

Problems of Translating (قضى) in the Noble Quran into English

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ترجمة (قضى) في القرآن الكريم الى الانكليزية

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DOI 10.58564/MABDAA.62.2.2023.320

Abstract

The current research highlights the obstacles that faces the translators of the verb (قضى) in the Noble Quran into English. As translation focuses on terms and their importance in drawing the scope of meaning the present study aims at exploring the meaning of (قضى). Its literal meaning is differ from its contextual meaning. It has ten contextual meaning in Quran among these meanings execution, end, decree, punishment, accomplishment, sort, decision, judge, destiny and sentence. From this point the researcher analyzes four various translations for ten samples of (قضى) in the Noble Quran to see whether the translators succeed in conveying the similar effect of the ST on the part of the TL readers. As this research calls for equivalence it is hypothesized that the translator cannot find an appropriate and accurate equivalence unless he/she draw a distinction between two meanings of (قضى) as a single word on one hand, and as a contextual once on the other hand. Thus misunderstanding lead the translator to give inappropriate equivalence and cause loss of meaning in the Noble Quran which is unacceptable and totally rejected in religious texts. From analyzing ten Quranic verses depending on the authentic Quranic exegeses as an attempt to investigate the vital role that interpretations play in translating the intended meaning of (قضى) the researcher revealed that the main problem that faces the translators of (قضى) is that they use word-for-word translation which cause loss of meaning and neglect the contextual meaning and hence inappropriate translation. Key words: قضى , contextual, equivalence, religious translation

ملخص البحث

يسلط البحث الحالي الضوء على المعوقات التي تواجه مترجمين القرآن الكريم حيث تركز الترجمة على المصطلحات وأهميتها في رسم نطاق المعنى وتهدف الدراسة الحالية لكشف المشترك اللفظي ل(قضى) إذ أن معناها الحرفي يختلف عن معناها السياقي وللعل (قضى) عشر مشتركات لفظية في القرآن من بينها الفراغ والانهاء والموت والعذاب والصنع والخلق والقدر والأخبار ومن هنا فإن الباحث قام بتحليل اربع ترجمات متنوعة لعشر نماذج للعل (قضى) من آيات القرآن الكريم ليختبر الباحث فيما إذا نجح المترجمون في نقل التأثير المماثل للغة المصدر من جانب قارئ اللغة الهدف وقد تبني البحث المكافئ الترجمي لترجمة (قضى) لذا تفترض الدراسة أن المترجم لا يستطيع إيجاد المكافئ المناسب ما لم يتم بمقارنة بين معنى كلمة (قضى) لوحدها من جهة والمشارك اللفظي لها من جهة أخرى لذا فإن سوء فهم المعنى السياقي للمفردة يؤدي الى إعطاء مكافئ غير مناسب. مما يؤدي الى فقدان المعنى الحقيقي للكلمة وهذا غير مقبول في ترجمة النصوص الدينية وتحليل عشرة آيات قرآنية المتضمنة لكلمة قضى كشف الباحث ان مترجمي الآيات القرآنية واجهوا مشكلة في ترجمة قضى إلى الانكليزية الا وهي انهم استخدموا ترجمة كلمة بكلمة مما أدى إلى فقدان المعنى المقصود ل(قضى) في النصوص القرآنية وهذا مرفوض في ترجمة القرآن الكريم الكلمات المفتاحية: قضى ، السياق، التكافؤ، الترجمة الدينية

1.1 Introduction

Translation plays a prominent role on the part of human activity. It aims at conveying the meaning of an original message (SL) to a receiver (TL) readers across language and culture. Translation is a process and a product activity as it is embodied in a complex process of bilingual mediated communication that results in the production of TL text (see Frasers 1996:65; Jang, 2000: 101). For Menacere (1994:279) translation is the best means of enhancing language proficiency and developing translation skills. He adds that translation, in fact, is a bilingual communicative activity that should transfer the same information as the original. Hence the translator's goal is to be faithful to the original text and keep the essence of the (SL) when he transfers a text to the (TL). For Newmark (1988:48) the purpose of any translation is to produce the same effect on the readership of the translation as was obtained readership of the original. Catford (1965:60) argues that the translator should look for the highest degree of closeness between the (SL) and (TL). Baker (2011:88) explores the notion of equivalence at different levels and put together, in relation to the translation process, linguistic and communicative approach to achieve an appropriate translation. Catford (1965:33) states "that" equivalence is an essential basis for the discussion of problems which are important to translation theory and necessary for its application". Our research calls for finding an appropriate equivalence in translating the word (قضى) in the Noble Quran besides takes into account the words that collocates it which leads to gain the contextual meaning and avoid loss of meaning which is unacceptable in religious renderings.

1.2 Statement of the Problem

The present research is launched to examine the translation of (قضى) in the Noble Quran into English. The main obstacle of translating (قضى) arises from the fact that it has ten multiple meanings encapsulated in various contexts in Quran. Thus, the translator must take into account the contextual meaning of (قضى) in order to find an appropriate equivalence otherwise misunderstanding (قضى) will inevitably cause mistranslating it. Therefore, giving inappropriate equivalence lead to loss of meaning which is rejected in translating religious texts.

1.3 Aims of the Research

This study attempts to review the linguistic and contextual meanings and functions of (قضى) in the Noble Quran. It also aims at showing the way the translators have rendered it in the Quranic verses. Then depending on the accredited Quranic interpretation the translations are analyzed and compared to find out which translator is the best to render the same meaning and function as intended in the ST and which is not.

1.4 Hypothesis

The researcher hypothesis that translators mistranslate (قضى) if they take the literal meaning into account and neglect the contextual meaning in translating the Noble Quran since the term (قضى) has multiple connotations according to the words that it collocates with.

1.5 Methodology and Discussion

In the practical part of this study, data will be selected from different Quranic verses including ten samples of (قضى) in the Noble Quran. Translating (قضى) correctly requires the authoritative exegeses to determine the intended meaning of (قضى) in Quranic verses. The researcher adopts four translations for each of the chosen verses to analyze, check and examine the appropriateness of equivalences that are used by each translator. In the light of analyses the researcher will recognize if the translator rendered the connotations of the word (قضى) accurately or not.

1.6 Word Meaning and Contextual meaning

Brooks and Warren (1949: 282) say that "a word is not a crystal, transparent and unchanging, it is the skin of a living thought and may vary greatly in colour and content according to the circumstances and time in which it is used" Lyons (1977:40) states that a word exhibits several different denotations in isolation. Baker (1992: 11) says that a single word can sometimes be assigned different meanings in different languages and might be regarded as being a more complex unit. She adds this means that the translator should take into account and pay attention to a number of factors when considering a single word such as number, gender and tense. Zaki (2000: 44) states that the meaning of the given word or set, of words is best understood as the role that word or phrase can make to the meaning or function of the whole sentence or linguistic utterance where that word or phrase can occur. For Lobner (2002: 84) the reader usually resorts to the meaning of the text in an attempt to reach the meaning of the word that he does not know. He also adds that the reader will specify the meaning of the word basically depending on its contribution to the text meaning. Finally, he

concludes that the contextual meaning in any context offers limited Knowledge on the denotation meaning level. Hence this research draw a close relation between the word and its contextual meaning regarding (قضى) in the Noble Quran.

1.7 Meanings of قضي

Arabic language has distinguished from all other languages by the abundance of its vocabulary and derivations. These vocabularies have many contextual meanings among them the verb (قضى). It is one of the Quranic words that is used in different situations to refer to various semantic connotations. It's intended meaning can be deduced by its collocated words that precede and follow it AL-Jurjani (1960:56) says that a word does not have its true meaning unless it comes in a context. Many Arab grammarians and linguists among them AL- Raziyy (1979:99) mentions that (قضى) has various meanings as accomplishment, decision, execution, judgment, sort, destiny, end, rule, order and decree in different contexts (see also AL-Tahanawiyy, 1996: 1324; AL- Raziyy 1999:540 and Cown, 1974:196). It is worth noting that when the verb (قضى) means judge in certain Quranic verses its collocated with (بين) as in Surat Younis aya no. 47: (قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ) يونس ٤٧.

Az-Zamakhshariyy (1987:460) states that (بين) separates and distinguishes between two things the oppressor and the oppressed, heaven and hell for everyone who deserves.

1.8 Translation of the Noble Quran

Newmark (1988:5,11) suggests that translation is "rendering Join the meaning of a text into another language in way that the author intended text he also adds that understanding a text requires general and close reading". The translator of the Noble Quran needs to read the original language through reading various exegesis to grasp the intended meaning of Quranic texts. The close reading requires a deep research for using a text inside the original text. Undoubtedly, there is no single word comes by coincidence. Each word, verse and expression has its own role in serving the multiple themes of the Quran. The purpose of translation according to Newmark (1988:48) is "to produce the same effect on the readership of the translation as was obtained on the readership of the original. Translation of the Noble Quran is a very difficult task. This is due to two reasons the first one deals with the faithfulness of the translator towards the original text since it is a divine text and any loss of meaning is forbidden. The second one is that the Noble Quran is the word of our Lord, this means that Allah's word have a special effect and multiple connotations in the heart and mind of the reader. Thus, the translator should possess a great deal of knowledge of both languages to dig for the most appropriate and accurate equivalence. This research calls for an equivalence which takes the contextual meaning of (قضى) into account. Translation in terms of equivalence is a matter of approximation, on the evidence that a translator look for a closest TL equivalent. Thus, meaning must be accurately represented for it has a priority at first (Catford, 1969:12, Nida and Taber, (1974:12).

1.9 Text Analysis

This section deals with the researcher's analysis to eleven Quranic verses including the multiple connotations of (قضى) and their translations by four translators of the Noble Quran. These translators are Arberry (1980), Ghali(2008), Kassab (1994) and Pickthall (1982) to assess the translation of Quranic verses the researcher proposes certain procedures that include the following points:

1. Analyzing the SLT (Quranic verse) to specifies the contextual meaning of (قضى) depending on some authentic Quranic exegeses.
2. Determining TL equivalent (s) for the SLT.
3. Using tables below to show the appropriateness in translating the contextual meaning. To show the success and failure of translation two signs are used. The (+) sign means appropriateness in rendering the contextual meaning, whereas the (-) sign means inappropriateness in rendering the contextual meaning.

1-SL Text

(بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ) البقرة ١١٧

a-Arberry (10): The creator of the heavens and the earth, and when he decrees a thing, He but says to it (Be), and it is.

b-Ghali(18): The Ever-Innovating of the heavens and the earth and when He has decreed a command, then surely it is only (that) He Says to it, (Be) so it is.

C-Kassab (29): He is the originator of the skies and the earth. If He wills a thing, He merely says to it, (Be), and it shall be.

d-Pickthall (14): The originator of the heavens and the earth, when He decrees a matter He doth but say unto it, (Be) and it is.

Interpretation

Ibn Katheer (2010: 277) mentions that the intended meaning in this Quranic verse of the word (قضى) is (decree). He says in his interpretation to this verse that our Lord Allah creates heavens and the earth and if He wants to do anything He will order it (Be) so it is.

Discussion

All translators have appropriately expressed the intended meaning of (قضى). Translators (a), (b) and (c) have used the verb (decree), whereas translator (d) has used (wills) which is also an appropriate equivalence as mentioned in an Oxford Advanced Learners Dictionary (2004: 1418) that (will) as a verb is used in the third person singular only in the simple present tense an old-fashioned or formal to (want or like). Translators (a), (c) and (d) fail in translating the same past tense as used in the SL text as they use simple present. Only translator (b) has appropriately rendered the past tense into present perfect tense as Aziz (1989:45) says when past actions in indefinite past may be connected with the present by means of their effect or results such actions are usually expressed in English by the perfect aspect. The following table shows the translation of (وإذا قضى أمراً) of

SLT		TL Equivalent	Appropriateness
			Contextual meaning
وَإِذَا قَضَىٰ أَمْرًا	a-	when He decrees a thing	+
	b-	When He has decreed a command	+
	c-	If He wills a thing	+
	d-	When He decrees a matter	+

2.SL Text

(فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا) البقرة: ٢٠٠

a- Arberry (16): And when you have performed your holy rites remember God, as you remember your fathers or yet more devoutly.

b- Ghali (31): So, when you have accomplished your (holy) rituals, then remember Allah like the remembrance of Your father or (even) with stronger fervor in remembrance.

c- Kassab (51): And when you complete your ceremonies you Shall recall Allah as you recall your father.

d- Pickthall (26): And when you have performed your rites, remember God as ye remember your father, or with a Keener memory still.

Interpretation

Ibn Katheer (2010: 415) states that in this Quranic verse Our Lord Allah says to the pilgrimage in AL-haj to recall Allah after they finish their Manasik.

Discussion

In translating this Quranic verse all translators (a), (b), (c) and (d) have translated the contextual meaning of (قضىتم مناسككم) in an appropriate way although that they have used different verbs like (perform, accomplish and complete). Translator (a), (b) and (d) have rendered the form of the verb (قضى) in an accurate way, but translator (c) has failed in translating the past tense of the original text as he used simple present tense instead. The following table shows the translation of (قضىتم مناسككم)

SLT		TL Equivalent	Appropriateness
			Contextual meaning
	a-	When you have performed	+

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ	b-	when you have accomplished	+
	c-	When you complete	+
	d-	When you have performed	+

3.SL Text

﴿وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾ القصص ٤٤

a-Arberry (175): Thou wast not upon the western side when we decreed to Moses the commandment nor wast thou of those witnessing.

b- Ghali (391): And in no way were you beside the western (Mount) as we decreed to Musa the command, and in no way were you of the ones witnessing.

c-Kassab (676): You were not on the western side of the (of the Mountain) When We gave our order to Musa, nor were you witness to that event.

d-Pickthall (333) Thou wast not upon the western side when we decided for Moses, but a far off; nor wast thou of the witnesses.

Interpretation

Ibn Katheer (2010:216) states that in this Quranic verse our AL-mighty decreed the matter for Mose which means our Prophet Mohammad were not on the side of westerner when Allah spoke to Moses. Our Lord Allah revealed to the prophet Mohammad that to be an argument and a proof for centuries.

Discussion

The contextual meaning of (قَضَيْنَا) in this verse is covenant of decreed. Translates (a) and (b) have given the most appropriate equivalence as they capture the highest degree of accuracy. Translators (c) and (d) have failed in their renderings as they have used inappropriate equivalences. The following table shows the translation of (وقضينا الى)

SLT		TL Equivalent	Appropriateness
			Contextual meaning
إِذْ قَضَيْنَا إِلَىٰ مُوسَى	a-	We decreed to Moses	+
	b-	As we decreed to Musa	+
	c-	We gave our order to Musa	-
	d-	We decided for Moses	-

4.SL Text

﴿وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ الزخرف ٧٧

a-Arberry (495): They shall call, O Malik let your Lord decree upon us.

b- Ghali (495): And they will call out, Malik, let your hard decree upon us! He will say, surely, you are staying.

c- Kassab (877): They shall call Malik, (the warden of Jahannam) saying, Oh Malik Let your Lord take our lives!

d-Pickthall (426): And they shall cry out, O Malik I let thy lord make an end of us.

Interpretations

According to Ibn- Ashur (1984: 260) this Quranic verse refers to the unbelievers who asked Malik (the keeper of Hell) to beg Allah Almighty to eliminate them with death so that they would be relieved from the torment.

Discussion

The intended meaning of (ليقض) in this Quranic verse is death. Translators (a) and (b) have failed in their renderings whereas translators (c) and (d) could capture the contextual meaning of the Quranic verse although they resort to paraphrasing. All translators have used imperative in their translation. The following table shows the translation of (ليقض علينا ربك):

SLT		TL Equivalent	Appropriateness
			Contextual meaning
لَيَقْضِ عَلَيْنَا رَبُّكَ	a-	let your Lord decree upon us	-
	b-	let your Lord decree upon us	-
	c-	let your Lord take our lives	+
	d-	let thy Lord make an end of us	+

5.SL Text

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ (الحجر ٦٦)

a-Arberry (15): And we decreed for him that commandment, that the last remnant of those should be cut off in the morning.

b- Ghali (265); And we decreed for him that command, that the last trace of these was to be cut off in the (early) morning.

c-Kassab (437): And we communicated (our decision) to Lut, that these (sinners) shall be exterminated in the morning.

d-Pickthall (22): And we decided for him this affairs because the uttermost one of these people should be cut off on the marrow.

Interpretation

In this Quranic verse our Lord Allah inspired and revealed to his prophet Lut (pbuh) that the punishment and torment for Lut's people is fulfilled (Ibn Ashur 1984: 65).

Discussion

) in this Quranic verse is inspired. All translators have وقضينا اليه The contextual. meaning of () as they have used inappropriate equivalences as وقضين اليه failed to give an intended meaning for () in this Quranic verse. The following table shows the translation of () in this Quranic verse: illustrated in the table below. The following table shows the translation of ()

SLT		TL Equivalent	Appropriateness
			Contextual meaning
وَقَضَيْنَا إِلَيْهِ	a-	And we decreed for him	-
	b-	And we decreed for him	-
	c-	And we communicated (our decision) to Lut	-
	d-	And we decided for him	-

6.SL Text

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا (الاسراء ٤١)

a-Arberry(122): And we decreed for the children of Israel in the Book.

b-Ghali (282); And we decreed for seeds of Israel in the Book: indeed You will definitely corrupt in the earth twice, and indeed You will definitely (become) exalted a great exaltation.

c-Kassab (468): In the book we decreed for the children of Israel that you shall cause corruption in the earth twice, and You shall rise very high.

d-Pickthall (237): And we decreed to the children of Israel in the Book, ye shall verily do evil in the earth twice, and ye shall rise to a great height (of pride).

Interpretation

In this verse Allah Almighty informs the Children of Israel In the Torah that they will corrupt the earth twice and oppress people. The contextual meaning of (قضيئا) is inform(Ibn Ashur 1984: 28).

Discussion

In this verse (وقضيئا الى) the contextual meaning its informs or inspired. All translators have failed to express the real meaning as they have used inappropriate equivalence. All translators have rendered the past tense accurately. The following table shows the translation of (وقضيئا الى):

SLT		TL Equivalent	Appropriateness
			Contextual meaning
وَقَضَيْنَا إِلَى	a-	And we decreed	-
	b-	We decreed	-
	c-	And we decreed	-
	d-	And we decided	-

7.SL Text

(وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ) يونس ١٩

a- Arberry (90): Mankind we're only one nodion into variance. But for a word that preceded from thy Lord, it had been decided between them already touching their differences.

b- Ghali (210): And in no way were mankind anything except one nation then they differed among themselves, and had it not been for at Word that went before from you Lord, wherein they differed, (it) Would indeed have been decreed between them.

c-Kassab (339): Mankind was only one community then they Were it not for a word which Allah had given their differences would have been judged.

d-Pickthall (174): People were but one nation once then they disagreed and had it not been for thy Lord's word already passed, there would have been decided between them that concerning which they disagreed.

Interpretation

verse In this Quranic verse people were one nation and agreed on the correct religion, but they differed, so Allah sent messengers and sent K down the book with them to judge between people in what they differed in (AL-Qurtubi, 2003:222). The following table shows the translation of ()

Discussion

The contextual meaning of (لقضي بينهم) indicates judge translators (a) and (d) have failed in their renderings as they give inappropriate equivalence. Translators (b) and (c) have given an appropriate and accurate equivalence. All translators have used the same tense and passive voice appropriately.

The following table shows the translation of (لقضي بينهم):

SLT		TL Equivalent	Appropriateness
			Contextual meaning

لَقَضِيَ بَيْنَهُمْ	a-	It had been decided	-
	b-	Had been decreed	+
	c-	Would be judged	+
	d-	Would have been decided	-

8.SL Text

(وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ) القصص ١٥

a- Arberry (173): And he entered the city at a time when its people were unheeding and found there two men fighting the one was of his own party and the other was of his enemies. Then the one that was of his party cried to him to aid him against the other that was of his enemies so Moses struck him and dispatched him.

b- Ghali (387): And he entered the city at a time while its population were (in a state of) heedlessness. Then he found therein two men fighting the one of his own sect and the other of his enemy. Then the one who then of his sect asked him for succor against him who was of his enemy Musa punched him and so made an end of him.

c- Kassab (670): one day he entered the city at a time when its citizens were in their siesta. There he found two men engaged in a fight one was of his own sect and the other from his enemy. The one who was from his. sect asked him for assistance against the one who was from his enemy. Musa struck the latter with his fist and killed him.

d- Pickthall (330): And he entered into the city at the time the people thereof were heedless and he found therein two men fighting the one of his sect and the other of his foes. And he who was of his sect asked his aid against him who was of his foes and Moses smote him with his fist and finished him.

Interpretation

In this Quranic verse prophet Musa entered the city in Egypt and found two men fighting one of his religion and the other of his foes. The man of his own party asked him for help against his foes so Musa Killed him (Ibn Katheer, 2010:)

Discussion

The contextual meaning of (فَقَضَى عَلَيْهِ) in this Quranic verse is Killed. All translators try to be as close as possible to the original meaning of the SLT. Translators (a) and (c) have used an appropriate equivalence. They could capture the highest degree of accuracy. For (b) and (d) translators they have used in appropriate equivalence. All translators have appropriately rendered the same past tense as in the SL Text. The following table shows the translation of (فَقَضَى عَلَيْهِ)

9.SL Text

SLT		TL Equivalent	Appropriateness
			Contextual meaning
فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ	a-	Moses struck him and dispatched him	+
	b-	Musa punched him and so made an end of him	-
	c-	Musa struck the latter with his fist and killed him	+
	d-	Moses smote him with his fist and finished him	-

(فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ) فصلت ١٢

a- Arberry (215): So He determined them as seven heavens in two days.

b- Ghali (478): So He decreed them as seven heavens in two days.

C-Kassab (849): Whereupon He completed the creation of seven skies in two days.

d-Pickthall(411): And He decreed them seven heavens in two days.

Interpretation

Our Lord Allah creates the seven heaven's out of nothing. He creates them and makes them which indicates that there is a creation of what was not in the Past. (Ibn Mandur, 1993: 186).

Discussion

According to the Quranic exegeses the word (فَقَضَاهُنَّ) means create them (the heavens). All translators fail to give the contextual meaning of (فَقَضَاهُنَّ). Translator (a) has rendered it as (determined) whereas translators (b) and (d) have rendered it into (decree), but translator (c) has used (completed). It is worth noting that all of them have used the past form of the verb as in the original SL text. The following table shows the translation of (فَقَضَاهُنَّ)

SLT		TL Equivalent	Appropriateness
			Contextual meaning
فَقَضَاهُنَّ	a-	He determined them	-
	b-	So He decreed them	-
	c-	He completed the creation	-
	d-	He decreed them	-

10.SL Text

(هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ) البقرة ٢١٠

a- Arberry (16): What do they look for, but that God shall come to them in the cloud- shadows, and the angels? The matter is determined, and unto God all matters are returned.

b- Ghali (32): Do they look for (nothing) except Allah will come up to them in the overshadowing of mist, and the Angels? And the command is accomplished and to Allah (all) the commands are returned.

c- Kassab (53): They wait for nothing but that Allah would come to them in shades of clouds with the Angels. Then the matter (of their punishment) will be settled. To Allah (all) matters are returned.

d-Pickthall (27): What can they expect but that God should come unto them in the shadow of a cloud, and the angels too? But the thing is decreed, and unto God do things return.

Interpretation

Ibn Katheer (2010:292) says that in this Quranic verse our Lord Allah depicts for us the scene of the Day of Resurrection when the creatures come to judge between them and the torment of unbelievers is an inevitable. The verb (قضى) is in the past tense as an indication that this matter is inevitably real.

Discussion

Translators (a), (b) and (d), except for; (c), fail to give an intended for (قضى الامر) that confirms with the interpretation of this Quranic verse as they have rendered it differently. All translators have succeeded in transferring the passive voice as in the original SL text. The following table shows the translation of (وقضى الامر)

SLT		TL Equivalent	Appropriateness
			Contextual meaning
	a-	The matter is determined	-
	b-	The matter is accomplished	-

وَقُضِيَ الْأَمْرُ	c-	The matter of their punishment will be settled	+
	d-	But the thing is decreed	-

11.SL Text

() قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ طه٧٢

a-Arberry (139): They said, We will not prefer thee over the clear signs that have come to us, nor over Him who originated us. Decide then what thou wilt decide.

b- Ghali (316): They said, We will never prefer you over the supreme evidences that have come to us, nor over Him who originated us; so decree whatever you will decree.

c- Kassab (534): They said, By the one who created us, we shall not prefer you to the clear signs which have come to us. So decide whatever you wish.

d-Pickthall (269): Said they, We will never prefer thee to what has come to us of manifest signs, and to Him who originated us. Decide then what thou canst decide.

Interpretation

In this Quranic verse there is a dialogue between the pharaoh and the magicians. The magicians believe in Allah and they tell pharaoh that Allah is their creator therefore, they challenge pharaoh and say to him do whatever you wants (Ibn Katheer, 2010 :178).

Discussion

In this Quranic verse the contextual meaning of (فاقض) is (do). All translators have used different verbs like (decide) which is used by translators (a), (c) and (d) whereas translator (b) has used (decree). All of them tried to be as close as possible to express the real meaning of (فاقض). Translators (a), (c) and (d) are inaccurate in their translation whereas (b) uses appropriate equivalent an to express the intended meaning of the original text. All of them have rendered the form of the verb accurately which is Imperative in the Quranic text. The following table shows the translation of (فاقض ما انت قاض)

SLT		TL Equivalent	Appropriateness
			Contextual meaning
فَاقْضِ مَا أَنْتَ قَاضٍ	a-	Decide then what thou wilt decide	-
	b-	Decree whatever you will decree	+
	c-	So decide whatever you wish	-
	d-	Decide then what thou canst decide	-

Conclusion

This research investigates the main problem of translating (قضى) in the Noble Quran into English adopting equivalence as a model to test the appropriateness of the translators' renderings. Thus, through the previous discussion for the chosen samples and analyzing the translation of the Noble Quran for Arberry, Ghali, Kassab and Pickthall the study finds out that context plays a crucial role in determining and achieving effective as well as accurate translation of words. The four translators, which the researcher adopt, are unaware of the multiple meanings of (قضى). They take the literal meaning into account and neglect the contextual meaning in their renderings for the samples as they use either paraphrasing or word-for-word translation which cause failure in finding an exact equivalence and therefore loss of meaning which is forbidden in Quranic translation.

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