Translation Assessment
of the Arabic verb (Thehebh)
in the Quran

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تقييم ترجمي للفعل (ذهب) في القرأن

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Abstract

The present paper assesses the translations of the verb [thehebh] in the Holy Quran into English. It highlights the semantic and tense usages of the verb [thehebh], which are considered problematic in translating the Quran. Moreover, it compares different translations of the verb [thehebh], focusing on the symbolic meanings. The form of the verb [thehebh], context in which it occurs will be analyzed. The paper adopts the two strategies of domestication and foreignization as a model of assessment in seven translations of certain selected verses in the Holy Quran and refers to these translations,i.e. (Sahih International) henceforth TT1, (Pickthall) henceforth TT2, (Yusuf Ali) henceforth TT3, (Shakir) henceforth TT4, (M. Sarwar) henceforth TT5, (Mohsin Khan) henceforth TT6, and (Arberry) henceforth TT7. Finally, these translators render the semantics and tense of the verb in question differently. This variation is due to the numerous meanings of the verb [thehebh] in Arabic, which makes the translators render this verb into different counterparts.

Keywords: verb [thehebh] (go): semantic usage, tense usage, assessment, Quranic translation.

1. Introduction

The translation of the Holy Quran has been done several times because it is one of three books revealed by Allah Almighty, (whom all perfection and grandeur belong). Various international translators have worked on the English translation of the Holy Quran. The book under the present study has a unique composition which in turn may make its translation difficult. It constructions are incomparable because they are authentic Arabic. Allah Almighty has challenged the Arabs on the Quran's pinnacle oratory to create a verse like the Holy Quran. The verb [thehebh] is explained, the source of the triple (Al-thal (ذ), Al-haa (هـ), and Al-Baa (ب) (الذال والهاء و الباء), in Arabic lexicons with synonymous meanings: to go, to walk, and to pass. Tracing the uses stipulated by the dictionaries for this article in its nominal and actual forms shows plenty of its use in terms of transitivity and intransitivity, the ways of making the passive voice, the diversity of connotations of this verb between reality and metaphor. The paper also scrutinizes the relationship between the form of the verb [thehebh] and the context in which it occurs construct the tense of the verb. Not understanding this relationship may lead to inaccurate translation.

Using the necessary verbs indicating the movement and movement of the subject, as in this example, (مضى) (he went), (مشى) (he walked), is usual. The verb (thehebah) does not require passive voice unless the intention is to restrict the verb of the subject; then, the user tends to choose a preposition which is appropriate to the context. In this study, the study is an attempt to render the verb [thehebh], which means (take, remove, depart, do, overcome, or put) through translations of the Holy Quran into English. Samples of translating Holy Quran meanings into English will be limited to the most significant translations, recognizing more accurate alternatives if the word [thehebh] (take, remove, depart, do, overcome, put) has been inaccurately

translated. The two strategies of domestication and foreignization are applied to assess the selected verse. Venuti (1995), states that there are two impacts in the translation process: cultural and ideological factors that affect the translation of sacred texts and the impact of these translations on target readers and cultures. Furthermore, two major strategies can be applied; either "foreignization," in which "the translator retains as much authenticity as possible (which may compromise comprehension), or "domestication," in which the translator "lean more towards adapting textual elements to achieve better comprehensibility (which may result in certain losses such as the loss of lexical richness and meaning)."

Furthermore, this article hypothesizes that various uses of the verb (thehebh) are used according to the context in which it occurs. Moreover, multiple translators may translate this verb differently according to the context. Finally, the meaning and structure of the verb (thehebh) changes the employment of the verb. Meanwhile, this paper aims to explore the function of the verb (thehebh) in selected Quranic Verses, the crucial role played by the context in changing the meaning, different types of structure and purpose of this verb, and investigating the strategies used by other translators in translating the selected verses. This paper has the procedures for choosing Quranic verses as data for analysis. The present paper dopts a model for data analysis, depending on seven samples of translation of Quranic verses, and then evaluating the selected verses.

2-The impact of context in shaping time reference:

Jadoua (2020: p101) mentions that linguists consider investigating the effect of what surrounds the verb in the linguistic context, such as the verbal pieces of evidence and cultural evidence in restriction of the time reference of the verb. She highlights the Arab linguists' points of view concerning the form of the verb and the

context in which it occurs in the construction of the time reference of the verb. The concludes that in some cases, the form of the verb preserves the time reference, while in other cases, the context changes this reference to another one. She adds that the structure of the verb is not always subject to the context but may preserve its time reference to construct the time reference of the text as a whole. She adopts the classical classification of the verb form and applies them to the verb (thehebh).

Nonetheless, the verb in Arabic is of three types: past, present and imperative. As for the past, it comes as a base in the form of (thehebh), which is inflected by the attached pronoun (*alfu al-ethnaeen*), the dual pronoun (الف الاثنين) in the form of (thehebaa, the plural pronoun for the third person (*waw al-jamaah*) (واو الجماعة) in the form of (*thehebu*), and plural pronoun for the addresses (*na al-mutakhlmeen*) (نا المتكلمين) in the form of (*thehebna*). It also comes as inflected with the (*Hamzha*) (الهمزة) as in (*Athheba*). As for the present, it comes in the forms of ('*athhabu*), for the male first person singular, (*athhebu*) for male and female first person plural, (*tathhebu*) for male and female third person singular, and male second person singular, (yathhebaa) for third male person dual, (*tathehebaa*) for third female person dual, (tathhebhun) for male second person plural, (*yuthhibkun*) for male third person plural, (tathhebna) for female second person plural yuthhibn). As for the third type, which is the imperative one, it comes in the form of (*ethheb*), for the male first person singular, (*ethhebi*) for the female first person singular (*ethhebaa*), for male and female second person dual, (*ethhebu*) for male second person plural (*ethhebna*) for female second person plural.

3-The Discussion:

The verb (thehebh) comes with several meanings and connotations in many Quranic verses, depending on the context in which it occurs. In contrast, the verb

tense differs from referring to the past, present, or future. The verb also denotes other meanings opposite to the process of moving or the movement indicated by the verb. The translators differ in the translation of the verb (thehebh) in the Qur'anic verses, many translators translate it in the present, and others translate it into the past tense. In addition, other verbs refer to the future. The following are the Qur'anic verses in which the verb (thehebh) comes. The analysis below contains 18 verses in which the verb (thehebh) has different forms and contexts. The forms of the verb (*thehebh*) in these verses are [*thehebh*], *tathhebh*, *tathehebuu*, *ethheb*, *ethhebaa*, *yathhebaa*, *tathhebhun*, *yuthhibkun*, *tathhebhun 'athhabh*, *yuthhibn*. The contexts of the time of the verb (thehebh) in these verses are absolute time, the past perfect, the divine judgments, the past simple, the imperative future, and the present simple.

4-Analysis:

The verb (thehebh) is analysed in the selected verses according to the form of the verb, which has the abovementioned structure. It occurres under three forms (past, present and imperative.)كلام مكرر The verb (thehebh) in the past form, in some instances, preserves the past time reference, which can be rendered into a past simple aspect, but in other cases, its time reference is changed by the context into another time reference,such as absolute time reference in which there are three contexts namely; giving an example, static fact, and the divine legislations. The verb (thehebh) in the past form refers to the past event which happened in the past and a long time ago in the context of telling the news of some instances. The time reference of the verb (thehebh) also refers to the absolute time in which there is no reference to past, present, or future time reference, which is discussed under three situations (al-mathel) (المثل) (simile), (al-haqaeq al-thabeta) (static facts), and (Al-ahkaam Al-ilaheyyah al-sharayyah) (the divine legislative rules).

In addition, the verb (thehebh) in its present form indicates the present time reference, past time reference, and future time reference. The verb (*tathhebhu*) in the following illustrative verse (أن تذهبوا به) (قَالَ إِنِّي لَيَحْزُنُنِي) refers to the present-time reference. Still, the context of telling stories and news about past events, specifically in the story of Prophet Yusuf (peace be upon him) which is combined with the verb (*said*), the past in word and meaning at the beginning of the verse changes the time reference into the past. Meanwhile, the time reference of the verb (*thehebh*) also refers to future time reference by referring to divine rules and the future near the present moment.

Furthermore, the verb (*thehebh*) in the imperative form has the forms of (*ethheb*) if the addressee is singular, (*ethhebaa*) if the addressees are dual, (*ethhebu*) if the addressees are male plural, and (*ethhebna*) if the addressees are female plural. The context of the verb (*ethheb*) indicates one time: future of the distant past.

5- Translation Assessment:

The selected verses are analyzed and assessed according to the relationship between the form and the context. If the translator renders the time reference of the verb in which the context changes the time reference into the form reference, in that case, he will be considered a translator who uses the foreignization strategy. At the same time, if he renders the time reference of the context, he will be regarded as a translator who uses domestication.

The past:

The verb (*thehebh*) in the past form, in some instances, preserves the past time reference, which can be rendered into a past simple aspect, but in other cases,

its time reference is changed by the context into another time reference,such as absolute time reference in which there are three contexts namely; giving an example, static fact, and the divine legislations. The verb (thehebh) in the past form refers to the past time reference in the past event which happened in the past and a long time ago in the context of telling the news of some instances such as the following:

Example 1:

﴿ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَمَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّئَاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ ﴾

Origin in Arabic {verb (thahabh)}	Meaning in English	Transliteration	Translations
لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي	The verb [thehebh]in the sentence of saying after it in the past tense, which is not disputed by another morphological structure of the act	liaqulan [thehebh] alsayiyaat	TT1: Bad times have left me TT2: The ills have gone from me TT3: All evil has departed from me TT4: The evils are gone away from me TT5: All my hardships have gone TT6: Ills have departed from me. TT7: 'The evils have gone from me'

In the previously-mentioned verse, the translators have argued in rendering the verb (thehebh). TT1 renders it in the present perfect in the meaning of (leave) while TT2, TT5, and TT7 render it in the present perfect, taking the past participant of the verb (go). TT3 and TT6 render this verb to the meaning of (departing) in the present perfect. TT4 renders it into passive with the past participle of the verb (go). All TTs unsuccessfully render the past reference into the present perfect time reference in English except for TT4, who renders it into the present simple with the passive structure. The verb (thehebh) comes in the context of past time reference in

which there are two interpretations. The first one refers to human behavior, which is a fact that never changes, or it is related to an event that occurs in the past due to the previous condition particle (*lain*) (لَئِن) with the past form of the verb (*atheqna*) (اذقنا). All TTs use the strategy of domestication.

Example 2:

﴿ فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ	"The bad things have gone from me."	*falamaa [thehebh]ean abarahim*	TT1: And when the fright had left Abraham TT2: And when the awe departed from Abraham TT3: When fear had passed from (the mind of) Abraham TT4: So when fear had gone away from Ibrahim TT5: When Abraham had controlled his fear TT6: Then, when the fear had gone away from (the mind of) Ibrahim TT7: So, when the awe departed from Abraham

Thus, verb (thehebh) refers to the past time reference due to the item (*lemmaa*) (لَّمَا), which is an adverb that refers to the past time and implies the condition in which the subordinate clause (جواب الشرط) must exist due to the existence of the main clause (فعل الشرط). Meanwhile, unlike all other TTs who render this verb into past

perfect, TT2 and TT7 render it in the past simple. TT1 renders it in the past perfect in the meaning of (leave), TT2 and TT7 render it in the past simple in the purpose of (departing). TT3 renders it in the past perfect in the meaning of (passing) whereasTT4 and TT6 render it in the past perfect in the purpose of (go) in the form of a past participant, TT5 renders it in the past perfect in the meaning of (controlling). TT2 and TT7 use the strategy of domestication, while other TTs use the strategy of foreignization.

Example 3:

﴿ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبۡحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ ﴿٨٧﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا	While the verb (thehebh) appears as a text denoting the past events in terms of progress (since)	iidh [thehebh] mughadiban	TT1: And [mention] the man of the fish, when he went off in anger. TT2: And (mention) Dhu'n-Nun, when he went off in anger. TT3: And remember Zun-nun, when he departed in wrath TT4: And Yunus, when he went away in wrath TT5: Dhun Nun went away in anger TT6: And (remember) Dhan-Nun (Jonah), when he went off in anger TT7: And Dhul Nun -- when he went forth enraged

In the above-mentioned verse, the verb (thehebh) refers to the past time reference due to the item (eth) (إذ), which is an adverb that refers to the past time. All TTs render this verb into past simple. Unlike the translation by TT3, who renders the verb (thehebh) in the form of (departed), other TTs render it into the structure of

the phrasal verb (went off) such as by TT1, TT2, and TT6, whereas in the form of (went away) by TT4, and TT5 aa well as in the form of (went forth) by TT7.

Example 4:

﴿ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُوْلَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
فَإِذَا ذَهَبَ الْخَوْفُ	Although the word "went" is employed in the text to refer to previous occurrences in terms of "movement."	fa'iidha [thehebh] alkhawf	TT1: But when fear departs TT2: when the fear departeth TT3: when the fear is past TT4: but when the fear is gone TT5: When their fear subsides TT6: but when the fear departs TT7: but when the fear departs

In the example above, verb (thehebh) refers to the future time reference due to the item (إذا), a condition particle that refers to what will happen or occur. The context of this verb also refers to the future time, but the situation of telling the events reveals the future time reference and refers back to the past time reference. All TTs render this verb into present simple by using the foreignization strategy. Unlike TT1, TT2, TT6, and TT7, who render the verb into (departs) by TT1, TT6, and TT7, and into (depareth) by TT2, the verb here indicates a fixed fact at all times. Furthermore, TT4 renders the verb (thehebh) into (is gone), which is a passive form, taking the past participle of the verb (go). In addition to that, TT3 renders the verb (thehebh) in a different form; he renders it into a verb to be in the form of (is) and an adjective (past). TT5 differs from other TTs in rendering this verb into (subsidies).

Example 5:

﴿ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ	The structure of the verb retained its significance for the definitiveness of the occurrence	*aladhi 'athhabh eanaa alhazan*	TT1: And they will say, "Praise to Allah, who has removed from us [all] sorrow TT2: And they say: Praise be to Allah Who hath put grief away from us TT3: And they will say: "Praise be to Allah, Who has removed from us (all) sorrow TT4: And they shall say, "(All) praise is due to Allah, Who has made grief to depart from us TT5: They will say, "It is only God who deserves all praise. He has removed all of our suffering TT6: And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief TT7: And they shall say, 'Praise belongs to God who has put away all sorrow from us

In this verse, the time reference of the verb (thehebh) is past, referring to the future because this sentence is said by those who will live in paradise. All TTs render this verb into present perfect with different forms of the verb. TT1, TT3, TT5, and TT6 render it into (has to remove), while this verb is rendered into (hath put) by TT2 and TT7 (has put). TT4 renders the verb (thehebh) into (has made grief to depart). All TTs use the strategy of foreignization.

The time reference of the verb (thehebh), which is in the past form, refers to the absolute time in which there is no reference to past, present, or future

time reference, which is discussed under three situations (*al-mathel*) (المثل) (example), (*al-haqaeq al-thabeta*) (الحقائق الثابتة) (static facts), and (*al-ahkaam al-ilaheyyah al-sharayyah*) (الأحكام الإلاهية الشرعية) (the divine legislative rules). In the following verse, the verb (thehebh) has the situation of (*al-mathel*) (المثل) (example).

Example 6:

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ١٧﴾

Source Text	Meaning in English	Transliteration	Translations
ذَهَبَ اللهُ بِنُورِهِمْ	As the ability of God to go with the light that the hypocrite claims	*walaw sha' allah la[thehebh] bisameihim*	TT1: Allah took away their light TT2: Allah taketh away their light TT3: Allah took away their light TT4: Allah took away their light TT5: God takes away its light TT6: Allah took away their light TT7: God took away their light

The verb (thehebh) has the time reference of the past, but the context refers to the static fact because the simile reveals that Allah can replace light with darkness. All TTs render the verb (thehebh) into a phrasal verb with a different tense. Unlike TT1, TT3, TT4, TT6, and TT7, who render the verb (thehebh) into (took away), which is a phrasal verb consisting of (verb+ preposition) in the past simple to refer to the past events, TT2 and TT5 render it into (taketh away) and (takes away) respectively, which is also a phrasal verb consisting of (verb+ preposition) in the present simple to indicate a fixed fact. The researcher sees that the present simple translation is perfect because Quranic verses are always a fixed fact. Unlike TT1,

TT3, TT4, TT6 and TT7 who use foreignization strategy, TT2 and TT5 use domestication strategy.

Example 7:

﴿ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٠ ﴾

Source Text	Meaning in English	Transliteration	Translations
وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ	Allah's ability to go with the light that the hypocrite claims as if he owns it.	*walaw sha' allah la[thehebh] bisameihim*	TT1: And if Allah had willed, He could have taken away their hearing TT2: If Allah willed, He could destroy their hearing TT3: And if Allah willed, He could take away their faculty of hearing TT4: and if Allah had pleased He would certainly have taken away their hearing TT5: Had God wanted, He could have taken away their hearing TT6: And if Allah willed, He could have taken away their hearing TT7: had God willed, He would have taken away their hearing

In the verse above, verb (thehebh) has the time reference of the past, but the context refers to a state which is used at all times. All TTs come with the exact rendering of the verb (thehebh), which is in the past form into a modal auxiliary (could) with past perfect tense (have taken away) by TT1, TT5, and TT6, into a modal auxiliary (would) with past perfect tense (have taken away) by TT4 and TT7. Into a modal auxiliary (could) with present tense (take away) by TT3. TT2 agrees with TT3 in rendering the verb (thehebh) into a modal auxiliary (could) and the verb's

base. Still, it differs from other TTs who use the verb (destroy). All TTs unsuccessfully render this verb into past-time reference and use the foreignization strategy.

The verb (thehebh) in the verse below, has the time reference of the past, but the context refers to a state that is used in all times as a static fact such as the fixed rules of life, and innate intrinsic.

Example 8:

﴿ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٍ قَدِيرٌ ﴿٢٠﴾ ﴾

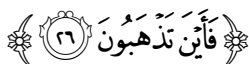| Source Text	Meaning in English	Transliteration	Translations
إذا لَذَهَبَ كَلَّ الهُ بِمْا خلق	Allah has no son as there is no God but Allah	*Ithen la[thehebh] kulu Ilahin bema khlhq*	TT1: then each deity would have taken what it created TT2: else would each god have assuredly championed that which he created TT3: (if there were many gods), behold, each god would have taken away what he had created TT4: in that case would each god have certainly taken away what he created TT5: If there were, each god would have taken away his creatures TT6: (if there had been many gods), behold, each god would have taken away what he had created TT7: for then each god would have taken off that he created

In the above-mentioned verse, verb (thehebh) has the time reference of the past, but the context refers to the static fact. The verb (thehebh) is rendered into a

modal auxiliary (would) with the past perfect tense of the phrasal verb (have taken away) by TT1, TT3, TT5, TT6, and TT7. TT4 agrees with them but with the addition of the adverb (certainly). TT2 agrees with all other TTs in rendering the time reference into modal auxiliary (would) with past perfect, but he uses the verb (championed) proceeding by the adverb (assuredly). All TTs unsuccessfully render this verb into past-time reference and use the foreignization strategy.The verb (thehebh) has the time reference of the past, but the context refers to a state used at all times. Divine legislative rules organize man's life, which is related to his deeds, himself, or things related to his life. The legislative status has no time restriction because the rules are always used.

The present:

The verb (thehebh) in present form preserves its time reference after the interrogative.

Example 9:

﴿ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
فأين تذهبون	The speech in this verse is directed to the unbelievers, as the noble verse clarifies the condition of the unbelievers and their departure from the truth with their minds	fa'ayn tathhebhun	TT1: So where are you going? TT2: Whither then go ye? TT3: When whither go ye? TT4: Whither then will you go? TT5: Where then will you go? TT6: Then where are you going? TT7: where then are you going?

In the verse above, the verb (tathhebhun) is one of the (Al-Afaal Al-Khmsa) the five verbs. It starts with the litter (ت) (ta), which refers to the addressees. It ends with the litters (ون) (un), representing the plural subject for such verbs. The

rendering of this verb is different in the tense only. Unlike TT1, TT6 and TT7 who use the strategy of foreignization in rendering this verb into present continuous to indicate the processing of the action, TT2 and TT3 use the strategy of domestication in rendering this verb into present simple tense to indicate the fixed fact of the action.

Furthermore, TT4 and TT5 render it in the future tense to indicate the coming action of the process. The researcher agrees with the rendering of the present simple because it is the perfect one. The speech in this verse is directed to the unbelievers, as the noble verse clarifies the condition of the unbelievers and their departure from the truth with their minds.

Example 10:

﴿ قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُواْ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ	The speech in this verse is delivered by the prophet Jacob to his sons	'an tathhebhu bhi	TT1: [Jacob] said, "Indeed, it saddens me that you should take him TT2: He said: Lo! in truth it saddens me that ye should take him with you TT3: (Jacob) said: "Really it saddens me that ye should take him away TT4: He said: Surely it grieves me that you should take him off TT5: Jacob replied, "I shall be grieved if you take him with you TT6: He [Ya'qub (Jacob)] said: "Truly, it saddens me that you should take him away TT7: He said, 'It grieves me that you should go with him, and I fear the wolf may eat him, while you are heedless of him.'

In the verse above, the verb (tathhebhu) is one of the (*Al-Afaal Al-Khmsa*) the five verbs. It starts with the letter (ت) (*ta*), which is used to refer to the addressees, and ends with the deletion of the letter (النون) (*noon*) due to the particle (أَن) (*an*), which changes the verb from the nominative case into accusative case and implies future time reference. The verb (tathhebhu) in this verse refers to the present-time reference. Still, the context of telling stories and news about past events, specifically in the story of the Prophet Yusuf (peace be upon him) combined with the verb (said), the past in word and meaning at the beginning of the verse changes the time reference into the past. Unlike TT5, who renders it into (you take), all other TTs render verb (tathhebhu) into model auxiliary (shall) in past form with the verb (take) by TT1, TT2, and with the phrasal verb (take away) by TT3, and TT6, as well as the phrasal verb the (take of) by TT4. TT7 agrees with TT1, TT2, TT3, TT4, and TT6 in using model auxiliary (shall) in past form, but he differs with them in the verb by using the verb (go). Unlike TT5, who uses the strategy of foreignization, all other TTs use the strategy of domestication.

Example 11:

قَالُوٓاْ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾

Source Text	Meaning in English	Transliteration	Translations
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى	The verb (yathhebaa) combined with the verb (yokrijakumaa) after the particle (أَن) (*an*), to be expressive of what the people saw in Musa and Aaron.	*wayathhebaa] bitariqatikum*	TT1: and do away with your most exemplary way. TT2: and destroy your best traditions TT3: and to do away with your most cherished institutions. TT4: and to take away your best traditions. TT5: and to destroy your own tradition. TT6: and overcome your chiefs and nobles. TT7: and to extirpate your justest way.

In this verse, as in the previous verse, the verb (yathhebaa) is one of the (Al-Afaal Al-Khmsa) the five verbs. Unlike the last verb (tathhebhu), which is used to refer to the male plural, the verb (yathhebaa) starts with the letter (ي) (*al-yaa*) (الياء) instead of litter (ت) (التاء) (*al-taa*) and it refers to male dual. It ends with the deletion of the letter (النون) (noon) due to the particle (أن) (*an*), which is deleted because it is mentioned in the previous verb (an yokrijakumaa). The particle (أن) (*an*) changes the verb, as during the last verse, from the present time reference into past time reference. TT1 and TT3 render the verb (*yathhebaa*) into a phrasal verb (do away), and TT2 and TT5 render it into (destroy). Moreover, TT4 renders it into a phrasal verb (take away). TT6 renders it differently into (overcome), and TT7 renders it into (Extirpate). All TTs render this verb into present-time reference. Unlike TT2 and TT4, who did not use the quotation marks of indirect speech and used the strategy of foreignization, all other TTs used the quotation marks of indirect speech and domestication.

The future time reference:

The time reference of the verb (thehebh) here refers to future time reference by referring to divine rules and the future near the present moment.

Example 12:

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنࣰاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِى مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرَٰتٍۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَصۡنَعُونَ ۝ ﴾

Source Text	Meaning in English	Transliteration	Translations
فلا تذْهَبْ نفسك عليهم حسرات	The verb (tathhebh) refers to a divine rule for people bt addressing the Prophet	*Fla tathhebh nafsaka aleihim haseraat*	TT1: So do not let yourself perish over them in regret. TT2: so let not thy soul expire in sighings for them TT3: So let not thy soul go out in (vainly) sighing after them: TT4: so let not your soul waste away in grief for them; TT5: do not be grieved because of their disbelief. TT6: So destroy not yourself (O Muhammad SAW) in sorrow for them. TT7: so let not thy soul be wasted in regrets for them;

In the verse above , the verb (tathhebh) comes after the negation particle (*la al-nahiyah*) (لا الناهية), which is attached to the conjunctive particle ('*fa' of causation*) (الفاء السببية) which refers to the sense of guidance which is the task of the Holy Quran. The verb (*tathhebh*) is rendered into (perish) by TT1, into (expire) by TT2, into (go out) by TT3, into (waste away) by TT4, into (grieved) by TT5, into (destroy) by TT6, into (wasted) by TT7. Unlike TT5 and TT7, who render this verb into past-time reference, other TTs render it into present-time reference. All TTs use the strategy of foreignization.

Example 13:

﴿ وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ٨٦ ﴾

Source Text	Meaning in English	Transliteration	Translations
وَلَئِن شِئْنا لَنَذْهِبَنَّ	The verb (lanathhebhna) comes as a subordinate clause	*Wale In she'naa lanathhebhna*	TT1: nd if We willed, We could surely do away TT2: And if We willed We could withdraw. TT3 If it were Our Will, We could take away TT4: And if We please, We should certainly take away TT5: Had We wanted, We could have removed TT6: And if We willed We could surely take away TT7: If We willed, We could take away

In this verse, the verb (*lanathhebhna*), which is a subordinate clause to a main condition clause of the verb (*she'naa*) which comes after the condition jussive particle (*in*) (إن الشرطية الجازمة) which makes the subordinate clause as a must if the main clause exists. All TTs come with the appropriate rendering of verb (*nathhebhna*), which is a present form of the verb (thehebh) attached to the letter (*noon for the present*) (نون المضارع) to express the first plural addresses by using a modal auxiliary and verb. TT1 renders this verb into (could do away), whereas TT2 renders it into (could withdraw). TT5 renders it into (could have removed), which is a past perfect. TT3 and TT7 render this verb into (could take away), and TT6 agrees with them by adding the adverb (surely) between the model auxiliary and the verb. TT4 renders this verb by the use of model auxiliary (shall) in the past form and the adverb (certainly) as well as the verb (take away). All TTs use the strategy of foreignization.

Example 14:

﴿ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَـٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَـٰرِ ﴿٤٣﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
يَذْهِبَ بالابصار	The verb (*yathhibu*) refers to the near future	*yuthhibu bilabsaar*	TT1: The flash of its lightening almost takes away the eyesight.. TT2: The flashing of His lightning all but snatcheth away the sight. TT3: the vivid flash of His lightning well-nigh blinds the sight. TT4: the flash of His lightning almost takes away the sight. TT5: The lightening can almost take away the sight. TT6: The vivid flash of its (clouds) lightning nearly blinds the sight. TT7: wellnigh the gleam of His lightning snatches away the sight.

The present form of verb (yathhibu) proceeds by the verb (yakadu) which changes the reference of it from the present time reference into the near future. All TTs render verb (yathhibu) into present-time reference, which means static fact. TT1 and TT4 render it into a phrasal verb (takes away), and TT5 agrees with them in rendering it into a phrasal verb with one difference: the addition of model auxiliary (can take away). Furthermore, TT2 uses the verb (snatcheth away), and TT7 uses the verb (snatches) in rendering the verb (yathhibu). At the same time, TT3 and TT6 use the verb (blinds) in rendering this verb. All TTs use the strategy of foreignization.

The present form of the verb (thehebh) in the verse below, refers to an absolute time reference.

Example 15:

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفِ ٱلنَّهَارِ وَزُلَفَا مِّنَ ٱلَّيۡلِ إِنَّ ٱلۡحَسَنَـٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

Source Text	Meaning in English	Transliteration	Translations
إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ	The verb (*yuthhibna*) came in the present time reference more with the transitive hamzat in a nominative context.	*'iina alhasanat yuthhibna alsayiyaat*	TT1: Indeed, good deeds do away with misdeeds. TT2: Lo! good deeds annul ill-deeds TT3: For those things, that are good remove those that are evil TT4: surely good deeds take away evil deeds TT5: Good deeds do away with the bad deeds. TT6: Verily, the good deeds remove the evil deeds TT7: Verily, the good deeds remove the evil deeds

In the verse above, the verb (yuthhibna) is a present form of the verb in which the pronoun (نون النسوة) is attached to it, and all TTs render it into a simple present form. The verb (yuthhibna) comes in the present form more with the transitive in a nominative context confirmed by (إِنَّ), and it is a predicate for it. This verse refers to the absolute time for good deeds to have the power to remove evil deeds. All TTs use the strategy of domestication. Meanwhile, TT1 and TT5 render it into (do away), which is a phrasal verb consisting of the present simple form of the verb (do) and a preposition. TT2 renders the verb (yuthhibna) with the meaning of (annul). TT3 and TT6 render the verb (yuthhibna) in the sense of (removing). TT4 renders the verb (yuthhibna) in the meaning of (taking), and TT7 renders it in the meaning of (get fired). The present here is purely to indicate the case due to the absence of the verbal context from what distracts it from it.

The Imperative:

The verb (*thehebh*) in the imperative form has the forms of (*ethheb*) if the addressee is singular, (*ethhebaa*) if the addressees are dual, (*ethhebu*) if the addressees are male plural, and (*ethhebna*) if the addressees are female plural. The context of the verb (*ethheb*) indicated one time: the future of the distant past. Although the imperative form suggests the future, it is a future for that distant time in which the incident occurred, with the contextual verbal evidence (*said*) mentioned at the beginning of the verse, as the verses mentioned below.

Example 16:

﴿ قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ۝ ﴾

Source Text	Meaning in English	Transliteration	Translations
قال اذهب فمن اتبعك منهم	The verse is a response from Allah to Satan, who threatened the people with seduction and sedition, when he said to him (Go) and despite the indication of the imperative formula on the future	*qal ethheb* *faman tabieak*	TT1: [Allah] said, "Go, for whoever of them follows you, TT2: He said: Go, and whosoever of them followeth thee TT3: (Allah) said: Go, and whosoever of them followeth thee TT4: He said: Be gone! for whoever of them will follow you TT5: God said, "Go away. All those who follow you TT6: (Allah) said: "Go, and whosoever of them follows you TT7: Said He, 'Depart! Those of them that follow thee

In this verse, all the TTs render the verb (ethheb) into imperative form but with different items and use the domestication strategy in rendering this verb. Unlike

TT1, TT2, and TT6, who render the verb (ethheb) into (go), TT4 renders it by using the passive form by the use of (be) and the past participant of the verb (go) (Be gone). TT3 unsuccessfully adds the items (the way) to the verb (go) in the imperative form. TT5 uses the phrasal verb (go away), whereas TT7 differs from other TTs in rendering this verb into (depart) with an exclamation mark (!), which is unsuccessful addition. The researcher agrees with rendering (depart) without an exclamation mark (!).

Example 17:

﴿ قَالَ كَلَّا فَاذْهَبَا بِـَٔايَٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ ۝ ﴾

Source Text	Meaning in English	Transliteration	Translations
فأذهبا بآياتنا	The extrapolation of the matter shows that the verb (*ethheb*) indicated one time	*qal ethheb faman tabieak*	TT1 Go both of you with Our signs TT2: So go ye twain with Our tokens TT3: proceed then both of you, with Our Signs TT4: so go you both with Our signs TT5: both of you go with Our miracles TT6: Go you both with Our Signs TT7: but go, both of you, with Our signs

In the above-mentioned verse, verb (ethhebu) is rendered into imperative form by all TTs, except TT5, who renders it into a statement by fronting the items (both of you), in addition to the use of the foreignization strategy by all TTs. Unlike TT3, who translates it into (proceed), other TTs render it similarly to (go). The researcher does not agree with all TTs because the verb (ethhebu) refers to the meaning of (take), not (go).

Example 18:

﴿ اذْهَبُواْ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ ﴾

Source Text	Meaning in English	Transliteration	Translations
اذْهَبُوا بقميصي هذا	The extrapolation of the matter shows that the verb (*ethheb*) indicated one time	*qal ethheb* *faman tabieak*	TT1 Take this, my shirt TT2: Go with this shirt of mine TT3: Go with this my shirt TT4: Take this my shirt TT5: Take my shirt TT6: Go with this shirt of mine TT7: Go, take this shirt

In this verse, all the TTs render the verb (ethhebu) into imperative form but with different items. Unlike TT2, TT3, and TT6, who render the verb (ethhebu) into a verb with a preposition (go with), TT1, TT4, and TT5 render it into (take). While TT7 renders the verb (ethhebu) into (go) and comma (,), then he adds the verb (take). Foreignization is used by TT2, TT3, TT6, and TT7, but other TTs use domestication.

6- The Results and Conclusions

The investigations of verb (thehebh) in the Qur'an within its form and context display that its form has different time references due to the context. The present paper founds that the three tenses are known in Arabic in various ways, the shape of the verb (thehebh) preserves its original time reference, and at other times the context changes the time reference into another one. The points which are reached as in: First, the past form of the verb (thehebh) denotes the past time reference in the context of telling stories about past events, and the absolute time reference in the context of the Qur'an parable, in the static facts, and the divine legislative rules.

Second, the present form of the verb (thehebh) indicates the present time reference in the context of the question with (where), the past in the context of Qur'anic stories, the future continuous in the context of divine legislative rules, combined with the two contexts of prohibition and conditional, the near future of the present time reference in the context of adverbial verbs and the absolute in the context of wisdom or general principles. Third, the imperative form of the verb (thehebh) indicates a future reference but refers to the distant past in the context of old stories. This paper concludes from the above points that the Arabic verb " thehebh" has multiple English translations. Thus, translators change this verb.

The aforemtioned translators struggle with the verb " thehebh " unless they know the relationship between the form of the verb and its context. Moreover, translators must be competent in contextual and syntactic meaning. At the same time, they were near to precise translations of the verb" thehebh.".

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تقييم ترجمي للفعل (ذهب) في القرآن

المستخلص

هذه الورقة البحثية محاولة لتقييم ترجمات الفعل (ذهب) في القرآن الى اللغة الإنكليزية، وتسلط الضوء على دلالات واستخدامات هذا الفعل والتي تعد من المجالات الصعبة في ترجمة القرآن. فضلا عن أنها تقارن الترجمات المختلفة للفعل (ذهب) مركزة على المعنى الحقيقي والمعنى المجازي وَتَحلل شكل الفعل (ذهب) ومعناه والسياق الذي يقع فيه. وعلاوة على ذلك تتبنى هذه الورقة البحثية استراتيجيتين من ستراتيجيات الترجمة وهما التغريب والتدجين كمعيار لتقوّم سبع ترجمات للقرأن الكريم وتشير لها على أنها (صحيح الدولية) بيكثال))يوسف علي) (شاكر) (محمد سروار)،)محسن خان) و) آربري) و تستنتج هذه الورقة البحثية أن هؤلاء المترجمين ينقلون دلالة وزمن الفعل قيد الدراسة بطرق مختلفة وذلك نتيجة لتعدد معاني الفعل ﴿ذهب﴾ في اللغة العربية والذي بدوره جعل المترجمين ينقلون هذا الفعل حسب تفسيرهم للمعنى.

الكلمات المفتاحية: الفعل (ذهب)، الأستخدام الدلالي، الأستخدام الزمني، التقييم، ترجمة القرأن الكريم.