Study of the Stylistic and Communicative Dimensions in Rendering Some Selected Ayahs of Surrat Saad into English

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Abstract : The current study aims to study of the stylistic and communicative dimensions in rendering some selected Ayahs of Surrat Saad into English, through comparative analysis , in the work of Mohammed ,A,S,Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali.Also. the study aims to explore and describe how the three translators deal with stylistic difficulties in their rendition Surrat Saad into English.
 The study found that different translation methods could lead to different translated versions of the same text of Surrat Saad. Also , cultural and stylistic differences between Arabic and English seem to give rise to mistranslations as far as the religious and holy text of Surrat Saad. The study ends with a conclusion and recommendation, together with bibliographic references.
Keywords: The Holy Quran, Stylistic, Communicative, Surrat Saad, Dimension, rendition
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I. INTRODUCTION

The need for rendering the meaning of the Holy Quran begins when vast majority of Muslims remained unable to understand Arabic; even through many of people who joined or converted to Islam whose mother tongue was not the Arabic language. In an attempt to fill this gap as well as this vacuum, some Muslims scholars begin to translate the Holy Quran into English and other language.

The Holy Quran is more than the sum total of its words, grammatical constructions, figure of speech, rhythms, and rhymes .according to Ahmed (2001,p.45):

It is essential to mention that the meaning of words and grammatical structure \s in any two languages do not generally correspond. Allah Almighty revealed the Quran in a very magnificent and rhetorical way.

The current study aims at bringing out the hallmarks of the merits and demerits of three English translations of some selected Ayahs of Surrat Saad into English.

II. OBJECTIVES OF THE STUDY

The current study aims to:
1.investigate the stylistic dimensions in rendering some selected Ayahs of Surrat Saad into English.
2. study the communicative dimensions in rendering some selected Ayahs of Surrat Saad into English.
3.indentify and account for differences in the three intended translations of the meaning of some selected Ayahs of Surrat Saad into English.
4.to explore and describe the reasons behind those differences in the three translations of the meaning of some selected Ayahs of Surrat Saad into English.

III. RESEARCH QUESTIONS

To meet the foregoing stated objectives the following research questions are raised to find out to what extent **:**
1.could different translation methods lead to different translated versions of the same text of some selected Ayahs of Surrat Saad into English.
2.do the three translations by Abdel-Haleem, Pickthall, Khan, and Hilali fail to covey the meaning of some selected Ayahs of Surrat Saad into English.?
3. What are the stylistic dimensions in rendering some selected Ayahs of Surrat Saad into English?
4. What are the communicative dimensions in rendering some selected Ayahs of Surrat Saad into English?

IV. SIGNIFICANCE OF THE STUDY

The current study is significant for translators; translation textbooks designers as it makes them pay attention to the choice of the most appropriate words. The study is also important for translation researchers because it draws their attention to what goes around them in the field of translating the Holy Quran.. the study

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highlights the importance of translating the meanings of the Quran as part of da'awa, worldwide propagation of Islam. Fittingly, the researcher believes that the meanings of the Holy Quran should be available to non-Arabic speakers, to anybody, regardless of his/her religion, who is interested to recite/read the Holy Quran. Who also add that a translation of the meanings of the Holy Quran is not expected to replace the original.

The current study is also significant, for, it is one of the few studies conducted for investigating the stylistic and communicative dimensions in rendering some selected Ayahs of surrat Saad into English which are of much importance in literary texts.

It is also hoped that, the current study will pave way for non-native speakers of Arabic language to grasp some adequate meaning of some surahs of the Holy Quran and will encourage further studies in the fields of translation. It will also contribute to some extent to modern exegeses of the Holy Quran and a novel addition to the world of religious translation, Quran translation, hadith and figh in English

V.   LITERATURE REVIEW

5.1 The Concept of Translation

In our age translation is become more and more important because the distances between peoples and nations have been reduced by science and technology. Translation is both a science and an art. It is a means of international co-operation and national integration. It is through translation that we can bridge the distances of culture and geography. The knowledge, trends, ideas, literary developments and thoughts of one nation can be transmitted to the others. It is through translations that the Renaissance spread all over Europe and the world. All major historical events/revolutions were communicated to the world through translation into different languages. Translators, either commercial or literary, are always needed and to be given reasonable social status, making their job attractive. Different ceremonies and conferences at international levels are decorated by translators. Moreover, translation helps in understanding the influence of one language on the other in a better way. As translation involves contrast and comparison, it enables the readers to explore the potential and weaknesses of both source and target languages. (Khan, 2008,p.48).

Translation is a process of transferring the theme or subject from one language,(Source languages, SL) to another language (Target Language, TL).In other words, it can be stated that through translation, the idea or thought expressed in one language is represented without deviation and distortion in another language. Translation is recognized as advice for overcoming the various linguistic and cultural problems and that, throughout history, have made such exchanges so complicated translating a cross languages and cultures enhancing the interactive dimension and facilities the search for and invention of new lexicons to develop the meaning of the receptor language in a new signifying context.

The word " translation" is a combination of two Latin expressions " trans" and–"lation". The meaning of the combined expressions " translation" is to take somebody across. In other words, translation means that the subject/content presented in the source language (SL) is taken and represented in the target language (TL) without loss of the sense involved in the source language and without much deviation. In due course it may not be out of place to consider the definitions of translation provided by various scholars. According to Venuti (2000, p.30) .

Translation continues to be an invisible practice, everywhere around us, inescapably present, but rarely acknowledged, almost never figured into discussions of the translations we all inevitably read.

This definition reveals that, all living and no-living things are unknowingly translating, whatever is happening all around them, round the clock, wherever they are. Whether we read or listen or speak or write or taste, interpretation and translation are inescapably natural phenomena. Even then this area of study is overlooked all over the world and particularly by the Muslim community for not translating the Message of the Quran as in needed.

A rather simple definition of translation as:

The replacement of textual material (SL) by equivalent textual material in another (TL).

In the light of this definition which is suggested by Catford,(1990,p.20). In this respect, Catford is more concerned with formal language rules and grammar, rather than the context or the pragmatics of the text to be translated. Nonetheless. He stressed that:

since every language is formally sui-generis, and formal correspondence is, at best, a rough approximation it is clear that formal of (SL) items can rarely be the same.(ibid,p.36).

Indeed, form is a vehicle of meaning, and translation consists mainly of transferring the meaning of the (SL) text into the (TL). Hence, translation, according to Nida (2001,p.12).

Consists of reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style ..

This definition shows a notion of equivalence in translation at the semantic and stylistic levels. It views translation as a reproduction of a similar response of the TL reader by reproducing equivalent meaning and

style. In other words, it favors a maximum equivalence of meaning and effect as suggested by Taytlor (1991, p.15):

a good translation is one in which the merit of the original is so completely transfused into another language as to be distinctly apprehended and as strongly felt by a native of the country to which that language belongs as it is by those who speak the language of the original.

According to Duff (1989,p.13):

translation, as the process of conveying messages across linguistic and cultural barriers, is an eminently communicative activity.

This definition is emphasizing the role of acculturation through translation and communication. Across linguistic and cultural barriers. Toury (1990,p.200) pointed out " translation is a kind of activity which inevitably involves not only two languages but also two cultures". The cultural approach to translation is based on the view that language is culture and the aim of the process of translation is to describe and explain the world – view to one community or people to another.

Modern translation theorists such as Catford (1990), Nida (2001), Savory (1991), Newmark (1988), andWills (1982) have understood the fact that translators are not only in need of bilingual competence, but also a good knowledge of the cultures of the languages concerned. For them a cultural gap should not hinder the attempts to translate across languages for these gaps can be narrowed and cultural objects or concepts can be matched in one way or another. They have suggested various solutions to facilitate the process of translation such as using componential analysis, applying case grammar to translation, using the most a appropriate method of cultural transposition such as literal translation, claque, communicative and semantic translation and transplantation as well as utilizing the techniques of semiotics, pragmatics and other relevant disciplines (Hervey and Higgins 1992, p.28-30).

A good translation or an ideal contact is possible within the scope of a single culture. Therefore, the Universalist conversion envisages the relationship between cultures as possible. But necessarily, such relationship is only partial or flawed. (Cohen, 1990,p.34). Some scholars however, argue that in spite of diversity of cultures, there exists reasonable quantum of universals based on which the transaction or translation could be considered as reasonable and sufficient though the transaction/translation excludes the total correspondence or one to one correspondence. They agree that the transfer of the deeper and wider interpretations between the two cultures gets precluded.(Cohen. 1990,p.36).

In believing that cultural relationships are contractual transactions, translation can be conceived of as a process of transference based on the criterion of equivalence. Practically, this view boils down to the arguments that a sound and reasonable compromise between the structural and thematic equivalence has to be ensured in good translation. Departing a little bit from this view, scholars like Hewson and Martin (1997) have preferred to argue that transference is necessarily partial and therefore, translation necessarily involved some loss. They, however, give a word or caution that possible loss should be kept to the minimum and to the extent possible; it is to be compensated with the normalization of the common core. They conclude that translation consists in constantly perfecting the fundamentally uncountable compromise.(quoted in Ahmed, 2001,p.14).

Shell-Hornby (1995, p.46) affirms that translation does not take place between languages but between cultures. Therefore, the translators must not only be bilingual, but also bicultural. Second, despite their linguistic orientation, authors such as Hatim and Mason (1990,p.13), Bell (1991,p.60), Baker (1992,p.56) and Levy and Shreve (2000,p.90) make it clear that the context in which texts are translated and received would remain incomplete without the consideration of the cultural factor. Third, Cohen (1990, p.46) identifies the beginning of the cultural turn with the emergence of the manipulation School. According to McCarthy (1991,p.89), this is somehow surprising, since the concept of culture is not the most prominent one within the polysystem paradigm's whole of postulates, especially if compared with the leading role of other notions such as desertion, target pole, system, and norm(despite the undesirable cultural approach that they all imply). Furthermore, Kelly (1997,p.83) aims to give rigor and coherence to the study of the relationship between translation and culture. Although it is by no means a foregone conclusion that such persons will have the other skills required to translate, it is interesting to note that one of the characteristics of the bilinguals is that they are always unquestioningly accepted as members of both cultural communities.

The process of translation between two different languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT).This is corresponds to "interlingual translation" and is one of the three categories of translation described by the Russian Jakobson in his seminal paper entitled "On linguistic Aspects of Translation(Jakobson, 1959/1999,p.232) Jakobson categories are as follows:

a. intralingual translation (rewording), a process whereby a text in one variety of the language is reworded into another. This would be the case where the message of a text in, for instance, old English (OE) is reworded into a text in modern English, or a text in one dialect or style is reworded into another.

b. interlingual translation (translation proper), a process is usually an interlingual translation in that the message in the source language text is rendered as target text in a different language, and it is in this sense that we have referred to translation so far. In short, interlingual translation is an interpretation of verbal signs by means of some other languages.

c. Intersemiotic translation (transmutation):we can speak of "translation" when the replacement involves not another language but another non-linguistic, means of expression, in other words a different semiotic systems. In this sense we can say for instance, that a poem is' translated' into a dance or a picture, a novel into an opera or a film. Such transmutations are examples of intersemiotic translation. (Jakobson, 1959/1999,p.232).

What all these three processes have in common is that they involve the replacement of one expression of a message or unit of meaningful content by another in a different form.

To conclude that, translation trains the translator to search (flexibility) for the most appropriate words (accuracy) to convey what is meant/intended (clarity).Because of translation, languages are not stranger to one another. They are more or less interrelated in what they want to exchange and express. The universal kinship is maintained and demonstrated by conveying the 'form' and 'meaning" of the original (SL) as accurately as possible. Here as 'accurately as possible' indicates the common problem and weakness of translating that the message from SL is substituted, neither transferred, not transcoded in TL. But no translation would be possible if it strives for likeness to the original. Finally, translation is not limited to any particular area of literature or to some most wanted language. All languages are translatable despite their linguistic and cultural constraints.

VI. RESEARCH DESIGN

In the current study, the researcher used descriptive qualitative method which 'involves data collection procedures that result primarily in open-end, non –numerical data which is then analyzed by non-statistical method'(Doenyei,2007,p.24). Also, it tries to analyze how the procedures and strategies adopted by the three translators in their attempt to render, Surrat Saad and also to assess and evaluate their renditions of this Surrat . The three translations, those of Pickthall, Khan and Hilali and Abdel Haleem, are examined and analyzed. These three translations have been selected based on the equal religious backgrounds of the translators in terms of all being Muslims, the style of translation and the degree of formality of the language in use.

The selections excludes other translations of different backgrounds intentionally, such as Alexander Ross's translation whose translation of the Holy Quran is full of bias and prejudice, in this context we may quote his famous comment on translation of the Holy Quran," I translated Quran to show the truthfulness of Christianity".*

6.1 Data Collection

The current study aims at evaluating and assessing critically the three English Translation version of Surrat Saad on several levels of linguistic and non-linguistic analysis and identifying and account for differences in the three intended translations of Surrat Saad To evaluate the three translations of, Surrat Saad the data is collected from some Arabic books, Al-Jami Li- Ahkam Al-Quran(1998) الجامع لإحكام) علوم القران (1988,القرطبي, Al- Itqan fee Uloom Al-Quran (1978)(1978.السيوطي(الاتقان في علوم القران,

* A very clear example of the Orientalist-missionary approach to the Quran is found in Alexander Ross's The Alcoran of Mahomet translated out of Arabique into French, by the Sieur Du Ryer... and newly Englished, for the satisfaction for all that desire to look into the Turkish vanities (London, 1649). In translating the Quran, the intention of Ross, a chaplain of King Charles I, was as he says; 'I thought good to bring it to their colours, that so viewing thine enemies in their full body, thou must the better prepare to encounter... his Alcoran At –Tafseer wa Al-,بلاغة الكلمة في التعبير القراني(السمارئي) Balghat Al- Kalimah fi- Al Tabir Al-Qurani(2003) Mufassiroon(1995) (ذهبي)التفسير والمفسرون, as well as well –known Tafisr books(exegesis) such as Al-Kashshaf(1986) الكشاف للزمخشري) Tafisr Ibn Kathir,(Abridged)(Al-Sabuni,2008, مختصر تفسير ابن كثير, Fi Zilal Al-Quran(Qub,1996) في ظلال القران, Tafsir Al- Jalalyan.(Al Suyuti, and Al Mahaly,2005) تفسير الجلالين to mention a few.

6.2 Data Analysis

The data will be analyzed subjectively or qualitatively in the main. That is, the examples will be described by category as grammatical, lexical, stylistic, explaining the type of error.

6.2.1 Procedures:

When analyzing the three translations of Surrat Saad, the researcher follows the following procedures:

1. The researcher obtains the three translations of Pickthall, Khan and Hilali and Abdel Haleem.
2. Studying carefully the diction of each ayahs of Surrat Saad. The whole three translations were thoroughly read for intention of assessing it analytically. However, as many problems were noted during the reading

process, some examples were noted down on separate sheets of paper by citing the verse or ayat text along with surah, verse and page numbers. In addition, brief comments were made on each error, naming the linguistic type of the problem alongside each case

3. sorting out the examples by category into grammatical, stylistic, lexical, and discourse. This was easy to do by collecting similar problems under one main category.
4. describing and analyzing the examples linguistically more precisely. Each case was explained as to what was wrong with it and compared with other similar cases in the same text, if any.
5. In most cases, this proved straightforward although certain examples were amenable to more than one interpretation as they involved more than one error.
6. comparing three translations with each other translations in certain respects. This was done on a limited scale, though, and was confined to those cases, which were very vaguely rendered in the translation.
7. Finally, some global evaluation and assessment of the three translations were made by eliciting certain scholars' views about it.

6.2.2 **Research Instrument**

Research instrument is very important to obtain the result of a study, it is a set of methods which are used to collect the data. The researcher is the main instrument of the study. Cresswell (1994,p.145) states that the qualitative research is the primary instrument for the data collection and data analysis. Besides that, the researcher spent a great deal of time in reading the three translations for intention to assess them grammatically, lexically, stylistically, and discoursally.

Examples of Linguistic Analysis and Assessment of Some Selected Ayahs of Surrat Saad.

- **Example 1**

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ (ص:71)	Your Lord said to the angels' will <u>create a</u> man from <u>clay</u>.(Saad:71)	(Remember) when your Lord said to the angels;' Truly, I am going to <u>create</u> man from <u>clay</u>(Saad:71)	When thy Lord said unto the angels: Lo! I am about to <u>create</u> a mortal out of a <u>mire</u>. (Saad:71)

The General Meaning of the Intended Ayah

The meaning of this ayah is: before creating Adam, Allah told the angels that he was going to create a human being from sounding clay of altered smooth black mud, and He told them that when He finished creating and forming him, they were to prostrate to him as sign of honor and respect to him and as act of obedience to the command of Allah. (Tafisir Al-Jalalayn, Volume (2) :127

Abdel-Haleem, Khan and Hilali used the word (man) to render the lexeme(basharan بَشَرًا) which seems more accurate, because it denotes to(a human being),whereas, Pickthall's rendition for the same lexeme to(mortal) seems more ambiguous meanings because the word(mortal) has synonymous meanings such as:
 deadly, fatal, lethal, death dealing, killing, murderous, destructive.
The word(create) used in the renderings of word(خالق) by all the three translators has certain connotative meaning, particularly when; creation" is meant as "all created things" , this indicates that Allah(SWT) knows all created things.
 Abdel-Haleem, Khan and Hilali's renderings for the word(طين) to (clay) are better one and more appropriate as compared to the lexical choice(a mire)by Pickthall. The word(mire) as it is generally:
- use in cause to become stuck in mud. e.g., "**sometimes a heavy truck gets mired down**".
- a complicated or unpleasant situation from which it is difficult to extricate oneself e.g., "**the service is sinking in the mire of its own regulations".**
- a stretch of swampy or boggy ground. e.g., "acres of land had been reduced to a mire".

- **Example 2**

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (ص:72)	When I have <u>shaped</u> him and breathe from my spirit into him, bow down before **Him (Saad:72)**	So when I have <u>fashioned</u> him and breathed into him (his) soul created by Me, then you fall down <u>prostrate</u> to him." **(Saad:72**	And when I have <u>fashioned</u> him and breathed into him of My Spirit, then fall down before him <u>prostrate</u>, **(Saad:72**

The General Meaning of the Intended Ayah

The meaning of this ayah is:' Allah (SWT) refers the soul to His own self as a way of honoring Adam. The soul is some tender thing which turns the dead a live when therein penetrates. Allah (SWT) commanded the angels to prostrate to Adam as a sign of honor and respect to him and as an act of obedience to the command of Allah (SWT). (Tafisir Al-

Jalalayn, Volume (2) :1247

The word Sawwaytuhu سَوَّيْتُهُ means خلقته'shape him) or(created him), and in Sudanese Colloquial,and slang Arabic language which means(I did) hence, Abdel-Haleem's rendering as 'shaped him' bears more communication load as compared to Khan and Hilali and Pickthall's translations , for example' fashioned him(Khan and Hilali) and' fashioned him'(Pickthall). The lexeme (fashioned) has a semantic ambiguity, hence, confusing for an average reader. Such ambiguities may be clarified or removed through contextual analysis on the part of the translator. This is how the application of linguistics to the most complex process of translations of the Holy Quran may prove helpful and fruitful.

Khan and Hilali and Pickthall used the word (<u>prostrate</u>) to render the lexeme(**سَاجِدِينَ**),which seems more accurate and proper rendition than Abdel-Haleem's rendering who omitted the lexemeساجدين. Abdel-Haleem's rendition gives no specific identification, hence, confusing and complex communication.

- **Example 3**

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ(ص:24)	(Then) David <u>realized</u> **that We had been testing him(Saad:24)**	And Dawud(David) <u>guessed </u>that We have tried him Saad:24)	And (David) <u>guessed </u>that We had tried him, **Saad:24)**

The General Meaning of the Intended Ayah

The meaning of this ayah is "But here David began thinking, and though he knew he had made a just judgment, and his silence was the best evidence that the problem was the same that the complainant had mentioned, yet the manners of the meeting of judgment required that David would not hasten in his speech, and first he should personally ask the opposite party and then arbitrated. (Tafisir Al-Jalalayn, Volume (2) :1247

Khan,Hilali, and Pickthall's rendering is not an efficient communication .The lexeme (guessed) is inappropriate in the context, According to Oxford Dictionary, the word guess means(estimate or conclude (something) without sufficient information to be sure of being correct) .The Arabic lexeme' waẓanna ,وظن means in this context: "realized and become certain". Khan and Hilali as well as Pickthall applied literal translation to convey the polysemic word. They misunderstand the extend meaning of the word. On the other hand Adel-Haleem conveyed the word (waẓanna ,وظن) as(realized) and it seems the appropriate translation of the polysemic sense of this word. But the lexeme(guess)is more accurate and better rendition.
The use of the relational word' and' in the beginning of the rendered ayah by Khan, Hilali, and Pickthall is just translationese(strictly formal) . Adel-Haleem's usage of an adverb(then) is better rendering which maintains syntactic contextuality through an anaphoric reference.

VII.   CONCLUSION

The current study has focused on study of the stylistic and Communicative Dimensions in Rendering some selected Ayahs of Surrat Saad into English

The study has explored three translations by Abdul-Haleem,Mohammed M. Pickthall and Muhammed M.Khan and Mohammed Hilali.

The present study does not claim to encompass all aspects of change   of the three translations. Rather, it has focused on the aspect of assessment of the selected pairs of meanings in their Quranic contexts and with different nuances in adjacent context as well. Indeed, the translation of the Holy Quran is a very daunting task. It needs special skill in various fields to overcome this task. In addition, the Holy Quran is one of the religious texts which conveying its meaning into other languages in general and English language in particular is so sensitive. So translators of this holy text needs to be aware that most of the words do not have only core meaning but also a contextual meaning, for example, words gain new meanings from the context where they are used.

By analyzing the corpus of examples of the various English translations of the meaning of the Holy Quran, the researcher realized that some deviations and undertranslations are the results of insufficient references of the Holy Quran, lack of understanding of Arabic rhetoric. Furthermore, the researcher observed that the three translators, under the study, did not on the sound knowledge in the science of the Holy Quran and numerous interpretations to grasp the intended meanings of the ayahs precisely

Another concern is related to the issue of translators' unfamiliarity with the target language such as English language. Some translations of the meaning of the Holy Quran have been done by the translators who are very competent in English language, but unfortunately, they are incompetent in rendering the intended meaning, because they are not familiar with the nuances of the other language. It is also of great importance to refer to the exegesis   applied by eminent Muslim scholars in order to produce accurate renditions in the other languages.

In addition, the present study seeks to highlight the eloquence of the Holy Quran in using certain words, structures, formulae, and articles and the like. It mirrors the miraculousness of the Ever- Glorious Quran. Translation of the Holy Quran is a thorny problem that poses various hurdles in the face of the translator of the Ever- Glorious Quran.The study has, therefore, aimed at answering the following questions:

1.could different translation methods lead to different translated versions of the same text of some selected Ayahs of Surrat Saad into English.

2.do the three translations by Abdel-Haleem, Pickthall, Khan, and Hilali fail to covey the meaning of some selected Ayahs of Surrat Saad into English.?

3. What are the stylistic dimensions in rendering some selected Ayahs of Surrat Saad into English?

4. What are the communicative dimensions in rendering some selected Ayahs of Surrat Saad into English

7.1 Summary of the Results

On the bases of the theoretical part and data analysis, the current study has come up with the following conclusions:

1.   The study has answered the initial questions set out in section three The Holy Quran cannot be literally translated because Arabic lexemes and expressions often have more than one literal meaning, and are, more 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.(see example,1,2,3).

2.   Two of the translators seem to follow each other (Abdel Haleem follows Pickthall in some of renditions) (see examples,1,2,3)

3.   To achieve total lexical or textual equivalence is not tenable in ordinary literary texts let alone in a sacred text like the Qurʾān or the Bible. Thus, as opposed to the widely held view that translation is a matter of interlingual synonyms, the researcher supports the view of those who believe that translation may not be "inter-lingually fully achieved at all levels since full synonymy does not intra-lingually exist" (Al-Azzam,2005, p.90).

4.   It is the responsibility of the translators to be aware of the subtle nuances and minute distinctions in meaning between near-synonyms with a view to finding the lexical item that has the right expressive meaning.

5.   The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

6.   The researcher also concludes that a lot of the Qurʾān translator's problems, while translating some ayahs, are attributed to the inadequate background of the contextual and socio-cultural factors. The awareness of the original meaning will certainly help the translator to find plausible relevant equivalents, which reflect the spirit of the original text and the limitations of the target language audience.

7. Another serious difficulty for translating Surrat Saad and their comprehension is caused by ellipsis occurring in the finest Arabic style, where both, words and phrases, have to be supplied by an experienced reader of the Holy Quran for better sense of the Message.(see example,1,2).

8. Running translation has been favored for communication of better sense of the Message, but at the same time, this style lacks lexical appropriateness. For Example, Khan and Hilali's rendering with lexical and syntactic expansion.

9. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

7.2 Pedagogical Implication of the Study

Integrating this study, and other similar and related studies, into the course of Translation teaching in Arabic and English course in Sudanese and other Arab and Muslim universities, this may enhance the students' translational performance; the application of the knowledge of translational techniques and strategies to concrete texts .

7.3 Recommendations

In the light of the findings of the current study, it is recommended:

1. The translator should explain grammatical and lexical ambiguities in marginal notes for receptor.

2. The translators should employ a number of strategies to render the Qurʾānic ayahs. into English and to achieve approximate equivalent to the ST. One of those strategies is transliteration. This strategy involves retaining the linguistic forms of Arabic while translating it into English

3. The translator has to try his/her best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required even if they are likely to impede the naturalness of the translated text. It is an accepted fact that the translator, however skilful, cannot produce a natural translation to the target audience to match the naturalness of the original to the source audience. While translating the Qurʾān, an exegetic translation is, therefore, unavoidable.

4. The translator may have to intervene by inserting footnotes, providing translators notes, or creating explanatory paraphrases.

5. The translator is to prefer dynamic equivalence , acceptable in SL text as well. The 'dynamic equivalence' means where the form is restructured using different syntactic and lexical items that guarantee true sense of the Quran Message.

6. A translator needs componential analysis of lexical construction , both of SL and TL, to fulfill the demand of the theory of appropriacy.

7.4 Suggestions for Further Studies.

1. The results of the current study call for future research on assessing translation of the meaning of the Hadith**.**

2. Cases studies could be conducted to further assess the renditions of other surrahs of the Holy Quran.

3. detailed study which applies the method presented in this study to other Islamic texts such as Prophetic traditions (ḥadīth) and jurisprudence. Yet, it is also possible to investigate different literary genres.

4. A further thorough study that analyzes the problems involving translating synonyms, antonyms, metaphor, and lexical ambiguity in the Holy Qurʾān. This research could be applied not only to Arabic and English, but also to Arabic and other languages which are genetically unrelated.

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