrow: “Ah! It is indeed God who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that God was gracious to us, He could have caused the earth to swallow us up! Those who reject God will assuredly never prosper.} Ali, Yusuf, 1934: 131.

7- Halum= هَلُم means come.

قال تعالى ﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾﴾ الأحزاب: ١٨

{ Verily God knows those among you who keep back (men) and those who say to their brethren, “come along tous, but come not to the fight except for just a little while.} Ali, Yusuf, 1934: 332.

8- A, laykum= عليكم means abide by.

قال تعالى ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ﴿١٠٥﴾ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾ المائدة: ١٠٥

{Oye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do} Pickthal, 1930: 687.

9- Makankum= مكانكم means had your position.

قال تعالى ﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ يُبَايِنَا

تَعْبُدُونَ ﴿٢٨﴾ يونس: ٢٨

{One Day shall we gather them all together. Then shall we say those who joined gods (with Us): “To your place!” Ye and those ye joined us ‘partners’” , We shall separate them and their “partners” shall say: “It was not us that ye worshipped!”}

Ali, Yusuf, 1934: 455.

10- Awlaa= أُولَى denotes to nearing destruction.

قال تعالى ﴿ وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ

مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ ﴿٢٠﴾ محمد: ٢٠

{Those who believe say: “why is not a Surah (chapter of the Quran) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad- holy fighting in Allahs cause) is mentioned (i.e. ordained) there in, you will see those whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death, But it was better for them (hypocrites , to listen to Allah and to obey Him). Al-Hilali and Khan, 1996: 509.

11- Hasib= حسب means enough.

قال تعالى ﴿ الَّذِينَ قَالِ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ

وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ آل عمران: ١٧٣

{Those unto whom men said: Lo! The people have gathered against you, therefore fear them. (The threat of danger) but increased the faith of them and they cried: Allah is sufficient for us! Most Excellent is He in whom we trust!} Pickthal, 1930: 244.

12- Ruwayda= رويدا means be slow.

قال تعالى ﴿ فَهَلْ الْكَافِرِينَ أَهْلَهُمْ رُويْدًا ﴿١٧﴾ الطارق: ١٧

{So give a respite to the disbelievers. Deal you gently with them for a while.} Al-Hilali and Khan, 1996: 551.

1.4 The Verbal Noun in English:

A verbal noun is “a nominal which is closely related to form and/ or meaning to a verb, e.g.: foundation or such forms as the English-ing forms used as nouns, e.g.: crying in the crying of the child”. (Hartman and Tark, 1972: 249).

The verbal noun is also called ‘a gerund’; a verb form which ends with ‘ing’, but it is used in a sentence like a noun. Let’s consider the following examples:

1. Swimming is good for you.
2. I don’t like smoking.

Distinguishing between the adverbial noun e.g. quarrel, arrival, suggestion, painting as count noun, and the corresponding verbal noun in ‘ing’, we need to recognize a complex grandniece which is traditionally called ‘a gerund’ to the purely participial in a finite verb phrase, consider the following examples:

3. Some paintings of Brown’s (e.g., some painting that Brown owns).
4. Browns paintings of his daughter (i.e., paintings owned by Brown depicting his daughter but painted by someone else.) (Quirk, 1973: 439).

Nominal-ing clauses (or-ing participle clauses) have the following functions: (ibid.):

- Subject: Watching television keep them out of mischief.
- Direct object: He enjoys playing the practical jokes.
- Subject complement: Her first job had been selling computers.
- Appositive: His current research is investigating attitudes to racial stereotypes, takes up most of his time.
- Adjectival complement: They are busy preparing a barbecue.
- Prepositional complement: I am responsible for drawing up the budget.

In addition, an object complement functions as (–ing) clauses can take, for instance: I imagined him eating. (Stagberg, 1971: 183).

Hartman and Stork (1972: 183) define the present participle as a noun-finite form of the verb in English ending in –ing used for forming compound tenses, e.g., I was reading, or as nominal, e.g.,: a meeting of great minds, or adjectives, e.g.: the crying baby.

The Models adopted in the study:

In this study, Newmark's model semantic and communicative method is going to be adopted.

communicative method is concerned with conveying the effect of the message. Semantic method, on the other hand, is mainly concerned with conveying the content and meaning of the messages.

Semantic translation takes more account of the (SL) text, concentrating on meaning where appropriate, so that no word play or repetition in the finished version, the translator shows empathy to the original texts. Semantic translation as a method concentrates on the message itself rather than on its effect or force.

Communicative translation, a process of conveying message across linguistic and cultural barriers, is an eminently communicative activity. In fact, communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

1.5 Data Analysis:

Regarding the distribution of our data, six Qur'anic verses are chosen. The analysis of the data is carried out by utilizing tables which include: (SL) text (TL) text, and interpretation presented by Ibn Kathiir and Al Qurtuby and four translators are chosen: Al-Hilali & Khan, Pickthal, Rashad and Sarwar. In case of realizing an appropriat rendering, which convey, the religious interpretation, it will be chosen as a proposed rendering otherwise, a new rendering will be suggested.

SL Text: 1

قال تعالى ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْقَوْلَ ۖ هُمَا أَوْلَىٰ ۚ لَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ﴾ الإسراء: ٢٣

TL Text:1

(And our Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour) [Al-Hilali & Khan: 1996].

(Thy lord hath decreed, that ye worship none save Him and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not “fie” unto them nor repulse them, but speak unto them a gracious word) [Pickthal: 1930]. (Your Lord has decreed that you shall not worship except Him, and your parents shall be honoured. As long as one or both of them live, you shall never say to them “Uff” (slightest gesture of annoyance) shall you shout at them; you shall treat them amicably) [Rashad: 2003].

(Your Lord has ordained that you must not worship anything other than Him and that you must be kind to your parents. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never yell at them but always speak to them with kindness) [Sarwar: 1982].

Interpretation:

According to Ibn-Katheer, (1967:80). This Ayah refers to the idea of worshipping Allah that is connected with the idea of honoring one’s parents. Allah commands good treatment of parents, as He says: (If one of them or both of them attain old age in your life, say not to them a word of disrespect) which means don’t let them hear anything offensive from you, not even saying “Uff”! which is the

mildest word of disrespect. Similarly, Al-Qurtuby (1384. A.H,10/253-254) adds that meaning of this Ayah refers to أَفٍ is a word of everything refusing so that Ibrahim said to his tribe (Fie upon you and upon that you worship besides Allah! Have you then no sense?) [Al-Anbiya: 67].

Discussion:

Looking at the renderings, one can recognize the following: the translators (1) and (4) translate the verbal noun أَفٍ by using communicative method as they intend to convey they same effect of the Ayah , on the other hand, translator (2) renders the Ayah in a communicative method which may distract the reader and it does not give the expressive force created by أَفٍ in Arabic. As for, translator (2) he renders it in its functional equivalent. He renders it in semantic method which is the closest to the interpretation of Al-Qur Tuby.

Table (1) The translation of the SL text (1)

SL. Text/ Arabic	No. of text	TL text English	Function noun
أَفٍ	1	Say not to them a word of disrespect	Impatience
	2	Fie	
	3	Uff	
	4	Do not express to them words which show your slightest disappointment	

Table (2): coincidence of the analysis of the verse in the study.

No.	SL. Text/Arabic	Communicative	Semantic	the Appropriateness
1	أَفِ	+	-	-
2		-	+	+
3		-	+	+
4		+	-	-

SL Text 2:

قال تعالى ﴿ هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ ﴾ ﴿٣٦﴾ المؤمنون: ٣٦

TL Text 2:

(Far, very far is that which you are promised) [Al-Hilali & Khan: 1996].

(Begone, begone, with that which ye are promised) [Pickthal: 1930].

(Impossible, impossible, indeed is what is promised to you) [Rashad: 2003].

(such a promise will never come true)[Sarwar: 1982].

Interpretation:

According to (Ibn-Katheer, 1967: 82 and Al-Qurtuby, (1384 H, 12/122-123), this verse refers to the distance, as they said: (far, very far is that which you are promised), very unlikely what is a promised to you.

Discussion:

Examining the above cited translations, it can be seen the translators (2) and (3) used the communicative method as they intend to convey they same effect of

the Ayah so, they couldn't convey the intended meaning. As for, translator (4) he conveys the meaning of هيهات while he couldn't grasp the effective meaning so he opted for communicative method. On the other hand, translator (1) uses Semantic method, in such away, that he could capture the rhetorical device of هيهات it means (our of despairing) to make that intended meaning consistent with exegetic meaning. There for it is the most appropriate rendering as it is, the closest meaning of the interpretation.

Table (1) The translation of the SL text (2)

SL. Text/ Arabic	No. of text	TL text English	Function noun
هيهات	1	Far, very far	Despairing
	2	Be gone, be gone	
	3	Impossible, impossible	
	4	Never come true	

Table (2): coincidence of the analysis of the verse in the study.

No.	SL. Text/Arabic	Communicative	Semantic	the Appropriateness
1	هيهات	-	+	+
2		+	-	-
3		+	-	-
4		+	-	-

SL. Text 3:

قال تعالى ﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْمِهَادُ﴾
البقرة: ٢٠٦

TL. Text 3:

(And when it is said to him, “Fear Allah” he is led by arrogance to (more) crime. So, enough for him is Hell and worst indeed is that place to rest!) [Al-Hilali & Khan: 1996].

(And when it is said unto him: Be careful of thy duty to Allah, pride take him so sin. Hell will settle his account an evil resting place) [Pichthal: 1930].

(When he is told, observe God, he becomes arrogantly indignant. Consequently, his only destiny is hell; what a miserable abode) [Rashad: 2003].

(When they are asked to have fear of God, sinful pride prevents them from paying the heed to such advice. It is enough for them to have hell as a terrible dwelling place) [Sarwar: 1982].

Interpretation:

According to Ibn katheer, (1967: 94) the hypocrite who deviates in his speech and deeds, is advised and commanded to fear Allah, refrain from his evil deeds and adhere to the truth. So enough for him is Hell, meaning the fire is enough punishment for the hypocrite. Al-Qurtuby: (1384 A.H.3/18-20) adds that the meaning of the words حَسْبُ is enough for his penalty, as you say to the man "enough what happened to you!".

Discussion:

From the above translations, inappropriate translation provided by translator (2) because his translation may refer to general meaning of the final destination or hypocrite, in so doing, he optes for communicative method. As for translator (3) his translation refers to the faith in general, he use communicative method. However, translators (1) and (4) appropriately renderd the Ayah as they capture the rhetorical device used in the verse indicaton (out of despairing). They opted for semantic method. Thus, it is the most appropriate rendering according to the interpretation of this Ayah.

Table (1) the translation of the text (3)

SL. Text/ Arabic	No. of text	TL. Text/ English	Function Noun
حَسْبُ	1	enough	Despairing
	2	settle	
	3	destiny	
	4	enough	

Table (2) coincidence of analysis of the verse in the study

No.	SL. Text/Arabic	Communicative	Semantic	Appropriate Rendering
1	حَسْبُ	-	+	+
2		+	-	-
3		+	-	-
4		-	+	+

SL. Text 4:

قال تعالى ﴿وَأَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ رَبًّا أَلَمْ يَسْأَلُوا وَيَقُولُوا وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ
مَنْ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيَكُنَّ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾ القصص: ٨٢

TL. Text 4:

(And those who had desired (for a position like) his position the day before began to say: “known you not that is Allah who enlarges the provision or restricts it to whom so ever. He pleases of His slaves. Had it not been that Allah was Gracious to us. He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful). [Al-Hilali & Khan: 1996].

(And morning found those who had coveted his place. But yesterday crying. Ah, well a day! Allah enlarge the provision for whom He will of His slaves and straitened it (for whom He will). If Allah had not been Gracious unto us He could have caused it to swallow us (also). Ah, well a day the disbelievers never prosper. [Pickthal: 1930].

(Those who wear envious of him the day before said, “now we realize that God is the one who provides for whom ever He chooses from among his servants and withholds. If it were not for God’s grace towards us, He could have caused the Earth to swallow us too. We now realize that the disbelievers never succeed. [Rashad: 2003].

(The people the other day had wished to be like him, began saying: “Woe tous! God gives abundant wealth only to those of his servants whom he wants and he determines everyone’s share had it not been for God’s favour to us. He would have caused the Earth to swallow us up. Woe to the unbelievers who will have no happiness” [Sarwar: 1982].

Interpretation:

According to Ibn-katheer (1267:103), know you not that it is Allah who expands the provision or restricts it to whomsoever. He pleases His servants. Wealth does not indicate that Allah is pleased with its owner, for Allah gives and withholds, allows times of difficulty and times of ease. He was a disbeliever, and the disbelievers will never be successful before. Al-Qurtuby. (1384 A.H. 13/317-319) refers to the meaning of (وي) is a word of regret.

Discussion:

Examining of the above mentioned translations, it is clear that the translators (1) and (2) use the communicative method as they intend to convey the same effect of the Ayah, so they do not achieve the accurate meaning. While translator (4) opts for a communicative method, he uses calling for calamity. In this sense, he does not capture the intended meaning, meanwhile, translator (3) could achieve the accurate meaning by rendering it semantically as (out of regretting) which grasps the interpretation of the Ayah.

Table (1) the translation of the text (4)

SL. Text/ Arabic	No. of text	TL. Text/ English	Function Noun
وي	1	Know you not that	Regretting
	2	Ah, well a day	
	3	We now realize	
	4	Woe to	

Table (2) coincidence of analysis of the verse in the study

No.	SL. Text/Arabic	Communicative	Semantic	the Appropriateness
1	وي	+	-	-
2		+	-	-
3		-	+	+
4		+	-	-

SL. Text 5:

قال تعالى ﴿أُولَٰئِكَ فَآوَىٰ﴾ (القيامة: ٣٤)

TL. Text 5:

(Woe to you [O man (disbeliever)] ! [Al-Hilalid & Khan: 1996].

(Nearer unto thee and nearer) [Pickthal: 1930].

(You have deserved this.) [Rashad: 2003].

(Woe to you!) [Sarwar: 1982].

Interpretation:

According to (Ibn-Katheer, 1967: 23 and Al-Qurtuby, (1384 H, 19/113-116). Woe to you! And then woe to you: It is a threat followed by a threat just as you hear it. This Aya is said about the enemy of Allah, Abu Jahl, who is not a believer in Allah and did not pray to Allah. The Prophet then said to him, woe to you, it's said in order to mock and intimidate (someone).

Discussion:

considering the translations above, it can be seen that translators (2) and (3) render the ayah by opting for communicative method as they intend to convey the same effect of the Ayah, so they don't achieve the intended meaning. As for the translations lectors (1) and (4), they capture the intended meaning with their translation (woe to you) by opting for semantic method but recommend to add, a phrase in brackets (out of mocking) in order to accentuate the meaning of the mocking. Since the Ayah comes in the context of making of belittling of these believers. So their translations are appropriate rendering.

Table (1) The translation of the text (5)

SL. Text/ Arabic	No. of text	TL. Text/ English	Function Noun
اولى	1	Woe to you	Mocking off
	2	Nearer	
	3	You have deserve this	
	4	Woe to you	

Table (2) coincidence of analysis of the verse in the study

No.	SL. Text/Arabic	Communicative	Semantic	the Appropriateness
1	اولى	-	+	+
2		+	-	-
3		+	-	-
4		-	+	+

SL. Text 6:

قال تعالى ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ المائدة: ١٠٥

TL. Text 6:

(Oh you who believe take care of your own selves, do righteous deeds, fear Allah much obtain from all kinds of sin and evil deeds which he has forbidden) and love Allah much (perform all kinds of good deeds which he has ordained). If you follow the right guidance and enjoy what he right (Islamic monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from choose who are in error. The return of you all is to Allah then he will inform you about all that which you used to do [Al-Hilali & Khan: 1996].

(O ye who believe! You have charge of your own souls. He who is erreth cannot injure you if you are rightly guided. Unto Allah ye will all return, and then he will inform you of what you used to do). [Pickthal: 1930].

(O ye who believe, you should worry only about your own necks. If the others go astray they cannot have you, as long as you are guided. To God is your ultimate destiny. All of you then He will inform you of everything you had done. [Rashad: 2003].

(Believers, save your own soles, for it you have the right guidance, no one who strays can harm you. You will all return to God who will tell you about what you have done.) [Sarwar: 1982].

Interpretation:

According to (Ibn-Katheer, 1967: 282). Allah commands His believing servants to reform themselves and to do as many righteous deeds. He Also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked whether they were his relative or others.

Also, Al-Qurtubi (1384 A.H, 6/342-345) prefers that the word عليكم means keep yourselves from infidelity.

Discussion:

Examining the above cited translations, it could be argued that the translators (2) and (3) are opt for the communicative method in translating the Ayah as they intend to convey they same effect of the Ayah whereas translator (4) uses semantic method but he does not capture the intended meaning. Meanwhile, the translator (1) renders it semantically and he achieves the meaning (out of advicingly). So, it is the most appropriate rendering according to the interpretation.

Table (1) The translation of the text (6)

SL. Text/ Arabic	No. of text	TL. Text/ English	Function Noun
عليكم	1	Take care	Advicingly
	2	Ye have charge	
	3	You should worry	
	4	Save	

Table (2) coincidence of analysis of the verse in the study

No.	SL. Text/Arabic	Communicative	Semantic	Appropriate nce
1	عليكم	-	+	+
2		+	-	-
3		+	-	-
4		-	+	-

Conclusion:

This study concludes that semantic translation is more appropriate than communicative translation in the Glorious because the Glorious Quran has it is own unique characteristics and could not be rendered into English. Because such method may distort the content and the message of that Ayah communicative. Unfortunately, the translator, in most cases, fails to convey the rhetorical value of Quranic verbal noun into the target language. The study approves that the translation of verbal noun is inimitable. Thus, inappropriate renditions of verbal

noun lead to break down of semantic in translation process, Finally, this study does not intend to belittle the efforts exerted by the translator, in our case, and those translators interested in the translation of the Glorious Qurin as much as verbal noun.

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