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***Translation of Some Worldly Punishment  
Expressions in Al-Aẓrāf Surah into English  
Quixote***

***Asst. Lect. Khawla M. Jamil Al-Habbal\****

***Asst. Lect. Anwar Abdul-Wahab Jasim\****

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**Introduction**

The notion of عقاب /ʔIqāb/ "punishment" often correlates with that of ثواب /θawāb/ "reward"- in that the building of the individual and society in Islam is based on the balance of the behavior-control. These two notions are expressed by different lexical items, sometimes showing degrees of synonymity. Therefore, the Glorious Qur'ān varied in using the expressions referring to worldly punishment (Al-LuheibI, 1995:180).

The Glorious Qur'ān is revealed in Arabic and consequently it involves expression can have a range of meanings specific to Arabic depending on the context.

Since this paper aims to study the expressions of worldly punishment in the Glorious Qur'ān and to examine the problems of translating them in some Ayas of the Qur'ān, it is found important to present firstly a brief review of the notion of punishment in the Qur'ānic texts and the types of the worldly expressions. In order to achieve the above mentioned aims, the study hypothesizes that there is no one-to-one correspondence between the two languages, as far as the expressions of punishment in Arabic and English are concerned.

**Concept of Punishment in the Glorious Qur'ān**

Linguistically, the Arabic equivalent for the English term "punishment" is /ʔIqāb/ derived from the verb عاقب "to punish" someone for some misconduct (Ibn Manẓūr, 1994:619).

Terminologically, Al-FarāhidI (2003:195) explains that /ʔuqūba/ means penalizing someone as a consequence of his/her wrongdoing.

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The form of punishment in the Glorious Qur'ān is used in the context of evil-doing as a reference to what is destined for a human as a recompense of his deeds which are combined with his intentions (Al-thaḥālī, n.d.:317).

Yahya (1987:631) mentions that the noun /ḥiqāb/ "punishment" in the Meccan Ayas is combined with the penalty in the hereafter, because these Ayas emphasize to a great extent the destruction of the values of the pre-Islamic period which is based on materialistic life, arrogance and transgression. Therefore, these Ayas promote the values of faith in the souls.

Al-Aṣḥabānī (n.d.:509) states that "the form of punishment occurs in the context of torment", as in the following Aya:

"إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابُ" (ص: ١٤)

Each one of them disbelieved the Apostles, wherefore my punishment became inevitable (Kassab, 1987:798).

Abdul-Qādir (2005:115) states that "causing fear of punishment and making desire of reward comprise a correlative image. Their occurrence in succession is what the Glorious Qur'ān expression calls for. The context deals with the believers and disbelievers together, in that it comprises a consistent unit of significations and meanings, in which someone recognizes the state of people of Paradise as well as the state of other people of Hell depicting their deserved punishment for what they had done in their earthly life".

### **Synonyms of Punishment**

For Al-Razī, synonymy is "the single expressions which refer to one thing with one meaning" (cited in Omar, 2006:216). Palmer (1981:59) explains that synonymy is used to mean "sameness of meaning". In the same vein, Waldron (1967: 56) states that synonyms are rarely exact equivalents. The implicative method is not self-sufficient, since any instance of a word's use may reveal only part of its complete range. To Lyons (1981: 148), lexemes are completely synonymous, if and only if, they have the same descriptive, expressive and social meaning (in the range of contexts in question). They are absolutely synonymous, if they have the same distribution and are completely synonymous in all their meanings and contexts.

It is recognized that complete synonymy of lexemes is almost rare in natural languages and absolute synonymy is probably restricted to highly specialized vocabulary as in "caecitis": 'typhlitis' (meaning "inflammation of the blind gut"). Yet, as is unanimously agreed, there is no total synonymy; that is, words denoting the same referent have other shades of meaning which are not considered as identical synonyms to the original lexeme. There are some expressions which are used in the Glorious Qur'ān giving the meaning of punishment, as many interpreters explained such as /dʒazā'/ "recompense" and /ḥisāb/ "chastisement".

1. جزاء /dʒazā'/ "recompense" is one of the expressions which is used in the Qur'ān to give the meaning of penalty besides other meanings (Ibn-Durayd, 1994: 223), for example:

(النساء: ١٢٣) "وَمَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ"

He who does evil shall be punished (Kassab, 1987:156).

Yahya (1987: 840) explains that /dʒazā'/ could be used in the good and evil senses and that the context plays an essential role in determining that. Abu-Ḥayyān (n.d.: 93) mentions also that one of the dominant uses of 'recompense' in the Qur'ān is in the contexts of Good and Evil, where it signifies reward of the righteous deeds and punishment of the evil doings, as for example in:

(طه: ١٥) "إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لَنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى"

Verily the Hour is coming; I am about to reveal it, that each soul shall be rewarded according to its deeds (Kassab (1987:527).

2. حساب /ḥisāb/ "chastisement": Linguistically, it is one of the words that has many significations, one of which is the meaning of punishment in the Glorious Qur'ān (Al-Fābarī, 1972:11). The following Aya is a good example:

(الطلاق: ٨) "وَكَايُنُّ مِنْ قَرْيَةٍ عَتَتْ مِنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا"

Many were the cities that had rebelled against their Lord's Injunctions and against His Apostle then we brought them to very severe account (Kassab, 1987: 1031).

Yahya (1987: 118) explains that the severe penalty is the one by which Allah brings wrong-doers to account, neither forgiving nor leaving them behind.

**The Linguistic Differences among Punishment, Torment, Pain and Fear**

There are different words which express the meaning of punishment, but there are some subtleties among them both linguistically and rhetorically. They are as follows:

1. عذاب /ʔaḏāb/ "torment": Al-ʔaskarI (1981:364) distinguishes between punishment and torment saying that "punishment predicts deserving. It is called punishment because the doer deserves it after his doing, but torment could be either deserved or not". Al-FayyūmI (1912: 398) states that torment refers to every painful punishment and it is borrowed for torture. The following Aya is illustrative:

(الأنفال: ٣٣) "وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ"

And God was not to torture them and (while) you are in (between) them, and God was not torturing them and (while) they are asking for forgiveness (Ahmed and Ahmed, 1995:117).

2. ألم /ālam/ "pain": Al-AṣbahānI (n.d.: 343) states that punishment is distinguished by torment, while Al-ʔaskarI (1981: 354) explains that torment is to be restricted to bodily pain, because torment means the continued pain, but pain is either continued or not. Thus, the mosquito's bite is a pain and not a torment. Yet, if it will be continued, one may say "The mosquito tortured me tonight". Therefore, every torment is a pain but not every pain is a torment.

3. بأس /ba's/ "suffering": Al-FarāhIdI (2003: 179) shows that "punishment is the result of every bad deed and its end". The word /ba's/ could be associated with using weapons and may be used in fearful situations metaphorically (Al-ʔaskarI, 1981: 89).

### **Punishment Expressions in the Glorious Qur'ān**

Al-BalkhI (1975: 10) explains that the expressions which have the meaning of punishment in the Glorious Qur'ān are (23). He shows that each expression has a certain signification which is different from other ones. Although there is a similarity between words in form and meaning, there are subtle differences in the Glorious Qur'ān, since it uses each word in its context. Some of these expressions are mentioned below:

أذى "harm", ذُوقَ "taste", سُوءَ "badness", رِيحَ "wind", طُوفَانَ "flood", صَيْحَةً "cry". for example, the following Aya:

(الحجر: ٧٣) "فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ"

When the [formidable] cry took them by surprise at sunrise (Kassab, 1987: 437).

Al-LuheIbI (1995: 80) divides the worldly punishment expressions into two main groups:

**1. The sensible worldly punishment expressions:** They include what happens, which is felt by human beings through different means first of which are the human five bodily senses. Therefore, he calls these events "sensible" and they occur only materially. They are divided into two types:

**a. Natural expressions:** which can be attributed to nature and its different cosmic phenomena and to the creatures whom Allah torments just by means of these phenomena. The expressions of this kind are many; for example غَرَقَ "drowning", قُمَّلَ "lice", دَمَدَمَ "destroyed" and صَاعَقَةً "stunning blow", as in the following Aya:

"فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ" (فصلت: ١٣)

Say to them, "I am warning you against a stunning blow like the one [which had destroyed] 'Ad and Thamūd" (Kassab, 1987: 845).

**b. Unnatural expressions:** which are not attributed to nature but they occur by other material means such as : تَبَّأَ "ruin", ضَنَّكَ "hardship", طَمَسَ "obliteration" and سَجَنَ "prison" (Al-LuheIbI, 1995:108) as in the following Aya:

"لَيَسْجَنَنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ" (يوسف: ٣٢)

He shall surely be imprisoned and humiliated (Kassab, 1987:388).

**2. The moral world punishment expressions:** They include what the mind realizes of punishment that has a relation with the psychological horrifying aspects such as : رُغِبَ "terror", خَيْبَ "failure", صَغَرَ "humility", ذُلَّ "humiliation" (Al-LuheIbI, 1995: 140) as in the following Aya:

"وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ" (ابراهيم: ١٥)

Then they asked [Us] for support, and failure was the lot of every mighty and obstinate [unbeliever] (Kassab, 1987: 421).

### The Translation of Qur'ān

Al-ZarqānI (n.d.: 123) states that the Qur'ānic text itself is so difficult that the exegesis plays a great role in rendering it. This being the case, translation as a device cannot replace the understanding of meaning especially if we take into account that Allah Almighty has three main aims behind revealing His Book: to be guidance for humans and the jinn, to be a miracle supporting what Mohammed (P.B.U.H.) calls for; and for the Muslims to

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worship Allah by reciting His Holy Words (cited in Ahmed, 2006: 61).

Asad (1980: 6) also explains that the Qur'ān is unique and untranslatable-a fact that has been pointed out by many earlier translators and by all Arab scholars. But although it is impossible to reproduce the Qur'ān as such in any other language, it is nonetheless possible to render its message comprehensible to people who do not know Arabic at all.

Therefore, the translation of Qur'ān is a very difficult task, because this book is revealed by Allah and its language has surpassed perfection in Arabic.

### **Data Analysis and Discussion**

To determine the appropriateness of a translation, the existence of some criteria assumes a theory of translation (Leung, 2004:89). To meet this requirement, Newmark's (1988) semantic and communicative approach has been adopted since this method is more accurate than others when dealing with translating the Glorious Qur'ān due to its broad flexibility.

Five Qur'ānic Ayas of Al-Aʿrāf Surah along with six translations of each have been chosen. Interpretation and discussion of the translated Ayas have been included as well. Six translators have been randomly chosen for the data. Utilizing tables will help the reader to have a clear vision of the data including worldly punishment expressions, their types, TLT rendering and translation method.

The analysis is based on Al-Luheibi's (1995) division of worldly punishment expressions; 1) the natural sensible worldly punishment, 2) the unnatural sensible worldly punishment, 3) the moral worldly punishment.

The study has been selective in analyzing some Ayas of Al-Aʿrāf Surah, since they cover the divisions mentioned above. Those Ayas are divided as follows: one Aya is found for the natural sensible worldly punishment, two for unnatural sensible worldly punishment, and two for the moral worldly punishment.

### **SLT (1)**

"وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ" (الأعراف : ١٧١)

### Interpretation

The expression ظِلَّة /zulla/ refers to the Mount of Altur when uprooted as if it had been a canopy. This event reflects the natural sensible punishment mentioned above. Ibn Ṭāshūr ( n.d: 164) states that shaking the mountain over them (the children of Israel) and then lifting it, possibly would be as a reference to an earthquake. This surah differs from other stories related to Mose's people, in that it is the most important event ever happening as it took place at the time of the revelation of the law (the tablets) to Moses to be an object-lesson for them, and consequently, for all believers in God, of whatever community or time. They thought that the mount was going to fall on them. This event happened due to their sins, so as to make them hold firmly to what God Has given them.

### TLT:

1.When we uprooted the mountain, lifting it above them like a canopy, and they thought it was about to fall on them: ‘Seize hold vigorously of what we have given you and remember what is in it, so that hopefully you will have taqwa.’

(Abdalhaqq and Aisha Bewley, 1999:156)

2.And (remember) when we raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what we have given you [ i.e. the Taurat (Torah)], and remember that which is there in (act of its commandments), so that you may fear Allah and obey Him”. (Al-Hilali and Khan,1996:223)

3.When we shook the mount over them, as if it had been a canopy, and they thought it was going to fall on them (we said): “Hold firmly to what We have given you, and bring (ever) to remembrance.

(Ali A.Y., 1991:394)

4.We suspended the Mountain over them as though it were a shadow (they feared that it was falling down on them) and said: ‘Hold fast to that which We have given you and bear in mind what it contains, so that you may keep from evil.’

(Dawood, 1974:260 )

5.And when we shook the mountain over them, as though it were a shadow, and they thought it would fall upon them (saying), 'Take

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ye what we have given you with firmness, and remember what is therein; haply ye may fear.'

(Palmer, 1880)

6. And when We shook the mountain above them as if it were a canopy, and they supposed it was about to fall on them: 'Take forcefully what We have given you, and remember what is in it; haply you will be god fearing.'

(Arberry, 1955)

Table (1): Analysis of SLT (1) and TLTs

SLT No.1	Expression of SL Worldly Punishment	Type of punishment	TLT No.	TL rendering	Semantic Translation	Communicative Translation
وَإِذْ نَنفَخْنَا الْجِبَلِ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَقَالُوا .....  ظِلَّةٌ		Natural Sensible Worldly Punishment	1	Canopy	+	—
			2	Canopy	+	—
			3	Canopy	+	—
			4	Shadow	—	—
			5	Shadow	—	—
			6	Canopy	+	—

## Discussion

As far as the adopted method is concerned, the first three translators along with Arberry(No.6) have, to some extent, transferred the meaning of the concerned expression semantically. Rendering ظِلَّة /zulla/ into "canopy", referring to the mountain to be uprooted and lifted over them all at once, involves the meaning of constriction and hardship. As for Dawood(No.4) and Palmer(No.5), their renditions are inadequate as they have not created the same effect on the TT readers as the ST actually has. This is because ظِلَّة /zullah/, being rendered to "shadow" as a means to reflect the signification of a natural punishment, does not reflect such a high

degree of fear and horror. Thus, it is believed that the semantic renditions are the appropriate ones.

### **SLT (2)**

الأعراف : ٩٧) (" أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ "

### **Interpretation**

بأس /ba's/ in this Glorious Aya depicts unnatural sensible worldly punishment. Suddenly, when people feel completely secure and at ease, and unaware of any danger that may threaten them, they might be overwhelmed by God's punishment by night while they are asleep. Who can escape God's plan, and who can feel themselves outside it except those who are seeking their own ruin? (Ibn ṭĀshūr , n.d.:20)

### **TLT:**

1 - Do the people of the cities feel secure against our violent force coming down on them in the night while they are a sleep?

(Abdalhaqq and Aisha Bewley, 1999:147)

2- Did the people of the towns then feel secure against the coming of our punishment by night while they were asleep?

(Al-Hilali and Khan, 1996:213)

3.Did the people of the towns feel secure against the coming of our wrath by night while they were asleep?

(Ali A.Y., 1991:372)

4.Were the people of those cities secure from our vengeance when it overtook them in the night whilst they were sleeping?

)Dawood, 1974:254 (

5.Were the people of these cities then secure that our violence would not come on them by night, while they slept?

(Palmer,1880)

6.Do the people of the cities feel secure Our might shall not come upon them at night while they are sleeping?

(Arberry, 1955)

Table (2): Analysis of SLT (2) and TLTs

**Translation of Some Worldly Punishment Expressions in Al-Aʿrāf Surah into English**  
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SLT No.2	Expression of SL Worldly Punishment	Type of punishment	TLT	TL rendering	Semantic Translation	Communicative Translation
<p>أَقَامَنَ أَهْلَ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَيِّنَاتٌ.....</p> <p align="center">3</p>		Unnatural Sensible Worldly Punishment	1	Violent force	—	+
			2	The coming of our punishment	+	—
			3	The coming of our wrath	—	+
			4	Our vengeance	—	+
			5	Our violence	—	+
			6	Our might	—	+

### Discussion

Al- Hilali and Khan(No.2) have rendered the meaning by shedding light on the expression under discussion semantically. The other translators have used different wordings which communicate different, though related, shades of meaning with predominantly stronger force: 'our violent force ' by (No.1), 'our wrath', 'our vengeance', 'our violence' and 'our might' by translators (No.3), (No.4),(No.5) and (No.6) respectively.

Those expressions mentioned above give the notion of extreme anger; using great physical force; and acting with all one's strength and power (Oxford Dictionary of Current English; 1998). Hence, the communicative renderings are believed to be more appropriate than the semantic renderings.

### SLT (3)

" مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ " (الأعراف : ١٨٦)

#### Interpretation

طغى /tagha/ gives the notion of transgression; consequently , Allah's (The Almighty) punishment will come sooner or later, in one way or another, due to their bad deeds. Being distracted because of their sins indicates the unnatural sensible worldly punishment reflected by this Aya of the second type. Ibn ʿĀshūr, ( n.d.:199) shows that this is the natural law instituted by God (Sunnat Allah), so as to say, if God's light is removed, the best of the transgressors can only /yaʾmahūn/ يعمهُون, which means 'wander hither and thither, like blind due to their distraction'. That is not an act of 'predestination' but a result of their own choice.

**TLT:**

1. If Allah misguides people, no one can guide them. He will abandon them to wander blindly in their excessive insolence.  
(Abdalhaqq and Aisha Bewley, 1999:186)
2. Whomsoever Allah sends astray, none can guide him, and He lets them wander blindly in their transgressions.  
(Al-Hilali and Khan, 1996:225)
3. To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.  
(Ali A.Y., 1991:398)
4. None can guide the people whom Allah leads astray. He leaves them blundering about in their wickedness.  
(Dawood, 1974:262)
5. Whom God leads astray there is no guide for him! He leaves them in their rebellion, blindly wandering on.  
(Palmer, 1880)
6. Whomsoever God leads astray, no guide he has; He leaves them in their insolence blindly wandering.  
(Arberry, 1955)

Table (3): Analysis of SLT (3) and TLTs

SLT No. 3	Expression of SL Worldly Punishment	Type of punishment	TLT No.	TL rendering	Semantic Translation	Communicative Translation
<p>مَنْ يُضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ وَيُذِرْهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ</p>	<p>وَيُذِرْهُمْ يَعْمَهُونَ</p>	Unnatural Sensible Worldly Punishment	1	He will abandon them to wander blindly .	–	+
			2	and he lets them wander blindly	–	+
			3	He will leave them .....wandering in distraction.	–	+
			4	He leaves them blundering about	–	+
			5	He leaves them .....blindly wandering on.	–	+
			6	He leaves them .....blindly wandering.	–	+

**Discussion**

All the above translators tend to refer to the various means of being 'blindly distracted', due to being far away from Allah's (The Al-Mighty) guidance. As is always the case with translating the Glorious Qur'ān, it is an arduous task to achieve the same degree of excellence in any TT. So, the translators have rendered the meaning

communicatively, reflecting the force of the message. Being so, adopting the communicative rendition, as to say, meets the required meaning.

**SLT (4)**

" وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءَ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ " (الأعراف: ١٤٧)

**Interpretation**

This Aya indicates the third type of the worldly punishment, that is , the moral one. Ibn ṬĀshūr (n.d.:107) states that vain are the deeds of those who disbelieve and reject God's signs, proofs, evidence, etc. and the meeting in the Hereafter; meeting in the sense of its being a pre-ordained fact. Will they be repaid except for what they did? The disbelievers will agonize all this pain deep inside because of their bad intentions and behaviour.

**TLT:**

1.As for those who denied Our Signs and the encounter of the Akhira, their actions will come to nothing. Will they be repaid except for what they did?

(Abdalhaqq and Aisha Bewley, 1999:152)

2.Those who deny our Ayat ( proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter ( Day of Resurrection, ), vain are their deeds. Are they requited with anything except what they used to do ?

(Al-Hilali and Khan, 1996:218)

3.Those who reject our signs and the Meeting I the Hereafter- vain are their deeds: can they expect to be rewarded except as they have wrought?

(Ali A.Y., 1991:386)

4.‘Vain are the deeds of those who disbelieve in our signs and in the life to come. Shall they not be rewarded according to their deed?’

)Dawood, 1974:258 (


5.But those who say our signs and the meeting of the last day are lies,--vain are their works: shall they be rewarded save for that which they have done?

(Palmer,1880)

6.Those who cry lies to Our signs, and the encounter in the world to come — their works have failed; shall they be recompensed, except according to the things they have done?

(Arberry, 1955)

able (4): Analysis of SLT (4) and TLTs

SLT No.4	Expression of SL worldly punishment	Type punishment	TLT No.	TL rendering	Semantic Translation	Communicative Translation
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ.....		Moral worldly punishment	1	Their actions will come to nothing	—	—
			2	Vain are their deeds	+	—
			3	Vain are their deeds	+	—
			4	Vain are their deeds	+	—
			5	Vain are their works	+	—
			6	Their works have failed	—	—

### Discussion

Abdalhaqq and Aisha Bewley(No.1) as well as Arberry (No.6) provided the communicative renderings "will come to nothing" and "have failed" as equivalents to the verb حبط /ḥabīṭa/ respectively. The simple structures they used have deprived the TT reader of the strong effect of this verb. So, their renditions lack the spirit of the source ST, and, are therefore somewhat inadequate.

As for the other translators, they have rendered the same verb semantically and are more forceful in foregrounding the adjective "vain" in the sentences " vain are their deeds/works". To add, Dawood (No.4) has foregrounded the whole sentence putting it at the beginning of the English version of the whole Aya which adds more force to it. It is believed that the semantic renderings are more appropriate than the communicative ones.

### SLT (5)

"وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ " (الأعراف: ١٨٢)

### Interpretation

**Translation of Some Worldly Punishment Expressions in Al-Aʿrāf Surah into English**  
**Quixote Asst. Lect. Khawla M. J. Al-Habbal Asst. Lect. Anwar A. W. Jasim**

This Aya, too, refers to the third type of the moral worldly punishment. While the unbelievers enjoy ease and a sense of security, and are unaware of any danger that may threaten them, We will gradually seize and approach them to punishment in ways they don't perceive (Ibn ʿĀshūr , n.d.:190) .

**TLT:**

1. But as for those who deny Our Signs, We will lead them, step by step, into destruction from where they do not know.

(Abdalhaqq and Aisha Bewley, 1999:157)

2. Those who reject our Ayat (proofs, evidences, vees, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

(Al-Hilali and Khan, 1996:224)

3. Those who reject our signs, we shall gradually visit with punishment, in ways they perceive not.

(Ali A.Y., 1991:397)

4. As for those that deny Our revelations. We will lead them step by step to ruin, whence they can not tell;

)Dawood, 1974:261 (


5. but they who say our signs are lies, we will bring them down by degrees from whence they know not.

(Palmer, 1880)

6. And those who cry lies to Our signs We will draw them on little by little whence they know not

(Arberry, 1955)

Table (5): Analysis of SLT (5) and TLTs

SLT No. (5)	Expession of SL worldly punishment	Type of punishment	TLT No.	TL rendering	Semantic Translation	Communicative Translation
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْخَرُهُمْ مِّنْ حَيْثُ...		Moral worldly punishment	1	We will lead them step by step into destruction	+	–
			2	We shall gradually seize them with punishment	+	–
			3	We shall gradually visit with punishment	–	+
			4	We will lead them step by step to ruin	+	–
			5	Will bring them down by degrees	–	–
			6	We will draw them on little by little	–	–

### Discussion

This Aya connects with the obligation, laid down in the preceding two Ayas (180,181) to follow God's revealed messages. (Ali, A.Y.1991)

Abdalhaqq & Aisha Bewley (No.1), Al-Hilali & Khan (No.2), and Dawood (No.4) have reflected the meaning of the verb *درج* /daradza/ "to seize/lead gradually into some place, action, etc." Thus, they managed, adopting the semantic method of translation, to create such an effect of the TT reader by showing the image of how to seize the unbelievers gradually with punishment.

As for Ali, A.Y. (No.3), his rendition of the concerned expression to "visit", though communicative, does not create such effect on the TT reader. Palmer (No.5) and Arberry (No.6) have not mentioned explicitly the meaning of punishment, ruin, destruction, etc. when rendering the verb under discussion. Thus, their translations are inappropriate.

### **Findings & Discussion**

The study finds that (66%) of the translators rendered the expression which indicates the natural worldly punishment semantically. Thereby, they have succeeded to reflect the significations of a natural punishment. whereas (33%) of the renditions were inappropriate.

As for the overall renderings of the expressions of the unnatural sensible worldly punishment, (9%) were semantically oriented, (91%) communicatively, and nil inappropriateness. Expressions of moral sensible worldly punishment took a different direction; (58%) of renditions were semantic, (8%) communicative and (4%) were inappropriate. The communicative renderings are believed to be more appropriate than the semantic ones.

The above outcome asserts that none of the available English versions conveyed the meaning of Allah's words in a way that fulfilled our needs. Hence, when reading the existing translations, although the meaning came across, the language always seemed to get in its way as it is human words.

### **Conclusion**

As regard to the preceding discussion, rendering Qur'ānic Ayas by using the usual words in order to create in the TL readers the same effect as the SL does on the readers is a far-reaching goal since the Qur'ān is a divine text revealed by Allah (The Almighty) to his Messenger Muhammad (P.B.U.H.). Thus, transference of meaning is mostly used by translators. Lack of equivalence is a difficulty which the translators face. Moreover, the difference between the realizations of the phenomenon in question is due to the different interpretations and the different views of translators from different cultures.

Table(1): Translators overall renderings of expressions of natural sensible worldly punishment

Method of Translation	Frequency	Percentage
Semantic	4	66%
Communicative	0	0%
Inappropriate	2	33%
Total	6	100%

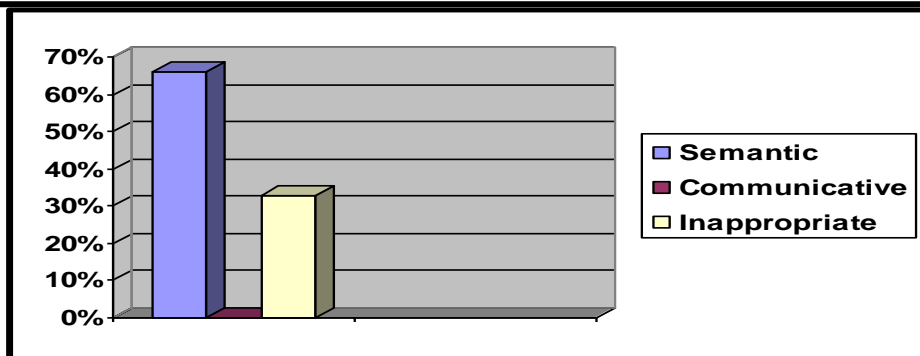
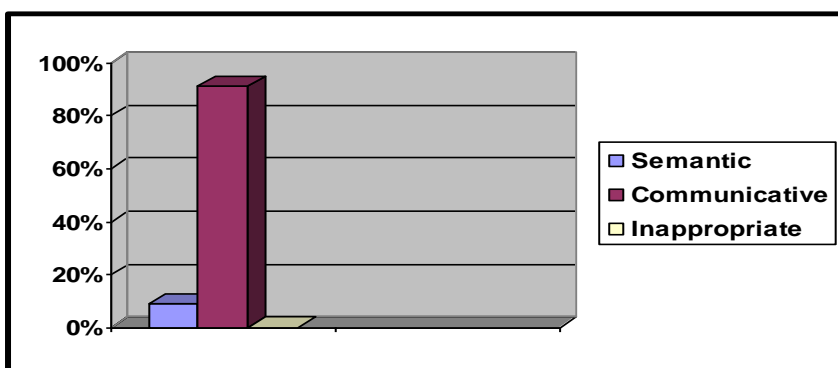


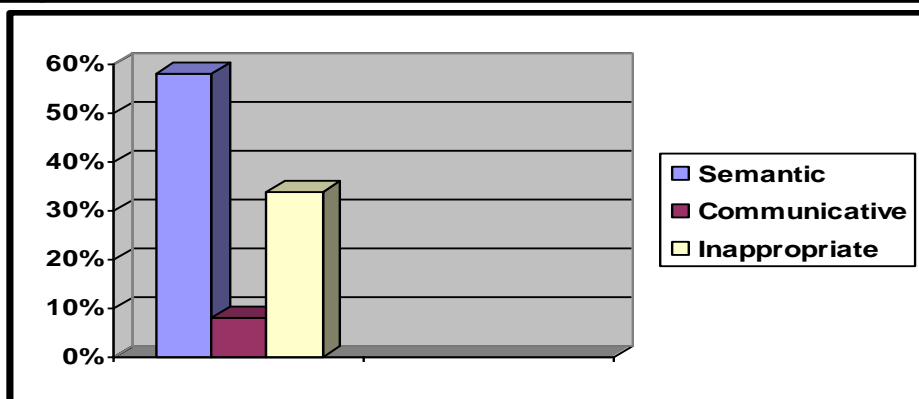
Table (2): Translators overall renderings of expressions of unnatural  
sensible worldly punishment

Method of Translation	Frequency	Percentage
Semantic	1	9%
Communicative	11	91%
Inappropriate	0	0%
Total	12	100%



]Table (3): Translators overall renderings of expressions of moral  
sensible worldly punishment

Method of Translation	Frequency	Percentage
Semantic	7	58%
Communicative	1	8%
Inappropriate	4	34%
Total	12	100%



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### ترجمة بعض ألفاظ العقاب الدنيوي في سورة الأعراف إلى الإنكليزية

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م م أنوار عبد الوهاب جاسم

#### المستخلص

تتناول هذه الدراسة الفاظ العقاب الدنيوي في النصوص القرآنية من خلال تحليل اطارها الاصطلاحي والديني. وتبين الدراسة ان استخدام هكذا الفاظ في النصوص الدينية يعدّ من الوسائل التي تهدف إلى شدّ إنتباه القارئ للعقاب الدنيوي، نتيجة أعمال الإنسان الطالحة. كما تهدف الدراسة ايضا الى تقييم ترجمات هذه الالفاظ وتسليط الضوء على المشكلات التي تواجه معظم المترجمين لأن ترجمة القرآن تكون من الصعوبة بمكان وتشكل معضلة ولكون القرآن معجزة ولا يمكن محاكاته. تعتمد الدراسة على أنموذج نيومارك (١٩٩٨) لتقييم الترجمة الانكليزية لعدد من الايات القرآنية من سورة الأعراف وذلك لبيان اوجه التشابه والاختلاف ما بين اللغتين الانكليزية والعربية. وتفترض الدراسة عدم وجود تطابق ما بين ألفاظ العقاب الاصلية ومكافئاتها الترجمية مما يؤدي الى الحصول على ترجمة غير ملائمة.