

الأثر اللغوي في ترجمة الدعاء في القرآن الكريم

Linguistic Impact on Translating Supplication in Glorious Qur'an

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الكلمات المفتاحية: ترجمة القرآن، الدعاء، الدُعاء، علم اللغة، الدلالة، التداولية، البلاغة، اللغة الوجدانية، الخطاب الإلهي، تحديات الترجمة

Keywords: Qur'an translation, supplication, du'ā', linguistics, semantics, pragmatics, rhetoric, emotive language, divine discourse, translation challenges



المخلص

يتناول هذا البحث الأثر اللغوي في ترجمة الدعاء (الدعاء) في القرآن الكريم، مع التركيز على كيفية نقل الخصائص البلاغية والتركييبية والدلالية المميزة للغة الدعاء العربية في الترجمات الإنجليزية. فالأدعية القرآنية مشبعة بأبعاد وجدانية ولاهوتية عميقة، وغالباً ما تُصاغ بلغة عالية التنظيم ومرتبطة بالسياق. يهدف هذا البحث إلى استكشاف مدى الحفاظ على هذه الخصائص اللغوية أو تغييرها أثناء الترجمة، وكيف تؤثر هذه التحولات في القوة الروحية والبلاغية المقصودة. ويفترض أن تعقيد وقدسية الدعاء العربي غالباً ما يؤديان إلى فقدان أو تحوير في الترجمة، نتيجة لقيود اللغة الهدف واختيارات المترجم التفسيرية.

ومن خلال تحليل مقارن لآيات دعائية مختارة في عدد من الترجمات الإنجليزية، يحدد البحث تحديات لغوية رئيسية مثل ترجمة أسماء الله الحسنى، وتراكيب التوسل والتذلل، والبنى الحذفية التي تعكس التوقير والخشوع. وتُظهر النتائج أن بعض الترجمات التي تفضل الوضوح وسهولة الفهم غالباً ما تضحي بالحدة الشعورية والدقة اللاهوتية. في المقابل، قد تحافظ الترجمات الحرفية على البنية الأصلية، لكنها قد تفشل في إيصال النبوة الروحية للنص. ويخلص البحث إلى أن الترجمة الفعالة للأدعية القرآنية تتطلب توازناً دقيقاً بين الدقة اللغوية والرنين الروحي، ويوصي بالتعاون متعدد التخصصات في جهود الترجمة المستقبلية للحفاظ على عمق التعبير في القرآن الكريم.

Abstract

This research investigates the linguistic impact on translating supplication (du‘ā’) in the Glorious Qur’an, with a focus on how the distinct rhetorical, syntactic, and semantic features of Arabic supplicatory language are rendered in English translations. Qur’anic supplications are deeply embedded with emotive and theological dimensions, often expressed through highly structured and context-specific language. The study aims to explore the extent to which these linguistic features are preserved or altered during translation, and how such shifts affect the intended spiritual and rhetorical force. It hypothesizes that the complexity and sacred nature of Arabic supplications frequently result in loss or transformation when translated, due to the limitations of the target language and the translator’s interpretive choices.

Through comparative analysis of selected supplicatory verses in multiple English translations, the research identifies key linguistic challenges such as the translation of divine attributes, modal expressions of humility, and elliptical constructions that imply reverence. The findings reveal that while some translations prioritize clarity and readability, they often do so at the expense of emotional intensity and theological nuance. Conversely, more literal translations may retain structural fidelity but fail to convey the spiritual tone. The study concludes that effective translation of Qur’anic supplication requires a delicate balance between linguistic precision and spiritual resonance, and it recommends interdisciplinary collaboration in future translation efforts to preserve the Qur’an’s expressive depth.



1.1 introduction

Supplication (henceforth Du'a), a fundamental practice in many religious traditions, is deeply rooted in cultural, spiritual, and linguistic contexts. Translating supplications poses unique challenges due to their reliance on cultural nuances, metaphorical language, and emotional depth. Literal translations often fail to convey the intended meanings, spiritual essence, or the emotional resonance of the original text, leading to a potential loss of meaning and impact.

Despite the significance of supplications in fostering interfaith understanding and preserving religious heritage, there is limited research on how to effectively translate them while maintaining their spiritual, emotional, and cultural integrity. This research seeks to address this gap by exploring the challenges and strategies involved in translating supplications across languages and cultures.

1.2 Aims of the Study

This study aims at:

1. Examining the linguistic, cultural, and emotional nuances of supplications in the source language.
2. Identifying difficulties in conveying linguistic, and cultural elements in the target language.
3. Exploring strategies to retain spiritual and emotional impact in translation.

1.3 Hypotheses

This study hypothesizes the following:

1. English language is incapable of conveying the spiritual and emotional weight contained in Quranic supplications due to cultural and religious differences.
2. The original language of supplications in the Quran is characterized by structures and rhetorical imagery that direct translations fail to accurately represent.
3. Neglecting the textual context of a supplication within the surah leads to a translation that fails to convey the full meaning.

1.4 Procedure and Data Collection

The data are collected at the following stages and sources:



1. Understanding the Source to analyze the original Arabic text for linguistic, theological, and spiritual meanings. Account for classical Arabic and its elevated language. Supplications are sourced from well-established religious books or digital repositories.
2. In identifying audience we need to define the target group (e.g., Muslims, non-Muslims, Arabic or non-Arabic speakers). Ensure cultural sensitivity and relevance. Input is gathered from religious practitioners and scholars who recite or interpret supplications.
3. Collecting data to use existing translations, scholarly commentaries, and interpretations. Consult Islamic scholars, linguists, or translators for expert insights. Conduct surveys or focus groups for user preferences. Comparative data on linguistic structures and vocabulary are collected from multilingual corpora.
- 4 . Larson's model of translation, as outlined in *Meaning-Based Translation: A Guide to Cross-Language Equivalence*, provides a practical and effective framework for translating supplication verses in the Glorious Quran.

1.5 The limit of the Study

Limitations of Study for Translating Supplication Verses in the Glorious Qur'an:

A .translations selected

The study examines and compares English translations:

1. George Sale (1697–1736): (*The Koran: Alcoran of Mohammed*, 1734)
2. John Rodwell (1808–1900) His work, *The Koran*:
3. Muhammad Asad (1900–1992) *The Messge of the Qur'an* (1980),
4. Arthur John Arberry (1905–1969) his *The Koran Interpreted* (1955)
5. Al-Hilali and Khan (1919–1997, 1925–1997) : *The Noble Qur'an*(1996).
6. Tarik Abdulwahid (Contemporary) : *The Noble Qur'an* .
- 7, Mostafa Khattab (Contemporary) *The Clear Quran* (2016).
8. Saheeh International: (Abul-Qasim Publishing House, Jeddah, Saudi Arabia)

B . Supplication (Du‘ā’) Ayahs Selected from the Following Suras:



Alfatiha 1:6	Al-Baqarah 2 :201	Al-Imran 3: 147
Alkahaf 18 : 10	Taha 20 :25	

These limitations ensure the study remains focused and manageable while covering diverse linguistic and contextual features of Qur'anic supplications.

1.6 Value of the Study

The study of translating supplication is highly valuable due to its role in preserving the religious, theological, and emotional depth of sacred texts. Supplications often contain expressions of divine names, humility, and mercy, which must be accurately conveyed to retain their meaning and spiritual impact. Without careful translation, these essential elements risk being misunderstood or lost. Additionally, translated supplications contribute to cross-cultural and interfaith understanding, allowing people from diverse backgrounds to access and appreciate the spiritual richness of different faiths. This promotes empathy, tolerance, and dialogue among religious communities.

From a linguistic and educational perspective, studying supplication translation offers insights into sacred language, poetic techniques, and rhetorical style. These elements pose unique challenges for translators, particularly in preserving the original tone and rhythm. By exploring how such challenges are addressed, this field enriches translation studies and supports religious education. It also enhances personal devotion by making complex spiritual concepts more accessible to learners and worshippers. Ultimately, translating supplication is both an academic and spiritual effort that strengthens cultural connection and deepens human understanding across languages and traditions.

2. Literature Review

2.1 Linguistic and Cultural Challenges in Translating the Quran

Translating the Quran involves a multitude of challenges due to its unique linguistic and cultural context. here are some major challenges :

1. Linguistic Challenges

The Quran employs a rich and nuanced vocabulary, where many words have multiple meanings. Translators often struggle to select the appropriate sense without distorting the original message. The word *fitna* can mean "trial," "temptation," or "civil strife," depending on the context. (Abdel Haleem 2004 xxvi)

Classical Arabic syntax, characterized by complex sentence structures and rhetorical devices, is challenging to render into English.



Features like parallelism, and repetition are essential to the Quran's aesthetic and persuasive power.

Certain terms, such as *taqwa* (God-consciousness) or *shirk* (associating partners with God), lack direct equivalents in English. Translators often resort to transliteration or lengthy explanatory notes. (Newmark, 1988: 96)

2. Cultural Challenges

The Quran was revealed within a specific historical and cultural context, which heavily influences its interpretations. Modern readers might misinterpret verses without a proper understanding of 7th-century Arabian society.

The Quran is not merely a literary text but a sacred scripture. Any perceived alteration or misrepresentation can provoke strong reactions from Muslim communities. (Baker, 1992:227)

The Quran frequently uses metaphors, allegories, and symbolic language that are deeply rooted in the Arabic literary tradition. Translating these elements into other languages often leads to a loss of meaning or impact. (Arberry, 1955: 12)

Translating the Quran is complex and goes beyond just changing words from Arabic to English. Its classical Arabic includes layered meanings, rhetorical depth, and spiritual terms like *fitna* or *taqwa* that don't translate easily. The Quran is also deeply tied to 7th-century Arabian culture, which modern readers may not understand without context. Because it's a sacred text, any misinterpretation can cause serious religious and emotional concerns. The main challenge is staying true to the original while making it clear for today's readers.

2.2 Analytical Framework:(e.g., semantic, pragmatic, stylistic analysis) in translating supplication

2.2.1 Semantic Analysis

Translating supplication verses involves the semantic analysis of sacred or liturgical texts, which are often deeply embedded with cultural, spiritual, and linguistic nuances. It may imply the following :

1. Semantic Challenges in Translating Supplication

Cultural Context: Supplication often reflects a unique cultural and spiritual worldview. Translators need to balance faithfulness to the original text and accessibility for the target audience (Nida, 1964:39)



Semantic Layers: Supplication verses contain layers of meaning, including literal, , and spiritual dimensions, which require careful interpretation (Newmark, 1988:45)

Tone and Formality: Maintaining the tone of humility, reverence, or pleading is essential. Formal equivalence may help retain the structure, but dynamic equivalence ensures the impact (Catford, 1965:73).

2. Semantic Elements in Supplication

Supplication verses often use rhetorical devices such as repetition, metaphor, and parallelism. For example, Ibn al-Arabi emphasizes the mystical use of language in supplications (Addas, 1993:112).

According to theological implications words like "mercy," "forgiveness," or "grace" carry specific theological meanings that may differ between cultures and religious traditions (Abdel Haleem, 2005:25)

In cognitive framework, Supplication reflects the supplicant's worldview and relationship with the divine. Translators must grasp the cognitive and emotional dimensions (Baker, 1992:89)

3. Strategies for Translating Supplication

Faithful Translation and aiming for linguistic and conceptual fidelity. For example, Al-Fatiha's translation must convey its essence as a plea for guidance (Ali, 1934:23).

Dynamic Adaptation and adapting to ensure the reader in the target language understands the intent and feels the spiritual weight (Gutt, 1991:34).

Paratextual Additions and including footnotes or commentary to clarify cultural or theological references (Hermans, 1996:156)

The challenges are not just linguistic but deeply cultural and emotional. As Nida and Newmark note, balancing fidelity to the original with accessibility for the target audience demands an acute sensitivity to context, tone, and intention.

Ultimately, semantic analysis in this context is more than a linguistic exercise it is a bridge between spiritual worlds. Translators must navigate this space with both technical skill and spiritual insight, ensuring that the essence of supplication is neither lost in translation nor misrepresented in its new form.



2.2.2 Pragmatic analysis

Pragmatic analysis of translating supplication verses focuses on the situational and contextual aspects of language use. It explores how the meaning of supplication is shaped by its intended function, audience, and cultural setting, beyond the literal words.

1. Pragmatic Challenges in Translating Supplication

According to Speech Acts theory supplications are typically illocutionary acts, prayers, pleas, or praises aimed at eliciting divine response. Translators must capture the performative function, not just the words (Austin, 1962:150)

In Deictic Expressions Pronouns, temporal markers, and spatial references in supplications often imply deep relationships between the speaker and the divine. For instance, "You" in "O Allah, You are Most Merciful" carries profound deference and proximity.(Levinson, 1983:54)

According to Politeness Strategies Many supplications employ culturally specific politeness forms to convey humility, such as repetitive honorifics ("يا رب" "O Lord"). Maintaining these forms can be culturally challenging (Brown & Levinson, 1987:104)

2. Contextual Dimensions

Supplications often encode specific cultural norms and values, requiring the translator to bridge gaps between the source and target cultures. For example, Islamic supplications frequently reference names of Allah (Asma' al-Husna), which carry rich theological significance (Abdel Haleem, 2005: 87)

The function of supplication ,worship, repentance, or gratitude guides its translation. Supplications from Ibn al-Arabi, for example, embody both personal and cosmic connections, emphasizing mystical union (Chittick, 1989: 112).

The pragmatic success of a translation depends on its accessibility to the target audience while preserving reverence. Translating the phrase "استغفر الله واتوب اليه" as "I seek Allah's forgiveness and turn to Him" captures both formality and spiritual intent (Ali, 1934:43).

3. Strategies for Pragmatic Translation

The functional equivalence adapting the translation to replicate the purpose and impact of the original. For instance, translating "اللهم انت ربنا" as "O Allah, You are our Lord" retains the invocation's directness and humility (Nida, 1964: 42).



If a cultural concept lacks equivalence, translators might employ explanatory paraphrasing or borrow terms with contextual glosses (Baker, 1992:112).

Pragmatic analysis offers a crucial lens for understanding the translation of supplication verses, as it shifts the focus from merely what is said to how and why it is said in a specific context. Supplications are inherently performative, functioning as pleas, praises, or expressions of dependence, and their impact lies as much in tone and intent as in wording. Translators must therefore capture not only the lexical content but the speaker's relationship with the divine, the cultural norms of reverence, and the situational use of language.

2.2.3 Stylistic analysis

Stylistic analysis of translating supplication verses focuses on the artistic and rhetorical qualities of language, examining how these features convey the emotional and spiritual depth of the original text.

1. Stylistic Features in Supplication

In rhetorical devices, supplication often employs devices such as repetition, parallelism, and metaphors to enhance its emotive and spiritual resonance. For example, "يا رب يا رحمن يا رحيم" uses repetition to evoke a sense of urgency and reliance (Beeston, 1970:56).

With tone and register, the tone in supplications ranges from humble pleading to exalted praise. Translators must preserve these nuances to maintain the spiritual impact (Newmark, 1988: 147).

Supplications often use highly poetic and ornate styles, especially in mystical traditions like those of Ibn al-Arabi, where metaphor and symbolism are prevalent (Chittick, 1989:105).

2. Challenges in Stylistic Translation

The beauty of the original text may not have direct equivalents in the target language. Translating the eloquence of phrases like "وَإِذَا سَأَلَكَ عِبَادِي " عَنِّي فَإِنِّي قَرِيبٌ " ("And when My servants ask you about Me, indeed I am near") requires sensitivity to both form and meaning (Abdel Haleem, 2005: 176)

Arabic's rich morphology and rhythm are difficult to replicate in languages with different linguistic structures (Nida, 1964:41).

Literal and stylistic fidelity translators often face tension between retaining the literal meaning and the stylistic elegance of the original (Baker, 1992:120).



3. Stylistic Strategies in Translation

In dynamic equivalence, this approach emphasizes conveying the overall aesthetic and spiritual impact rather than adhering strictly to literal translation. For example, "الحمد لله رب العالمين" rendered as "All praise belongs to Allah, Lord of all the worlds," reflecting both the rhythm and reverence of the original (Pickthall, 1930:1).

Stylistic analysis in the translation of supplication verses emphasizes preserving the artistic and emotional resonance of the original text. Supplications often employ rhetorical features like repetition, parallelism, and metaphor to convey spiritual urgency and reverence. Translators face the challenge of balancing literal accuracy with stylistic beauty, especially given the poetic richness and rhythm of classical Arabic. Approaches such as dynamic equivalence and transcreation are often necessary to capture the tone, imagery, and emotional depth.

2.3 Larson is a model Adopted in Translating Supplication Verses

Mildred Larson's Meaning-Based Translation Model is a significant approach in translation studies, particularly effective for religious, cultural, and emotionally rich texts like the Quran. This model emphasizes the accurate transfer of meaning from the source language (SL) to the receptor or target language (TL), focusing on clarity, naturalness, and cultural adaptability. Larson's model is rooted in linguistic and semantic theory, making it a comprehensive guide for translators.

Using Larson's model, supplications are first analyzed in their original Arabic form, considering grammatical structure, key terms, rhetorical devices, and context. Then, the intended message and emotional tone such as humility, urgency, or submission are identified and transferred conceptually into English.

3. Methodology

3.1 Data analysis

Here's an outline for analyzing the translation of supplication verses in the Quran according to Larson's model naturalness, clarity, accuracy, and equivalence: -

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ". آية: ٦ سورة الفاتحة [1]

Translator	Translation
Sale	Direct us in the right way,
Tariq	Guide us on the straight path,



M. Khatab	Guide us along the Straight Path,
Rodwell	Guide us to the path that is straight
Arbery	Guide us in the straight path,
Asad	Guide us the straight way
Saheeh Int.	Guide us to the straight path
Hilali	Guide us to the Straight Way

Discussion:

The translations we've shared are different renderings of Surah Al-Fatiha (1:6) from the Qur'an: "إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ". This verse is analyzed according to Larson's model analysis naturalness, clarity, accuracy, and equivalence .

Translator	Naturalness	Clarity	Accuracy	Equivalence
Sale	Medium	Medium	Medium	Medium
Tariq	High	High	High	High
M. Khatab	High	High	High	High
Rodwell	Medium	Medium	Medium	Medium
Arbery	High	High	High	High
Asad	High	High	High	High
Saheeh Int.	High	High	High	High
Hilali	High	High	High	High

Table [1]: Text analysis

The Best rendering:

Tariq, M. Khatab, Asad, and Saheeh Int. provide the most natural, clear, accurate, and equivalent translations. They maintain the emotional and spiritual tone of the verse while ensuring clarity and accuracy. Sale and Rodwell offer less natural and slightly unclear or formal translations. For readers seeking clarity, naturalness, and accuracy, Tariq, M. Khatab, and Saheeh Int. are the recommended choices.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. سورة البقرة، آية: [2]

Translator	Translation
Sale	O LORD, give us good in this world and also good in the next world, and deliver us from the torment of hell fire



Tariq	Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire
M. Khatab	Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire
Rodwell	O our Lord! give us good in this world and good in the next, and keep us from the torment of the fire
Arbery	O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire
Asad	O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire
Saheeh Int.	Our Lord, give us in this world [that which is] good and in the Hereafter that which is good and protect us from the punishment of the Fire
Hilali	Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire

Discussion :

The verse "رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ" (Surah Al-Baqarah, 2:201) is analyzed according to naturalness, clarity, accuracy, and equivalence using Larson's model.

Translator	Naturalness	Clarity	Accuracy	Equivalence
Sale	Medium	Medium	Medium	Medium
Tariq	High	High	High	High
M. Khatab	High	High	High	High
Rodwell	Medium	Medium	Medium	Medium
Arbery	High	High	High	High
Asad	High	High	High	High
Saheeh Int.	High	High	High	High
Hilali	High	High	High	High

Table:[2] Text analysis

The Best rendering :

Tariq, M. Khatab, Asad, and Saheeh Int. perform the best in terms of naturalness, clarity, accuracy, and equivalence. These translations convey the verse meaning smoothly, clearly, and reflect the intended tone



well. Sale and Rodwell offer a more formal, less fluent style, impacting naturalness and clarity. For a clear, natural, and accurate understanding of this verse, Tariq, M. Khatab, Asad, and Saheeh Int. are highly recommended.

((رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)). [3]:
سورة آل عمران

Translator	Translation
Sale	Our LORD forgive us our offences, and our transgressions in our business; and confirm our feet, and help us against the unbelieving people.
Tariq	Our Lord, forgive us our sins and our excesses in our affairs, make our feet steady, and help us against the faithless lot
M. Khatab	Our Lord! Forgive our sins and excesses, make our steps firm, and grant us victory over the disbelieving people
Rodwell	O our Lord! forgive us our sins and our mistakes in this our work; and set our feet firm; and help us against the unbelieving people
Arbery	'Lord, forgive us our sins, and that we exceeded in our affair, and make firm our feet, and help us against the people of the unbelievers
Asad	O our Sustainer! Forgive us our sins and the lack of moderation in our doings! And make firm our steps, and succour us against people who deny the truth
Saheeh Int.	Our Lord, forgive us our sins and the excess [committed] in our affair and plant firmly our feet and give us victory over the disbelieving people.
Hilali	Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk

Discussion :

Here is a detailed evaluation of translations of Surah Aal-E-Imran, Ayah 147 based on Larson's four criteria .Analysis of Quran 3:147 Translations Using Larson's Model.

Translator	Naturalness	Clarity	Accuracy	Equivalence
Sale	Medium	Medium	Medium	Medium
Tariq	High	High	High	High



M. Khatab	High	High	High	High
Rodwell	Medium	Medium	High	Medium
Arbery	Medium	High	High	Medium
Asad	High	Medium High	Medium High	High
Saheeh Int.	High	High	High	High
Hilali	Medium High	Medium High	High	Medium High

Table[3] Text analysis

The best rendering :

Tariq and M. Khatab offer the best balance of naturalness, clarity, and accuracy while maintaining equivalence. Sahih Int. provides a clear and straightforward rendering for general readers. Asad is reflective and interpretive, appealing to readers seeking a deeper meditative tone. Sale and Rodwell feel outdated, making them less suitable for modern audiences.

[4]: رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا . (الكهف/ ١٠)

Translator	Translation
Sale	O LORD, grant us mercy from before thee, and dispose our business for us to a right issue
Tariq	Our Lord! Grant us a mercy from Yourself, and help us on to rectitude in our affair
M. Khatab	Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal
Rodwell	O our Lord! Grant us mercy from before thee, and order for us our affair arigh
Arbery	Our lord, give us mercy from Thee, and furnish us with rectitude in our affair
Asad	O our Sustainer! Bestow on us grace from Thyself, and endow us, whatever our [outward] condition, with consciousness of what is right
Saheeh Int.	Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance
Hilali	Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way

Discussion :

Here is the analysis of Quran 18:10 translations based on Larson's Model (naturalness, clarity, accuracy, and equivalence), followed by a summary table and evaluation.



Translator	Naturalness	Clarity	Accuracy	Equivalence
Sale	Medium	Medium	MediumHigh	Medium
Tariq	High	High	High	High
M. Khatab	High	High	High	High
Rodwell	Medium	Medium	High	Medium
Arbery	Medium	High	High	MediumHigh
Asad	High	MediumHigh	Medium High	High
Saheeh Int.	High	High	High	High
Hilali	Medium	MediumHigh	High	Medium

Table [4] Text analysis

The Best rendering :

Tariq and M. Khatab are the most effective, offering excellent naturalness, clarity, and accuracy. Sahih Int. provides a simple and accessible rendering for general readers. Asad adds depth and reflection, suitable for a meditative reading. Sale and Rodwell feel dated, making them less relatable for modern audiences.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي * يَفْقَهُوا قَوْلِي . سورة : [٥]
طه، آية: ٢٥-

Translator	Translation
Sale	LORD, enlarge my breast ,and make what thou hast commanded me easy unto me and loose the knot of my tongue, that they may understand my speech
Tariq	My Lord! Open my breast for me. Make my task easy for me. (26) Remove the hitch from my tongue, [so that]they may understand my speech
M. Khatab	My Lord! Uplift my heart for me and make my task easy, and remove the impediment from my tongue.so people may understand my speech
Rodwell	O my Lord! enlarge my breast for me, And make my work easy for me,And loose the knot of my tongue,5That they may understand my speech
Arbery	'Lord, open my breast,' said Moses, 'and do Thou ease for me my task. Unloose the knot upon my tongue, that they may understand my words
Asad	O my Sustainer! Open up my heart [to Thy light], and make my task easy for me, and loosen the knot



	from my tongue so that they might fully understand my speech
Saheeh Int.	My Lord, expand [i.e., relax] for me my breast [with assurance]26. And ease for me my task27. And untie the knot from my tongue 28. That they may understand my speech
Hilali	O my Lord! Open for me my chest. And ease my task for me; "And make loose the knot (the defect) from my tongue, "That they understand my speech

Discussion :

The verses [Surah Ta-Ha, 20:25–28] and their translations illustrate the supplication of Prophet Musa (Moses, peace be upon him) as he seeks Allah's assistance in fulfilling his divine mission to deliver Allah's message to Pharaoh. Let us analyze the key aspects of these verses and compare the translations:

Translator	Naturalness	Clarity	Accuracy	Equivalence
Sale	Low	Medium	Medium	Low
Tariq	High	High	High	High
M. Khatab	High	High	High	High
Rodwell	Medium	Medium	High	Medium
Arbery	Medium	Medium	High	Medium
Asad	High	High	High	High
Saheeh Int.	High	High	High	High
Hilali	Medium	High	High	Medium

Table [5] Text analysis

The best rendering :

Tariq, M. Khatab, and Asad balance naturalness, clarity, and equivalence effectively .Least Suitable: Sale lacks naturalness and equivalence due to archaic language. Technical Translation: Saheeh Int. is accurate and clear but may lack emotional resonance due to technical tone.

3.2 Finding And Discussion

The evaluation of the hypotheses of this study in Quranic translation whether they can be supported or challenged based on linguistic, cultural, and translation theory evidence, along with reasons:



Arabic language is deeply rooted in culture, and Quranic Arabic is especially rich in emotive, spiritual, and theological vocabulary that often lacks direct equivalents in other languages. For instance, words like rahmah (mercy), taqwa (God-consciousness), and sabir (patience in adversity) carry multi-dimensional meanings that are difficult to fully translate into languages without a similar religious framework.

Quranic supplications often employ parallelism, repetition, rhythm, and metaphorical imagery, which are core rhetorical features in Arabic. These stylistic devices don't always have functional or poetic equivalents in target languages, and literal translations often flatten the expressive power.

The Quran is not a standalone set of verses; supplications are often embedded in narrative, thematic, or theological contexts. Isolating a supplication from its context can result in misunderstanding or under-translating its full intent.

4. Conclusions

1. Certain target languages lack the capacity to fully convey the spiritual and emotional depth of Quranic supplications due to cultural and religious divergence.
2. The original Arabic structure and rhetorical imagery of supplications are inadequately represented in direct, literal translations.
3. Disregarding the textual context of supplications within their respective surahs results in partial or distorted meaning in translation.

4.1 Recommendations

To conduct meaningful research on translating supplication verses, it is essential to adopt a multidisciplinary approach that integrates linguistic analysis, theological insight, and cultural understanding. Researchers should:

- 1 .Engage with Original Texts and Contexts: Analyze the original language of the supplications deeply, understanding the historical, cultural, and theological contexts in which they were composed.
- 2 .Consult Subject Matter Experts: Collaborate with scholars in theology, linguistics, and cultural studies to ensure a comprehensive understanding of the verses' spiritual significance and linguistic intricacies.



- 3 .Studying existing translations of supplication verses to identify challenges, trends, and effective strategies in rendering the meanings and sentiments faithfully.

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