

**A COMPARATIVE REVIEW OF TRANSLATION
OF SOME SHORT SURAH'S OF THE HOLY
QURAN WITH SPECIAL REFERENCE TO
VOCABULARY**

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Abstract

Translating the meaning of the Holy Quran has become immensely important in the wake of the great event that took place in the Moslem community and the West. The study aimed at making a comparison between four translations of the meaning of the Holy Quran, to detect the similarities and differences. The study adopted comparative method and content analysis. The findings of the study are: Using archaic vocabulary in translating the meaning of the Holy Quran fails to render a clear meaning. This makes the style very awkward, the text tedious and readability difficult. Using transliteration as a technique to render the meaning is ineffective. The literal translation is a very serious factor which affects the target text both in terms of meaning and comprehensibility. The study provides a number of recommendations among which: Future translators must transfer the meaning of the Holy Quran accurately and precisely as far as possible. The translators of the meaning of the Holy Quran should possess the knowledge of Quranic sciences, the Prophet Hadith and Sharia. Translation of the Islamic texts and the meaning of the Holy Quran in, particular, should be viewed as a collective rather than as an individual task. The translators should simply avoid letting their own opinion when interpret the text.

Key words: Translation, Surah, Quran, archaic vocabulary, Reference, awkward.

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1. Statement of the study

It is assumed that the translations of the Holy Quran encounter many linguistic problems and constraints in translating this Holy Book. These constraints are embedded in the process of translating the Quranic text.

These problems arise from different areas such as:

- a- Languages are never sufficiently similar to express the same realities.
- b- The lack of equivalence at word levels or the absence of the equivalent of some Islamic lexemes. There can be no fully exact translation.
- c- Connotative and denotative meanings of words.
- d- The beautiful and eloquent style of the Holy Quran (in Arabic).
- e- The Arabic language is richer not only in vocabulary but also in grammar.

1.1. The significance of the study

For a number of factors, this study may be considered significant. Most important is the need for a direct simple translation for Muslims who are non-native speakers of Arabic. The huge numbers of Muslim immigrants and their children who live in the west need to have access to the true meaning of the Holy Quran in a language that they can understand. The need is also to stand in the face of the relentless attack against Islam and the Muslims; and to show the true picture of Islam through a language that is easy to understand by speakers of English. This study offers useful comparative information about the most widely used English translations of the Quran. This review will be useful especially for those who are seriously seeking knowledge, by helping them to put the differences in the translations and meaning in proper perspective. It will clarify the reasons for the difference, save readers from confusion and frustration, and help them in developing a better appreciation of the works produced by various people. The study is also expected to benefit the translators, circles of academia, and general readers.

1.2. Questions of the study.

- 1- What are the similarities between the four translations?
- 2- What are the similarities between the four translations in vocabulary?
- 3- What are differences between the four translations?
- 4- How do the four translations differ in vocabulary?
- 5- To what extent do the four translations succeed in rendering the exact meaning?

1.3. Hypotheses of the study.

H₁ There are some similarities between the four translations considering English vocabulary.

H₂ There are some differences between the four translations with respect to English vocabulary.

H₃ Translating more than one translation of the Holy Quran will provide the readers with new insights into the Holy Quran.

H₄ All translations have succeeded in rendering the exact meaning.

1.4. The methodology of the study.

A comparative method adopted to conduct this Study between the four translations chosen for the study. The data obtained by running a kind of comparison between the four translations selected for study using content analysis and stressing on vocabulary. Through the means of content analysis of text, data will be collected to inform the body of the research. The core of the study is basically narrowed down to the handling of vocabulary factors.

1.5. Limitation of the study.

The study is limited to four major translations of the meaning of the Holy Quran. These four translations have been selected because of the following reasons:

- 1- They are considered to be among the most commonly used translations around the English speaking world.
- 2- Each one of these translations is popular among certain groups of readers.
- 3- They all include some brief commentary. The commentary is often useful and essential to further clarify the meaning.

2. introduction

Translation of the Holy Quran has always been a problematic and difficult issue. The Holy Quran cannot be literary translated, because Arabic lexemes and expressions often have more than one literal meaning, and are often, used figuratively. Moreover, many Arabic constructions contain subtle shades of meaning which cannot be expressed in another language. Therefore, any translation of the Holy Quran is essentially a mere explanation, paraphrase, or interpretation of the meaning of the source text. Many argue that the Quranic text cannot be reproduced in another language or form. Furthermore, an Arabic word may have a range of meaning depending on the context making an accurate translation even more difficult.

Certainly, the proliferation of translation of the Holy Quran in English is remarkable. Generally; no single translation suffices any great work. Cohen (1962:15). "Every great book demands to be translated once in a century, to suit the change in standards and taste of the new generation, which will differ radically from those of the past". Lefevre (1977:13) reiterates the same point "different ages need different adjustments and translations". The Holy Quran has to be translated in one way or another as it is intended to be preached to the entire world.

2.1. Literature Review

The following literature review provides the literature and core sources that be consulted in this study. For each of these sources, here are some comments to show the value for this study.

1-Muhammad Marmaduke Pickthal (born Marmaduke William Pickthal, 7 April 1875 – 19 May 1936) was a Western Islamic scholar noted for his English translation of the Qur'an (1930). A convert from Christianity, Pickthal was a novelist, esteemed by D. H. Lawrence, H. G. Wells, and E. M. Forster, as well as a journalist, headmaster, and political and religious leader. He declared his conversion to Islam in dramatic fashion after delivering a talk on 'Islam and Progress' on 29 November 1917, to the Muslim

Literary Society in Notting Hill, West London. *The Meaning of the Glorious Quran* (1930) is an explanatory translation of the Quran by Marmaduke Pickthall. In 1928, Pickthall took a two-year sabbatical to complete his translation of the meaning of the Quran, a work that he considered the summit of his achievement. Pickthall noted the impossibility of perfectly translating Arabic into English, and he titled his work *The Meaning of the Glorious Koran* (A. A. Knopf, New York 1930). It was the first translation by a Muslim whose native language was English and remains among the two most popular translations, the other being the work of Abdullah Yusuf Ali. (<https://www.google.com>)

2-Abdullah Yusuf Ali, CBE, MA, LL.M, FRSA, FRSL (/a.'li:/; Urdu: عبدالله يوسف علي; 14 April 1872 10 December 1953) was a British-Indian barrister and scholar who wrote a number of books about Islam and whose translation of the Qur'an into English is one of the most widely known and used in the English-speaking world. A supporter of the British war effort during World War I, Ali received the CBE in 1917 for his services to that cause. He died in London in 1953. (<https://www.google.com>)

3-Muhammad Muhsin Khan (Arabic, Pashto, Urdū: محمد محسن خان), born 1345 AH / 1927 CE, is a doctor and author of Pashtun origin, most notable for his English translations of Sahih al-Bukhari and the Qur'an, entitled *The Noble Qur'an*, which he completed along with Muhammad Taqi-ud-Din al-Hilali. *The Noble Qur'an* (with those words understood here as referring to this particular translation, rather than the Quran itself - also commonly called 'Noble' by Muslims) is a translation of the Qur'an by Muhammad Muhsin Khan (Arabic: محمد محسن خان, Muhammad muhsin khān) and Muhammad Taqi-ud-Din al-Hilali (Arabic: محمد تقي الدين الهلالي, Muḥammad Taqiyyu-d-dīn al-Hilālī). (<https://www.google.com>)

4- Arthur John Arberry (1905-1969) was a British orientalist, scholar, translator, editor, and author who wrote, translated, or edited about 90 books on Persian- and Arab-language subjects. He specialized in Sufi studies, but is also known for his excellent translation of the Koran. AJ Arberry attended Cambridge University, where he studied Persian and Arabic with R. A. Nicholson, an experience which he considered the turning point of his life. After graduation, Arberry worked in Cairo as head of the classics department at Cairo University. During the war years, he worked at various posts in London to support the war effort with his linguistic skills. In 1944 Arberry was appointed to the chair of Persian at the School of Oriental and African Studies at London University, and then two years later to the chair of Arabic. In 1947 Arberry returned to Cambridge as the Sir Thomas Adams Professor of Arabic. (www.studies in comparative religion)

2.2. Comparative Review of Short surahs translated by the Translators which has been chosen for study.

- 1-Chapter (103) Surat al-Asr(Time).
- 2- Chapter (110) Surat al-Nasr (The help).
- 3- Chapter (114) Surat al-Nas (Mankind).

والعصر(1)

Translations:

- 1-Pickthal: By the declining day,
- 2- Yusuf Ali: By(the Token of) Time (through the age),
- 3- Mohsin Khan: By Al-Asr(the time),

4-Arberry: By the afternoon!

All four translators have translated the word (و) with the same equivalent (By). But, they have translated the word (العصر) in different ways, AYA translate the word by time but he added explanatory between brackets. MK, translated the word by Transliteration and added explanatory between brackets by the same word used by the all. Whereas AJ, translated the word in different equivalent. It easy to translate the verse in (*By the Time*) and then write the word al- Asr between bracket. So, the readership can understand the meaning of the verse in simple and clear words.

ان الانسان لفي خسر(2)

Translations:

1-Pickthal: Lo! man is in a state of a loss,

2- Yusuf Ali: Verily Man is in a loss,

3- Mohsin Khan: Verily Man is in a loss,

4-Arberry: Surely Man is in the way of loss,

Pickthal, translated the word (ان) into (Lo) it the old use of word look, whereas Yusuf Ali and Mohsin Khan translated into (verily) it is also old used (true, correct) whereas Arberry translated into (surely). All these translation confused the readership. This word can be translated by the word (*Indeed*) it is up to date word and easy to understand. The translators translated the word (الانسان) into (man) this word is the general word to be more accurate it can be translated into (*mankind*).

الا الذين امنوا و عملوا الصالحات و تواصلوا بالحق و تواصلوا بالصبر(3)

Translations:

1-Pickthal: Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

2- Yusuf Ali: Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and constancy.

3- Mohsin Khan: Except those who believe (in Islamic Monotheism) and do righteous good deed, and recommend one another to the truth(i.e. order one another to perform all kinds of good deeds(Al-Ma' which Allah has ordained, and abstain from all kinds of sins and evil deeds(Al-Munkar which Allah has forbidden), and recommend one another to patience (for sufferings, harms, and injuries which one may encounter in Allah Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).

4-Arberry: Save those who believe, and do righteous deeds, and counsel each other unto the truth, and counsel each other to be steadfast.

Pickthal and Arberry begin their translation to this verse with the word (save) whereas Yusuf Ali and Mohsin Khan begin their translations with the word (Except), it is clear that the word save it is renders the meaning of the word (لا).Except for Mohsin Khan all translators render the meaning of the verse precisely, he provides additional meaning in the parenthesis. This verse can be translated as (*Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience*).i.e. every readership can understand the meaning of this verse.

2.2.2. Chapter (110) Surat al-Nasr (The help).

(1) إذا جاء نصر الله و الفتح

Translations:

- 1-Pickthal: When Allah's succour and the triumph cometh,
- 2- Yusuf Ali: When comes the Help of Allah, and victory,
- 3- Mohsin Khan: When comes the Help of Allah(to you, O Muhammad(peace be upon him) and the conquest of Makkah),
- 4-Arberry: When comes the Help of God, and victory,

Yusuf Ali and Mohsin Khan translate the word (النصر) و (الفتح) with the word into English (help) and (victory) and that is very clear to the reader whereas Pickthal translated into (succour) and (triumph) which their meaning (help) and the word triumph (success) success does not means victory, also Pickthal used the word (cometh) it is archaic word and the reader did not find it in dictionaries. Mohsin Khan provides additional meaning in the parenthesis. All translators translated the word (الله) into Allah except Pickthal translated into God which not equivalent to the word (الله) and suited the word (رب). This can be translated into (*When the victory of Allah has come and the conquest*).

ورأيت الناس يدخلون في دين الله أفواجا (2)

Translations:

- 1-Pickthal: And thou seest mankind entering the religion of Allah in troops,
- 2- Yusuf Ali: And thou dost see the people enter Allah's Religion in crowds,
- 3- Mohsin Khan: And you see that the people enter Allah's Religion(Islam) in crowds.
- 4-Arberry: And thou seest men entering God's Religion in throngs,

Pickthal, Yusuf , and Arberry are used an archaic word (thou)(seest) and also there are different translation of the word (الناس) men and mankind, and used different translations of the word (افواجا) troops used for a group of soldiers, crowds, throngs. This verse can be translated into (*And you see the people entering into the religion of Allah in multitudes,*).

فسبح بحمد ربك و استغفره انه كان توابا (3)

Translations:

- 1-Pickthal: Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy,
- 2- Yusuf Ali: Celebrate the praises of thy Lord, and pray for His forgiveness: For He is Often returning (in Grace and Mercy),
- 3- Mohsin Khan: So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.
- 4-Arberry: Then proclaim the praise of thy Lord, and seek His forgiveness; for He turns again unto men,

Again all translators are used archaic words (thy, Lo, unto) except Mohsin Khan. This verse can be translated into (*Then exalt (Him) with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.*)

2.2.3. Chapter (114) Surat al-Nas (Mankind).

قل اعوذ برب الناس (1)

Translations:

- 1-Pickthal: I seek refuge in the Lord of mankind,
- 2- Yusuf Ali: Say: I seek refuge with the Lord and Cherisher of Mankind,
- 3- Mohsin Khan: Say: " I seek refuge with (Allah) the Lord of mankind,
- 4-Arberry: Say: 'I take refuge with the Lord of men,

All translators translated the word (الانسان) into mankind except Arberry translated into (men), the word (رب) translated into (Lord) but Mohsin add the word Allah between bracket. Yusuf Ali adds cherisher the word lord and mankind to emphasise the meaning.

This verse can be translated into (*Say, I seek refuge in the Lord of mankind.*)

ملك الناس (2)

Translations:

- 1-Pickthal: The King of mankind,
- 2- Yusuf Ali: The King (or Ruler) of Mankind,
- 3- Mohsin Khan: The king of mankind,
- 4-Arberry: the King of men,

All translators have translated the word (ملك) into The King, and the word (الناس) translated into Mankind expect Arberry translated into men, the word mankind is the best equivalent of the word (الناس). This verse can be translated into (*The Sovereign of mankind*).

اله الناس (3)

Translations:

- 1-Pickthal: The God of mankind,
- 2- Yusuf Ali: The god (or judge) of Mankind,
- 3- Mohsin Khan: The Allah God of mankind,
- 4-Arberry: The God of men,

All translators have used the same translation with slightly differences, except Arberry translated the word (الناس) into men as in other verses adhered with it. This Verse can be translated into (*The God of mankind*)

من شر الوسواس الخناس (4)

Translations:

- 1-Pickthal: From the evil of the sneaking whisperer,

2- Yusuf Ali: From the mischief of the whisperer (of evil), who withdraws (after his whisper),

3- Mohsin Khan: " From the evil of the whisperer (devil who whispers evil in the heart of men) who withdraws (from his whispering in one's heart after one remembers Allah),

4-Arberry: from the evil of the slinking whisperer,

All translators are used the same translation of the word (من شر), with slight differences in each. This verse can be translated into (*Form the evil of the retreating whisperer*).

الذي يوسوس في صدور الناس(5)

Translations:

1-Pickthal: Who whispereth in the hearts of mankind,

2- Yusuf Ali: (the same) who whispers into the hearts of mankind,

3- Mohsin Khan: Who whispers in the breasts of mankind,

4-Arberry: who whispers in the breasts of men,

Translators translated this verse with the same words except Arberry translated the word (الناس) into men. This verse can be translated into (*who whispers (evil) into the breasts of mankind*).

من الجنة و الناس(6)

Translations:

1-Pickthal : Of the jinn and of the mankind,

2- Yusuf Ali: Among Jinns and among men

3- Mohsin Khan: Of jinn and men,

4-Arberry: of jinn and men,

Translators translated (من الجنة) into of the jinn or of jinn except Yusuf Ali translated into among jinns. They translated the word (الناس) into men except Pickthal translated it into mankind adhered with the same translation of the word in the other verse of this surah. This verse can translated into(*From among jinn and mankind*).

To sum up, considering the fact that English is the dominant language of the world today and a major portion of the world population is learning the Islamic message through English translations of religious texts in general and the meaning of the Holy Quran in particular. They need accurate, complete, simple and precise translations. Each one of the four translations are a remarkable job in performing the task of translating the meaning of the Holy Quran which is a difficult task, and offering a wonderful service to the readership. Each one of these translation has its merits. The differences between them due to approaches and backgrounds. Some of them pursued unique features, chaste English, academic style, literal translation, use of parentheses and too many words, using of archaic words, add words that are not in the original Arabic text. In the review of the translation of the four examples of short surahs, it is observed that each translator is struggling to render the correct meaning of the keywords and phrases in a clear way. The review of these short surahs has shown that the translators should have

some specific knowledge with their mastery of the English and Arabic such as Quranic sciences, tafsir, hadith. The archaic words often alienate the readers.

2.4. Previous study

Islam is a widespread religion and Quran is the miracle of the Prophet Mohammad (P B H) besides the faith of Islam spread far and wide beyond the frontiers of Arabia, where it was first revealed, and affected the lives of many non-Arab races. So, a growing need for understanding its original text meaning started to emerge. The great increase in the number of Muslims in the English speaking community, as well as the greater, academic interest in Islam, resulting in a noticeable growth in the number of written work and translation that text to interpret this religion and its Holy Book Quran. This is going to shed some lights on the vocabulary that face the translation of the meaning of the Holy Quran. So, it is of a vital importance to have some idea about some written previous works that are related in a way or another to this study and it would be relevant to trace these works, point out their aims and objectives and whether they succeeded in achieving such goals.

Ahmed (2008). An investigation into English translation versions of the thirteenth part of the Noble Quran. This is a PhD thesis undertaken by Nazik Ahmed (2008) it investigates eight translations to the meanings of the last twenty suras of part thirty of the noble Quran. In this study, the researcher analyses the suras title depending on Oxford advanced learners Dictionary and Tafseer Al Galaalain as tools against which meanings are examined. The researcher states that three of the eight translators use a dual procedure to make the title understandable. They combine both translation and transliteration prior to titles translation. Moreover, this thesis discusses the translation of some Quranic words to show that translators have failed to supply adequate equivalents to the parts of speech embedded in the noble Quran such as Alwaswas AL khanas which means the (devil that squats upon the hearts of human being: None of the eight translators offer such an equivalent. They try to explain the meaning of the structure but failed to mention the denoted subject, which is *Devil* or *Satan*.

Khalifa (1993) the sublime Quran and Orientalism. In this study, Khalifa has discussed many issues concerning the Quran. One of the most important ones is the translation of the meaning of the Holy Quran. The centre tries to explain that any translation whether good or bad cannot convey in full the ideas expressed in the Arabic origin. The vocabulary of the Arabic language used in the Quran is full of ideas and figures of speech that cannot be expressed fully in any other language. Therefore, Khalifa concluded that the Quran is inimitable. He draws many examples to prove his point, for instance, the translations carried out in the attributes of Allah, to make his points clear. The word challenge (the creator who creates thing from nothing) and Challenge, (who creates everything). Also, another example drawn by Khalifa is the distinction between the warp استطاعوا and the word استطاعوا. Both words are translated interchangeably as could or were able to sale, Muhammed Ali, Pick that, Rodwell all of whom overlooked the relevant difference between easy action like a climbing hill, but استطاعوا is used for a more difficult task such as making a tunnel through the hill.

Khalifa (1985) sets out six factors that lead to worn translation:

1. Nescience of the Arabic words exact meaning.
2. Knowing only one shade of the meaning.
3. Confusion between different Arabic words.

4. Limited knowledge of Arabic eked out with figments of imagination.
5. Mistaking Arabic for Hebrew tradition.

Ahmed (2007) investigation the problems of translating synonyms as reflected in the translators of the Holy Quran by Arberry and Pickthal.

This is a Ph. D. thesis carried out by Mohamed Ali Ahmed. The researchers aim is to provide an overall view of the translation of the Holy Quran, which becomes immensely important particularly in the wake of the great events that took place in the Muslims world and the west.

This study is only an attempt to examine a single linguistic aspect namely; the translation uses two major translations conducted by British translators Pickthal and Arberry. The aim of the study is to find out to what extent these translations are successful in rendering. The linguistic experts in questions, and what the chief causes of the failure in corrected. The researcher uses many examples and techniques to illustrate the question of synonyms in the Holy Quran. Ahmed draws a comparison between the translations of Arberry and Pickthal. Ahmed went further in his discussion, to a linguistic element is a highly controversial area not only in Arabic language but also in the English language. He fined loopholes in Pickthal's and Arberry's translations, when translating the meaning of synonyms, used the Holy Quran.

(Illyas, 2005) linguistic and extra-linguistic problems in the translator of Holy Quran. This is a PhD thesis undertaken by Illyas. He investigated the lexical items that are making frequently used. He attempts to exchange suitable items with more adequate ones. Taking advantages of many available translations to the meaning of the Holy Quran he produces a new translation that seems similar, to some extent, to the original text. The project was executed in collaboration with Islamic world league and King Abdulaziz University the work investigated twenty translations, started with Yusuf and mined to encompass the whole Book. The main objective was to set a glossary with an adequate equivalent to the words of the noble Quran in English language, then to put words according to different semantic classes, and to compile comprehensive details about strategies used in translating the meaning of the Holy Quran. Illyas observes that a careful look of different translations of the different meaning of the Holy Quran, make one feel uneasy and dissatisfied with some utterances used in by translators of some Quran verses.

Hamed Fatima (2013): This is a PhD thesis carried out Fatima Abdullahi Hamed. The researcher aimed to investigate the most popular translations of the Holy Quran with reference to the translation of the polysemous words in this Holy book to assess the accuracy of rendering these items in that translation in a way that reflects this diversity of meanings. The various problems that face the translation of the Holy Quran make it compulsory that, for the sake of reaching a successful product, the translation should have deep knowledge about the style of Holy Quran and its relating with religious discourse especially the Prophet's Sunnah and the Arabic culture in general. The translations of the Holy Quran should have good mastering of both languages with special emphasis on the semantic and rhetoric rules. The importance of acquiring knowledge of the science of exegesis and a state Al-nuzul is also recommended. The study has come up with a number of findings the most important of which is that the translations of Holy Quran are difficult, especially when translating the polysemous items which cause a lot of confusion to the translators and non- Arabic users of this Holy book. The study recommends the necessity of drawing an extra concentration and giving

great care when translation Quran into English. Moreover, the translators should have good mastering of both languages with special emphasise on semantic and rhetoric rules. The importance of acquiring knowledge of the science of exegesis and also at Al-nuzul is also recommended.

3.Conclusion and Recommendations

3.1.Conclusion

The main objective of this study was to make a comparison between the four translations of the meaning of the Holy Quran, with special reference to vocabulary. There are some similarities and differences between the four translations. To some extent the four translators have succeeded in rendering the meaning of four short surahs of the Holy Quran. The differences between them due to approaches and backgrounds. Some of them pursued unique features, chaste English, academic style, literal translation, use of parentheses and too many words, using of archaic words, add words that are not in the original Arabic text. In the review of the translation of the four examples of short surahs, it is observed that each translator is struggling to render the correct meaning of the keywords and phrases in a clear way. The review of these short surahs has shown that the translators should have some specific knowledge with their mastery of the English and Arabic such as Quranic sciences, tafsir, hadith. The archaic words often alienate the readers.

3.2.Findings

1- Using of archaic vocabulary. Using archaic vocabulary in translating the meaning of the Holy Quran fails to render a clear meaning as the used terms are unfamiliar to the average target reader. This makes the style very awkward, the text tedious and readability difficult. Therefore, archaic vocabulary should not be used in the target text.

2- Using transliteration as a technique to render the meaning is ineffective.

3-Literal translation is a very serious factor which affects the target text both in terms of meaning and comprehensibility. Thus, the literal translation must be avoided in all cases. The classical Arabic of the Quran is very rich and its words have many shades of meaning. Arabic and English are in many respects semantically incompatible languages.

3.3. Recommendations

Based on the findings the study provides the recommendations below.

1- Future translators must transfer the meaning of the Holy Quran accurately and precisely as far as possible.

2- The meaning of the Holy Quran should be rendered in a neutral English style.

3- Transliteration should be avoided unless there is a pressing need for it.

4- The translator should use current English vocabulary which reads easily and flows smoothly, along with precisely transferring the intended meaning of the original maximally enhances comprehensibility.

5- A number of strategies can be followed in the choice of current vocabulary

6- The translator is required to fully appreciate and understand the depth of the meaning of each Quranic word in order to find an English equivalent which relays the same sense.

7- The translators of the meaning of the Holy Quran should possess the knowledge of Quranic sciences, the Prophet Hadith and Sharia.

8- Translation of the Islamic texts and the meaning of the Holy Quran, in particular, should be viewed as a collective rather than as an individual task. And this great task supposed to be carried out by specialized institutions staff with professional scholars in the field of Quranic sciences, the Prophet Hadith and Arabic along with professional translators who possess an excellent mastery of Arabic as well as the target languages and native speakers. So, as to avoid the restrictions to individual works.

9 -In translating the Quran, the translator should be able to faithfully render its theological messages without misrepresenting or misinterpreting any of the principal concepts, norms and beliefs implied in them.

10-The translators should simply avoid letting their own opinion interpret the text.

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