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Editor-in-chief

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Old Arabic Dialects in the Noble Quran with Reference to Translation into English

Yasir younis Al-Badrany *

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Abstract:

The present study investigates the translation of some dialectal words in the Noble Quran into English. It raises the question of how far the translators of the Noble Quran have paid attention with regard to the issue of old Arabic dialects in their translated versions. It is hypothesized that the issue of dialect has not been given due attention. Having analyzed the translations of sample verses with dialectal words, the hypothesis has proven its validity. Accordingly, it is recommended to revise the translations of the dialectal words .

Keywords: Translation, Old Arabic Dialects, Noble Quran.

1. Introduction

The Quranic text is a unique genre of texts. It is the words of Allah revealed to his prophet Muhammad (ﷺ) in the utmost degree of divine accuracy. Allah says:

﴿ الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴾(هود ١)

"Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things)". (Hilali & Khan) Due to the distinguished nature of the Noble Quran, besides its sacredness, translators who are engaged in rendering its meanings have to pay great attention to all its linguistic, semantic, and even pragmatic aspects, among others, in order to come up with as much accurate translation as possible. One of these aspects is the issue of dialect which is often tackled under sociolinguistics. In this

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study the impact of old Arabic dialects on translating some verses in the Noble Quran into English will be investigated.

The problem, which the current study tries to resolve, lies in the fact that there is a big number of Quranic verses which contains words that belong to the classical dialects of different old Arabian tribes. The study raises the question of how far the translators of the Noble Quran have paid attention to the issue of old Arabic dialects in their translated versions.

The study hypothesizes that the issue of dialect has not been given due attention on the part of the translators of the Noble Quran leading to inaccurate renderings.

Setting out from the hypothesis, the study aims at identifying the Quranic verses containing dialectal words, showing how these words are rendered into English through investigating the degree of translation accuracy, proposing new renderings which agree with the interpretative meaning of the Quranic verses, supported by dialectal relatedness, giving the English reader a better understanding of the Quranic renderings as far as the issue of dialect is concerned, and finally, allowing translators of the Noble Quran to revise their translated versions, taking the issue of dialect into account.

In order to achieve its aims, the study carries out the following procedure:

1- Presenting a review of the notion of dialect.
2- Selecting five verses from different suras of the Noble Quran which contain dialectal words. These words belong to five different old Arabian tribes. The tribes are: Quraish, Jurhum, Tameem, Huthail, and Kinanah.
3- Giving the meanings of the dialectal words according to Ibn Abbas[1] and presenting the interpretation of the selected verses by some of the well-known early interpreters.

1 Abdullah Ibn Abbas Ibn Abdulmuttalib, the cousin and companion of Prophet Muhammad (ﷺ), was known for his great knowledge in the interpretation of the Qur'an.

4- Presenting five translations for each of the selected verses and analyzing them.
5- Suggesting translation for the selected verses, in the light of the analysis achieved, in case no translation complies with the criteria given in the interpretation of the verses, i.e. dialectal relatedness.

2. Language and Dialect

In modern Arabic, we have the two terms *language* and *dialect*. However, in old Arabic writings, which tackled linguistic or even religious issues, we notice that the term *language* was used to denote what we, in our time, used to mean *dialect*. In order to indicate that they were talking about *language*, old Arab writers, or even people in normal exchange of talks, used the term *tongue*. Abdulkareem (1986:32-33) states that what we have received from Arabic heritage shows that Arabs were using the term *language* to mean *dialect*. Anees (2003: 15) mentions that the use of the term *language* to mean *dialect* is evident in old Arabic lexicons and that Arabs in pre-Islamic era and early-Islamic one as well used the term *tongue* to indicate the term *language*. Using electronic versions of the Noble Quran which are provided with search capabilities, we have counted (14) occurrences of the term (لسان) in different verses. After consulting some of the authoritative Quranic interpretations, such as those by Attabari, Al Baghawi, Azzamakhshary, Alqurtubi, Ibn Katheer and others, it is found that (6) occurrences stand for *language*, (5) for tongue, (2) for praise, and (1) which can denote both *language* and *tongue*. This is shown in the following table:

No.	Verse	Denotation of Tongue
1	﴿لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ﴾ ٧٨ سورة المائدة	Tongue
2	﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللّهُ مَن يَشَاء وَيَهْدِي مَن يَشَاء وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ ٤ سورة إبراهيم	Language
3	﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ ١٠٣ سورة النحل	Language
4	﴿وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا﴾ ٥٠ سورة مريم	Praise
5	﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا﴾ ٩٧ سورة مريم	Language
6	﴿وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي﴾ ٢٧ سورة طـه	Tongue

7	﴿وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ﴾ ١٣ سورة الشعراء	Tongue
8	﴿وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾ ٨٤ سورة الشعراء	Praise
9	﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ﴾ ١٩٥ سورة الشعراء	language
10	﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾ ٣٤ سورة القصص	Tongue / language
11	﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ٥٨ سورة الدخان	language
12	﴿وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ﴾ ١٢ سورة الأحقاف	language
13	﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ ١٦ سورة القيامة	Tongue
14	﴿وَلِسَانًا وَشَفَتَيْنِ﴾ ٩ سورة البلد	Tongue

Table (1) – Denotations of the word *tongue* in the Quran

As for the derivations of the word لسان , we can find the terms أَلْسِنَتَهُمْ (6) times, أَلْسِنَتِكُمْ (3) times, and بِأَلْسِنَةٍ once. All of the ten denote *tongue*.

It is found that no occurrence of the term لغة exists in the Noble Quran. However, we can find some derivations, such as لغو which has different meanings according to the aforementioned Quranic interpretations, such as vain talk, as in﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾ (٣) سورة المؤمنون , or in the case of oath to mean that the oath is said unintentionally, as in: ﴿لاَّ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِيَ أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللّهُ غَفُورٌ حَلِيمٌ﴾ سورة البقرة ٢٢٥ .

In order to have a clear-cut understanding of what the essence of *language* is and what distinguishes it from *dialect* let's have a look at some definitions of both. One of the old definitions of *language* is that of Ibn Jinni, a well-known Arab grammarian. In his book, Al Khasai's, he (UD: 1/33) defines *language* as the sounds each people use to express their purposes. Abdulkareem (1986:27) gives a comprehensive definition of *language* stating that it is a system of known symbols through which a group of people, who belong to a particular community, can achieve understanding and contribute to the civilization of that community. Hijazi (2003:8) puts his definition saying that *language* is, in the first place, a system of sound symbols, the value of each symbol is determined through agreement on it by the parties involved.

As for the term لهجة *dialect*, it seems, as we have said before, that old Arabs had not used it the way we do today; they used the term لغة instead. Anees (2003:15) defines *dialect* as a group of linguistic attributes which belong to a particular environment and common for all members of that environment. Jamran (2000:15) defines it as the deviation in the speech of some group of people in a particular environment from the speech of other groups in other environments. This deviation occurs in the style of speech, pronunciation, or word formation.

3. The Emergence of Dialects

There are many factors that can lead to the emergence of dialects. Anees (2003:20) introduces two main factors which are: the isolation among the different environments of the same people on the one hand and the linguistic conflict which takes place due to conquests or immigrations on the other hand. He (ibid) states that history witnessed the emergence of many independent dialects, then languages, from one language as a result of one of these two factors or both.

Kareem (1996:62-68) investigates many reasons for the emergence of dialects. The following is a summary of these reasons:

1- Language spreading in vast areas, being spoken by different groups of people, makes it impossible to keep its original form for a long time, hence splits into dialects.
2- Socio-political factors related to the independence of the areas in which a language is spread and decentralized.
3- Socio-psychological and literary factors, representing the differences among the diverse inhabitants of different areas, are reflected in the way of expressing oneself.
4- Geographical factors can lead sooner or later to differences in languages leading to the emergence of dialects.
5- Anthropological factors have serious impacts on separating one language into dialects and other languages.
6- Differences in speech organs in different peoples. The development of our speech organs compared to our ancestors', if it is not in their construction, then at least in their adaptation.

7- Auditory faults and the fall of weak sounds. Some sounds which occur in final position in words in the speech of adults are not recognized by the majority children. Final sounds are more prone to development and deviation; this greatly lead to the fail of observing inflection marks by all current Arabic colloquial dialects branching from classical Arabic. The same thing is true for the alternation of sounds with close place and manner of articulation.

8- Change in the denotation of words through their transmission from ancestors to descendants and the impact of figurative speech. Some words are excessively used metaphorically in a generation, then taking its metaphorical meaning as the basic use in the next generation.

4. Studying Dialects: Past and Present

The first writings on old Arabic dialects, as Jamran (2000: 32) states, were probably connected to the Noble Quran and that on the top of these writings comes the book ascribed to Ibn Abbas (ﷺ) titled "Languages in the Quran", in which the different dialects of Arabian tribes, besides those of Persians, Abyssinians, Nabateans, and others, cited in the Quran are mentioned. Later writings include those by Muqatil, Al Kalbi, Ibn 'Adiy, Ibn Quraib, Al Ansari, and others. Jamran (Ibid: 36) mentions that other scholars were interested in studying dialects, particularly scholars of interpretation and recitations, which can be evident in the well-known book of Quran interpretation titled *Interpretation of Al Qurtubi* and the book of recitation titled *Al Hujjah fi Al Qira'at Al Sab'* ascribed to Ibn Khalawayh, despite the fact that their investigation of this linguistic phenomenon, i.e. dialect, as Jamran (Ibid.) says, was not deep, on the contrary to that of linguists and lexicographers at that time, such as Al Faraheedi in his book *Al 'Ayn* , Al Jawhari in his *Al Sihah*, and Ibn Mandhoor in *Al Lisan (Mu'jam Lisan Al 'Arab*).

Al Ayyaf (2002:21) distinguishes three trends in studying dialects: old trend studies of dialects, new trend studies of old dialects, and new trend studies of modern dialects. As for the first trend, old Arabs did not pay big attention to the study of their dialects compared to their efforts in studying other aspects of their language. Traces of dialect mentioning could be found scattered among books

of language, literature, recitations, interpretation, and hadith. However, he (Ibid: 22-23) lists a number of books, whose authors gave them the title "The Book of Languages". The second trend can be divided into two types:

1- Studies which tackle one dialect of a particular tribe, phonologically, morphologically, syntactically, and semantically.
2- Studies which tackle dialects in general.

In both types the author collects as much as he can of the dialectal phenomena, for a particular tribe or group of tribes, presenting a historical, geographical, and sociological account of them, supported by analysis and classification. Al Ayyaf (Ibid: 24-26) lists about twenty books under the second trend. Concerning the third trend, he (Ibid: 26-27) recites Wafi (UD: 53) saying that in the modern age a call for studying colloquial dialects has appeared in the west, and that it was limited at first to the western colloquial dialects, then moved to encourage including modern Arabic dialects.

Al Tayib (UD: 10) argues that modern Arab linguists have paid attention to the issue of dialect only after realizing its importance through coming across the works of orientalists who took good care of this kind of research.

So, one might wonder how to study dialect. To answer this question Freha (1989: 116-120) suggests three steps:

1- Recognition by the researcher that a dialect is a standalone language that has its own phonology, syllabic structure, morphology, and syntax. It also has a lexicon, denotation, and literature. It has to be analyzed descriptively.
2- Collecting selected linguistic substances of the dialect from the geographic areas intended to be put under investigation. This requires accessing informer(s), i.e. people who speak the dialect, determining the genre, i.e. talks, stories, poems, myths, beliefs, or traditions, and finally choosing the way of recording the data, using a tape recorder or another device.

3- Studying the dialect inductively and descriptively on the levels of phonology, morphology, and syntax. Lexical items and syllabic structures have to be included too.

Whether we talk about the study of old Arabic dialects or the study of modern ones we can say that both studies have their significance. Kareem (1996:43-44) finds that studying old Arabic dialects helps researchers to understand the linguistic development of Arabic language and know the sources of the different Quranic recitations which we have received as not being attributed to a particular dialect. As for studying modern Arabic dialects, he (Ibid: 45) finds that it enables us to spot the different deviations in pronunciation and performance and to know the sources from which new dialectal words have come.

Studying old Arabic dialects is not an easy task; researchers face many difficulties while trying to explore the origins of these dialects and the different aspects that characterize each one of them. Kareem (1996:46-48) illustrates the most important of these difficulties as follows:

1- Neglecting the study of dialects by old Arab linguists and the absence of independent manuscripts that gather the different dialectal aspects.
2- Not mentioning, sometimes, the tribes to which the different dialects belong.
3- Using the term *lugha* language by old Arab linguists often to denote the dialect of a particular tribe and using the same term other times to indicate speech defects, namely lisp.
4- Distorting Arabic books which effaced a lot of the correct attributes of some of the old Arabic dialects.
5- Describing non-Quraishi Arabic dialects with different bad qualities, such as: ugly, poor, or anomalous due to considering the dialect of Quraish as the most eloquent one.
6- Having interest in the dialect of Quraish by Muslims, being the dialect of the Quran and Hadith.

5. Data Analysis and Discussion

In the current study, five SL Texts, i.e. verses, which contain words with dialectal relatedness, are selected for analysis. The dialectal words, as previously mentioned, belong to the tribes of Quraish, Jurhum, Tameem, Huthail, and Kinanah respectively. The dialectal meanings of these words are presented according to Ibn Abbas[2]. The Quranic interpretation for each of the five verses is given, according to well-known interpreters, such as Attabari, Alqurtubi, Assiyoti, Arrazi, Azzajaj, and others. Five renderings by Hilali & Khan, Ali, Pickthal, Shakir, and Sherali are presented for analysis. Two criteria are given for each of the translations in terms of appropriateness, either high or low. The translations of the dialectal words are assessed and their appropriateness is determined through checking their compliance with the Quranic interpretation on the one hand and the dialectal meaning of the words under discussion on the other hand. Accordingly, the appropriateness criterion is judged either high or low.

SL Text (1):

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ﴾ (٢٨) سورة القلم

Dialectal Word: أَوْسَطُهُمْ

Tribe: Quraish

Dialectal Meaning: the more just

Interpretation:

Azzajjaj (1988:5/208), Albalkhi (1990:1/145), Assa'di (2000:880), and Ashawkani (1993:5/326) all state that أَوْسَطُهُمْ means the more just one of them. Albaghawi (1999:1/174) and Assamarqandi

2 The meanings of the dialectal words are given according to Ibn Hasnoon's Book, titled " Allughat fi Al Qur'an", which is dedicated to list and explain the dialects in the Qur'an. Ibn Hasnoon (1946) gives the meanings of the dialectal words in the Qur'an with a chain of narrators back to Ibn Abbas.

(1993:1/394) state that it means the more just and reasonable one of them.

TL Texts:

Hilali & Khan: The best among them said: "Did I not tell you: why do you not say: Insha' Allah (If Allah will)."

Ali: The best of them said: Said I not to you, Why do you not glorify (Allah)?

Pickthal: The best among them said: Said I not unto you: Why glorify ye not (Allah)?
Shakir: The best of them said: Did I not say to you, Why do you not glorify (Allah)?
Sherali: The best among them said, `Did I not say to you, why do you not glorify God?'
Discussion:
The following table shows the different renderings of the dialectal

No.	Translator	Translation	Appropriateness	
			High	Low
1	Hilali & Khan	The best among them		+
2	Ali	The best of them said		+
3	Pickthal	The best among them		+
4	Shakir	The best of them		+
5	Sherali	The best among them		+

word أَوْسَطُهُمْ and the degree of appropriateness:

Table (2) – SL Text (1) overview

Looking at the table, it seems evident that all translators fail to properly render the dialectal word أَوْسَطُهُمْ as they all use the phrase "the best". It is logical to say that the attribute "the best" refers to a person having good manners, and being just is itself one of the good manners, however, it does not necessarily mean that the best person is the more just one. He could be the best in reputation, appearance, etc.

Translation appropriateness is low with %100. It is suggested to translate the dialectal word أَوْسَطُهُمْ as "the more just one of them".

SL Text (2):

﴿ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾ (١٧٦) سورة البقرة

Dialectal Word: شِقَاق
Tribe: Jurhum
Dialectal Meaning: straying from the right
Interpretation:
Assamarqandi (1993:1/179), Assam'ani (1997:3/449), Ibn Katheer (1998:5/390), and Albalkhi (1990:1/14٢) states that شِقَاقٍ means going astray.

TL Texts:

Hilali & Khan: That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

Ali: That is because Allah has revealed the Book with truth. And surely those who disagree about the Book go far in opposition.

Pickthal: That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

Shakir: This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

Sherali: That is because ALLAH has sent down the Book with the truth; and surely they who disagree concerning the Book are gone far in enmity.

Discussion:

The following table shows the different renderings of the dialectal word شِقاق:

No.	Translator	Translation	Appropriateness	
			High	Low
1	Hilali & Khan	opposition		+
2	Ali	opposition		+
3	Pickthal	schism		+
4	Shakir	opposition		+
5	Sherali	enmity		+

Table (3) – SL Text (2) overview

As shown in the table, translators 1, 2, and 4 render the dialectal word شِقاق into "opposition", which has nothing to do with the dialectal meaning. Translator 3 uses the word "schism", which means "strong disagreement within an organization, especially a religious one" according to Hornby (2006:1356). Translator 5 uses the word "enmity", which again has nothing to do with the dialectal meaning.

Translation appropriateness is low with %100. It is suggested to translate the dialectal word شِقاق as "straying from the right" in conformity with the dialectal meaning and the Quranic interpretations.

SL Text (3):

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُواْ فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلاَّ الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللّهُ الَّذِينَ آمَنُواْ لِمَا اخْتَلَفُواْ فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللّهُ يَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾ (٢١٣) سورة البقرة

Dialectal Word: بَغْيًا
Tribe: Tameem
Dialectal Meaning: out of envy
Interpretation:

Azzamakhshari (1986/1/256), Annisabori (1994:1/316), Assam'ani (1997:1/303), Albaydhawi (1997:1/135), Assamarqandi (1993:1/199), Albalkhi (1990:1/182), and Atha'labi (2002:3/34) state that the word بَغْيًا means out of envy.

TL Texts:

Hilali & Khan: Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.

Ali: Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path.

Pickthal: Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.

Shakir: (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were

given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

Sherali: Mankind were one community, then they differed among themselves, so ALLAH raised Prophets as bearers of good tidings and as warners, and sent down with them the book containing the truth that HE might judge between the people wherein they differed. But then they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has ALLAH, by HIS command, guided the believers to the truth in regard to which they (the unbelievers) differed; and ALLAH guides whomsoever HE pleases to the right path.

Discussion:

The following table shows the different renderings of the dialectal word بَغْيًا:

No.	Translator	Translation	Appropriateness	
			High	Low
1	Hilali & Khan	through hatred		+
2	Ali	envying	+	
3	Pickthal	through hatred		+
4	Shakir	revolting		+
5	Sherali	out of envy	+	

Table (4) – SL Text (3) overview

As shown in the table, translators 2 and 5 succeed in giving the dialectal meaning "envy", whereas 1 and 3 fail as they use the phrase "through hatred". The same thing is true for translator 4 who uses "revolting", which has nothing to do with the dialectal meaning.

Thus, translation appropriateness is low with %60. It is suggested to adopt the translation of either Ali or Sherali, since they confirm with the dialectal meaning and the Quranic interpretations.

SL Text (4):

﴿إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوَءٍ قَالَ إِنِّي أُشْهِدُ اللّهِ وَاشْهَدُواْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾ (٥٤) سورة هود

Dialectal Word: سوء
Tribe: Kinanah
Dialectal Meaning: madness
Interpretation:
According to Athawri (1983:131), Azzajaj (1988:3:57), Almakhzomi (1989:389), Annisabori (1994:2/578), Assam'ani (1997:2/436), Arrazi (1999:18/364), and Attabari (2000:12/508), the word سوء means madness.

TL Texts:

Hilali & Khan: "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, -

Ali: We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allah to witness, and do you, too, bear witness that I am innocent of what you associate (with Allah)

Pickthal: We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)

Shakir: We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

Sherali: `We can only say that some of our gods have smitten thee with evil.' He replied, `Surely, I call ALLAH to witness, and do ye also bear witness that I am clear of the sin of your associating

Discussion:

The following table shows the different renderings of the dialectal word سوء:

No.	Translator	Translation	Appropriateness	
			High	Low
1	Hilali & Khan	evil (madness)	+	
2	Ali	evil		+
3	Pickthal	an evil way		+
4	Shakir	evil		+
5	Sherali	evil		+

Table (5) – SL Text (4) overview

As shown in the table, translator 1 alone gives the dialectal meaning, though between two brackets, i.e. (madness), after the word "evil". The other translators fail. Thus, translation appropriateness is low with %80. It is suggested to adopt the translation of Hilali & Khan.

SL Text (5):

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّهَ رَبَّهُ وَلاَ يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ...﴾ (٢٨٢) سورة البقرة

Dialectal Word: ضَعِيفًا
Tribe: Kinanah
Dialectal Meaning: idiot
Interpretation:

According to Alqurtubi (1964:3/388), Assam'ani (1997:284), Attabari (2000:6/60), and Alandalusi (2001:380), the word سفيه means the idiot. However, Arrazi (1999:7:94) states that it means the child, mad, or senile, while Assiyoti (2011:2/119) states that it means the disabled, dumb, or idiot.

TL Texts:

Hilali & Khan: O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuses to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice.

Ali: O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate, and he should observe his duty to Allah, his Lord, and not diminish anything from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness.

Pickthal: O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity.

Shakir: O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;

Sherali: O ye who believe! When you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because ALLAH has taught him, so let him write and let him who incurs the liability dictate, and he should fear ALLAH, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can guard his interest dictate with justice.

Discussion:

The following table shows the different renderings of the dialectal word ضعيف:

No.	Translator	Translation	Appropriateness	
			High	Low
1	Hilali & Khan	weak		+
2	Ali	weak		+
3	Pickthal	weak		+
4	Shakir	weak		+
5	Sherali	weak		+

Table (6) – SL Text (5) overview

As shown in the table, all translators render the dialectal word ضعيف literally as "weak", whereas, according to the dialectal meaning and the Quranic interpretations, the proper translation of the word is "idiot".

Translation appropriateness is low with %100. It is suggested to translate the dialectal word ضعيف into "idiot" in conformity with both the dialectal meaning and the Quranic interpretations.

6. Findings and Results

After analyzing 5 sample verses which contain words with dialectal relatedness, it is found that the highest percentage of rendering appropriateness was %20, whereas the percentage of inappropriateness was %100 in the majority of cases, as we have 22 inappropriate out of 25 total translations.

It is also found that Pickthal and Shakir have totally failed to properly render the dialectal words. As for Hilali & Khan, Ali, and Sherali, they have failed with %80. This is shown in the following table:

Translator	SLT 1	SLT 2	SLT3	SLT4	SLT5	Failure
Hilali & Khan	×	×	×	✓	×	%80
Ali	×	×	✓	×	×	%80
Pickthal	×	×	×	×	×	%100
Shakir	×	×	×	×	×	%100
Sherali	×	×	✓	×	×	%80

Table (7) – Translators' Failure Percentage

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اللهجات العربيَّة القديمة في القرآن الكريم بالإشارة إلى الترجمة الإنكليزية

ياسر يونس البدرانيّ *

المستخلص

تبحث الدراسة ترجمة بعض الكلمات التي ترجع أُصولها الى اللهجات في القرآن الكريم إلى الإنكليزيَّة، وتثير الدراسة مسألة مدى إيلاء مترجمي القرآن الكريم العناية لهذا الموضوع، وتفترض الدراسة بأَنَّ موضوع اللهجات العربية القديمة لم تمنح العناية اللازمة من المترجمين، وبعد تحليل عينات من الآيات القرآنية التي تحوي كلمات لهجية، وأَثبتت الفرضية صدقها، وبناءً على ذلك توصي الدراسة بتنقيح ترجمات هذه الكلمات.

الكلمات المفتاحية: الترجمة ، اللهجات العربية القديمة ، القرآن الكريم .

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