assessing the translation of Tatheel in the Noble Quran into English

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Article Information	Abstract
	The present study tackles the phenomenon of 'tatheel' in the Noble Quran, which is often apparent at the end of many Quranic ayat and it has a link with what precedes it. Tatheel is a rhetorical tool used for emphasis in the Arabic language, specifically in the Noble Quran. Due to the uniqueness of the Quarn language in using this style, it might be a throny issue in the process of translation. Subsequently, the translators might have a difficulty in recognizing the rhetorical and semantic features of this phenomenon. The current study aims at exploring tatheel types according to the linguistic context, it also investigates to what extent translators manage to obtain the accurate semantic and rhetorical aspects of tatheel sentences in their renditions. It is hypothesized that functions of tatheel are not well realized and can not be rendered accurately into the target language leading to improper translation. The study concludes that the translations lack the accurate equivalence of tatheel ayat in the target language because of the translators' misunderstanding of this phenomenon and the miraculous nature of the Noble Quran.

تقييم ترجمة التذييل في القرآن الكريم إلى الإنكليزية

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المستخلص

تتناولُ الدراسةُ الحاليةُ ظاهرةَ "التذييلِ" في القرآنِ الكريمِ، وهيَ الظاهرةُ التي تتجلَّى بوضوحٍ في نهايةِ الكثير من الآياتِ القرآنيةِ، وترتبطُ بما يسبقُها من النصِ القرآنيِّ. وبسبب تفرد لغة القران في استخدام هذا الاسلوب البلاغي مما يجعله من الصعوبة بمكان في عملية الترجمة. وبالنتيجة قد يواجه المترجمون معضلة في تمييز الوظائف البلاغية والدلالية لهذه الظاهرة. تهدفُ الدراسةُ الحالية إلى سَبر أغوار أنواعِ جملِ التذييلِ وفقا للسياقِ اللغويِ، كما وتبحثُ الدراسةُ مدى قدرةِ المترجمينَ على إظهارِ الجوانبِ البلاغية والدَّلالية الدقيقة لجمل التذييل في ترجماتِهم. تفترض الدراسة أنه لن يتم ادراك وظائف التذييل بشكل جيد لذلك لايمكن ترجمة هذه الظاهرة البلاغية بشكل دقيق إلى اللغة الهدف مما يؤدي إلى ترجمة غير صحيحة. وتخلص الدراسة إلى أنه تفتقر الترجمات إلى المكافئ الدقيق لآيات التذييل في لغة الهدف بسبب عدم ادراك المترجمين لهذه الظاهرة وللطبيعة الاعجازية للقرآن الكريم.

الكلمات المفتاحية: التذييل، دقيق، غير دقيق ، دلالياً.

1. Introduction

Generally speaking, the tatheel is a rhetorical device used for emphasis in the Arabic language, specifically in the Noble Qur'an. Ibn-Sinan (1982, 219) states that tatheel means expressing the meaning of the former sentence by using other words. Al-Suyuti (1988: 279/1) states that tatheel is an emphatic sentence used to assert the meaning of the former one, either in its word 'منطوق' or concept 'المفهوم'. For Al-ka'eub and Al-Shtewi (1993: 337), tatheel is a kind of circumlocution, which means mentioning a sentence after another one in order to emphasize the meaning of the former sentence, there are two types of tatheel sentences: tatheel as a proverb-like 'جارية مجرى المثل' and non- proverb-like 'لا تجري مجرى المثل'. The rhetorical value of tatheel will be clearly through the harmony of the tatheel sentence 'جملة التذييل' with the former sentence 'الجملة المذيَّلَة'. Although tatheel sentence often comes at the end of aya, it may be in the middle or beginning of aya.

2. The Concept of Tatheel in Arabic

Linguistically, tatheel in Arabic is derived from the word 'ذيل' which refers to the end of something (Ibn- Manzour, 1994: 260/ 11). It is the end of everything and the lower part of the garment (Mustafa et al, n.d.: 318/1).

Rhetorically, the early rhetoricians, such as Ibn-Malik (1989: 216), define tatheel as a separate sentence that comes after the completion of the speech. This sentence contains a summary of the speech meaning emphasizing the word or the concept of the speech.

Tatheel emphasizes the meaning of the former sentence and adds a new benefit to it. Thus, it has a great role in speech and makes the meaning clearer (Al-Askari, 1998: 373). Therefore, it is used as a conclusive proof of the speech, clarification of the meaning to those who did not understand it, and

verification it to those who understood it (Al-Suyuti, 1974: 250/3; Al-Jurjani, 1983: 55; Al-Hilli, 1992: 77; Matlub, 2006: 233/1).

The concept of tatheel has much in common with the general concept of circumlocution (الاطناب), and it is regarded as one of its types (Al-Jubouri, 2014: 40). For example, Almighty Allah says in the Noble Quran:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)﴾ [سورة البقرة: ٢٠]

"The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. <u>Certainly, Allâh has power over all things</u>" (Hilali and Khan, 1998: 5).

Here, the nominal sentence ''**إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**'' is tatheel sentence, which begins with إِنَّ to emphasize the previous sentence meaning (Ibn-Ashoor, 1984: 323/1).

Most of the modern rhetoricians follow the approach of the early scholars in their definitions and they also give the same examples from Quran and poetry. Among these rhetoricians Al-Jwayni (1985: 49), who defines tatheel as a separate sentence that follows the completed speech and contains a brief of the meaning of speech to indicate an assertion of the prior speech, see also Saloom (1990: 97) and Al-Alawi (2002: 61-62/3).

Al-Maghamsi (2021: 1557) explains in her research that the rhetoric of tatheel lies in achieving the meaning aim, highlighting the text meaning in which tatheel sentence occurs. It is also appropriate for addressing people of different background knowledges; therefore, it is a kind of comment on a previously- mentioned sentence. It aims to make people comprehend what is

incomprehensible and to provide an evidence for those who understand. Al-Ghamidi (2017: 14) states that, rhetorically, tatheel sentence, which comes after the expressed meaning, emphasizes the former sentence, taking into account compatibility, harmony, diversity and proportionality. Accordingly, the speech becomes more magnificent and aesthetic.

3. Tatheel Occurrence in Ayat

Tatheel occurs in various positions in the Noble Quran (Al-Ghazal, 2019: 114; Al-Qanunie, 2021: 105), as follows:

1. It might occur at the Quranic Fasila, which means in the end of aya. This type is almost the most common type. For many scholars, when tatheel expression is mentioned, it is almost interrelated with the concept of Quranic Fasila, as in the following aya:

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ (٣٧)﴾ [سورة البقرة: ٣٧]

*"**Then Adam received from his Lord words. And his Lord pardoned him (accepted his repentance). <u>Verily, He is the One Who forgives (accepts repentance), the Most Merciful</u>**"* (Hilali and Khan, 1998: 9).

This aya ''إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ'' is considered tatheel sentence and a justification for the former one (Ibn-Ashoor, 1984: 439/1), obviously this tatheel occurs in the end of aya.

2. Tatheel might occur within the aya, which means in the middle of aya. A good example is the following aya:

﴿وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ كَذَٰلِكَ جَزَاءُ ٱلْكَٰفِرِينَ (١٩١)﴾ [سورة البقرة: ١٩١]

"And kill them wherever you find them, and turn them out from where they have turned you out. <u>And Al-Fitnah is worse than killing</u>. And fight not with them at Al-Masjid Al-Harám (the sanctuary at Makkah)) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers" (Hilali and Khan, 1998: 40).

The sentence ''وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ'' is tatheel, which occurs in the middle of aya to emphasize the former sentence meaning (Ibn-Ashoor,1984: 202/2).

3. Tatheel occurs as an independent aya by itself to clarify or emphasize the former one, as in:

﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ [سورة يس: ٣٠]

"<u>Alas</u> for mankind! There never came a Messenger to them but they used to mock at him" (Hilali and Khan ,1998: ٥٩٣).

Here, tatheel sentence is ''يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ'', which occurs in this whole aya to emphasize the former ayat (Ibn-Ashoor, 1984: ٧/٢٣).

4. Differences Between Tatheel and Other Terms

According to rhetoricians, there is an overlap between tatheel and other terms such as Quranic Fasilah, occasion, and proverb, as it will be clarified below:

A. Quranic Fasilah

Scholars investigate Quranic Fasilah, its types and differentiate it from other interrelated terms. Al-Zarkashi (1957: 5٣/1) points out that Quranic Fasilah is a word located at the end of aya, which is similar to rhyme and associated with rhythm. Mazooz (2013: 18- 21) shows that Fasilah is a term used by scholars in order to refer to the last word in aya and it is called Fasilah as it separates what comes after it from what comes before it. The

difference between Fasilah and tatheel, in spite of the high overlapping between them is that the Quranic Fasilah only comes at the end of aya, while tatheel might come at the end or in the middle of aya and the Quranic Fasilah may not be a sentence, but tatheel is always a sentence.

Tatheel occurs when the meaning is completed, while Fasilah is the last word of aya whether the meaning is completed or not, and the basic consideration in Fasilah is the verbal compatibility and vocal harmony with the appropriateness of the meaning, whereas tatheel only the appropriateness of meaning is taken into consideration (Al-Ghamidi, 2017: 18). Consider the following aya:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ(١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ(١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ [سورة المؤمنون:١٢-١٤]

"….. *__So Blessed is Allâh, the Best of creators__*" (Hilali and Khan, 1998: 455-6).

Ibn Ashoor (1984: 25/ 18) explains that Quranic fasilah " فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ" is tatheel sentence, because the word 'تبارك' is general and includes the greatness of goodness to all the beings.

B. Occasion Science (علم المناسبة):

Occasion science is a science through which the justifications for arranging the parts of the Quran are identified and this is the secret of rhetoric (Al-Biqaei, ١٩٦٩: 6).

Al-Zarkashi (1957: 36/ 1) shows that occasion science has several benefits. The most important of which is to connect the parts of speech together, the relatedness becomes tighter, and the composition becomes a

state of compact construction. Mazooz (2013: 27) states that the difference between tatheel and occasion is that the former deals with the sentences, while the latter deals with the general relatedness at aya level, between its beginning and its end or between two or more ayat. Tatheel strengthens the connectivity between the two sentences and the occasion science occurs between sentences. Therefore, tatheel and the occasion share things as they both lead to connectivity and harmony.

C. Proverb (المثل):

A proverb is regarded as one of the forms of tatheel in the Noble Quran. Proverbs are commonly used by people at all times and places. They have an essential role in the life of people. They are characterized by brevity and eloquence. For Ibn-Wahab (1971: 145-146), the proverb is used by scholars and writers and it has a source and similar situation resembling it. AL-Mawardi (1999: 20) alludes to the psychological impact of proverb towards the self emotion, viewing that The Almighty Allah uses the proverbs as a clear evidence for the prophet to argue people; that is why proverbs are realized in minds and reflected in hearts. Nasif (n.d.: 7) says that the proverb is a brief sentence that people approve of in its form and content, it spreads among them, and the successors pass it on from the predecessor without change, they use these proverbs in similar situation. Rhetoricians explain three types of proverbs in the Noble Quran:

1. **Explicit proverbs (الامثال الظاهرة)** : They are explicitly referred to by words, e.g. likeness, examples, etc (Al-Qatan, 2000: ٢93). Consider what Almighty Allah says:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾ [سورة البقرة:١٧]

"Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see " (Hilali and Khan, 1998: 5).

This is an obvious proverb <mark>because</mark> the word likeness was mentioned in the aya, "مَثَلُهُم كَمَثَلِ".

2. **The implicit proverbs (الامثال الكامنة):** Ibn Al-Fadhl (1992:9), Al-Qairawani (n. d. :617) and some other rhetoricians connect some of the ayat with proverbs that are used by Arabs, which are terms 'implicit proverbs'. By the same token, rhetoricians set out some Arabs' sayings that are matching the meaning of the Quranic ayat. For instance, Arabs usually give an advice to someone via saying 'خير الأمور أوسطها' which is a well-known proverb and matches the same meaning of some ayat in the Quran (AL-Maydani, n.d.:1\11; Ibn-AL Fadhl,1992: 26) as in:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾ [سورة الفرقان: ٦٧]

"And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)" (Hilali and Khan, 1998: 486).

3. **The proverbs- like (جارية مجرى المثل):** they are ayat used without any relation to any type of simile. They are distinguished by being short, eloquent, and expressive of certain situations in our daily lives. Thus, they become common among people (Al-Qatan, 2000: 296), such as:

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ [سورة الرحمن: ٦٠]

"Is there any reward for good other than good?" (Hilali and Khan, 1998: ٧٣١).

In the last type of the proverbs, tatheel is involved because tatheel sentences composed of proverbs are merely written or spoken sentences without having any previous originality or basis. Al-Suyuti (1974: 50/ 4) also adds that this type is the rhetorical type that is called proverb-like.

5. Types of Tatheel Sentence

There are two types of tatheel sentences: Tatheel as a proverb-like (تنزيل لايجري مجرى المثل) and non- proverb-like (تنزيل جاري مجرى المثل) Al-Qazwini, n.d.: 205-207/3; Al-Masri, n.d.: 387; Al-Madani, 1969: 39/3).

Semantically, the two types of tatheel are divided into what emphasizes the word منطوق or the concept مفهوم of the former sentence (Al-Zarkashi, 1957: 68/3; Al-Alawi, 2002: 61/3). The word منطوق refers to the intentional use of the same word whereas the concept مفهوم refers to the denotation of the words meaning (Al-Suyuti, 1974: 104-106/3). Thus, the latter sentence comes to assert the denotation of the former sentence meaning without shared words.
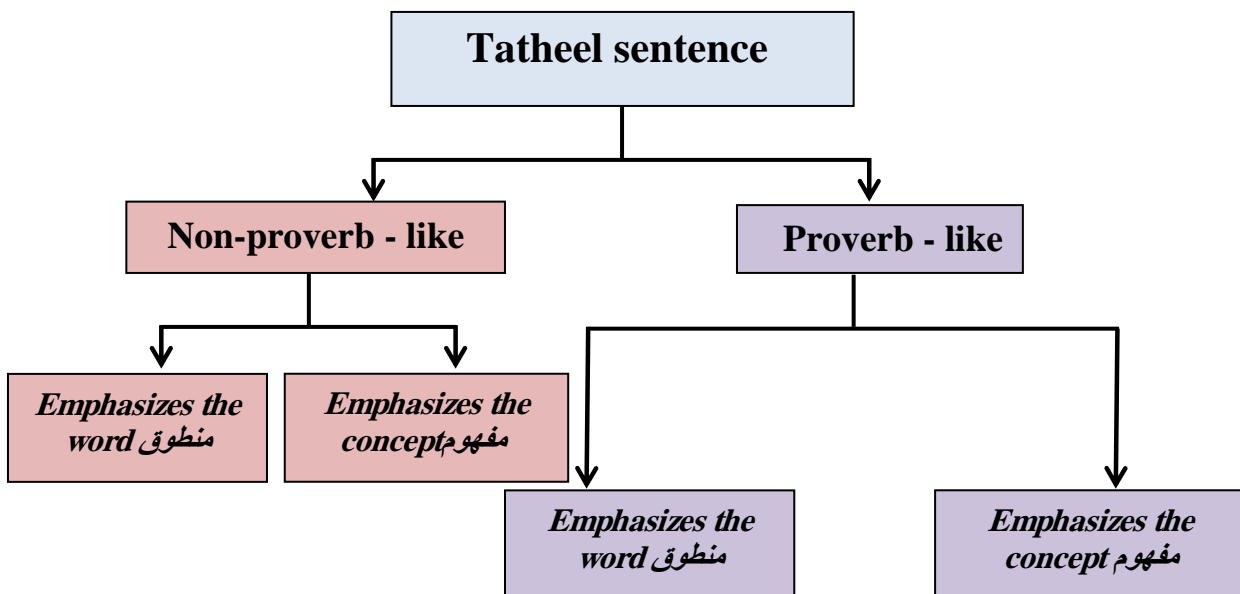
Figure (1): Types of Tatheel Sentence

A proverb-like tatheel : is an independent latter sentence that is used as a proverb-like according to its independence and common use by people (Al-Taftazani, 1991: 168). proverb-like tatheel that is used to emphasize the word or the concept of the preceding speech with or without the most beautiful Names of Almighty Allah (Mazooz, 2013: 135).

1. *Proverb-like tatheel emphasizing word:*

   It is used to emphasize a word or words of the preceding speech with or without the most beautiful Names of Almighty Allah i.e., the latter sentence uses the same word of the former one to achieve assertion between the shared word/words in both sentences (Mazooz,2013: 15/14١). An example of this type is the Quranic ayat:

﴿ثُـمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [سورة البقرة:١٩٩]

"Then depart from the place whence all the people depart __and ask Allâh for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful__" (Hilali and Khan, 1998: ٤٣).

Tatheel sentence is "إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ" with the most beautiful Names of Almighty Allah غفور as an assertion for the previous word "وَٱسْتَغْفِرُوٱ" in the previous sentence.

Another example of this type without the most beautiful Names of Almighty Allah is the following aya:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [سورة الإسراء : ٨١]

"And say: Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihad against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has

vanished. Surely Bâtil is ever bound to vanish." (Hilali and Khan, 1998: ٣٨٠).

The first sentence ‏"وَقُلْ جَاءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَـٰطِلُ"‏ denotes with their words that the falsehood vanished and the latter sentence ‏إِنَّ ٱلْبَاطِلَ كَانَ زَهُوقًا‏ is proverb-like tatheel used to emphasize the words of the former sentence زهق الباطل (Al-Madani, 1969: 39/3).

2. Proverb-like tatheel emphasizing concept:

It is used to emphasize the concept of the former aya (sentence) with or without the most beautiful Names of Almighty Allah. This type emphasizes the concept of the first sentence without having shared words between them. For example:

‏﴿هُوَ ٱلَّذِي خَلَقَ لَكُمْ مَا فِي ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰ إِلَى ٱلسَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾‏ [سورة البقرة:٢٩]

"He is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens <u>and He is the All-Knower of everything</u>" (Hilali and Khan, 1998: 7).

The sentence " ‏"وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ"‏ is tatheel that emphasizes the concept of the former sentence with the most beautiful names of Allah (Al-Alusi, 1995: 219/1).

Another example without the most beautiful Names of Almighty Allah is:

﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾ [سورة

البقرة:١٠٨]

as (صلى الله عليه وسلم *"Or do you want to ask your Messenger (Muhammad*

Musa (Moses) was asked before (i.e. show us openly our Lord)? And he

who changes Faith for disbelief, verily, he has gone astray from the Right

Way" (Hilali and Khan, 1998: 21).

Al-Alusi (١٩٩٥: 355/1) says that the independent sentence

"وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ" is tatheel sentence used as a proverb-like to

assert the concept of denial question أَمْ تُرِيدُونَ.

Non-proverb-like Tatheel, this type is characterized by its non - independence in its meaning (Al-Qazwini, n.d.: 205/3; Al-Shirazi, 2002: 170-171). It can be used to emphasize a word or concept, as in the following:

1. **Non-proverb-like tatheel emphasizing word:**

It is used to emphasize a word or words of the former sentence i.e., the latter sentence uses the same word of the former one in order to show emphasis. For example, what Almighty Allah says:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ [سورة البقرة:٩٨]

"Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers" (Hilali and Khan, ١٩٩٨: ١٩).

In tatheel sentence "فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ", the word "عدو " emphasizes the word of the former one "من كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَٰلَ" (Mazooz, 2013: 127).

2. *Non-proverb-like tatheel* **emphasizing concept:**

It is used to emphasize the concept of the former sentence without using the same word or words. This type is frequently mentioned in the Noble Quran. Here, as an example, Almighty Allah says:

﴿وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِي كَانَت تَّعْمَلُ ٱلْخَبَائِثَ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَاسِقِينَ﴾ [سورة الأنبياء : ٧٤]

"And (remember) Lût (Lot), We gave him Hukm (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who <mark>practiced</mark> *Al-Khabâ'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fâsiqún (rebellious, disobedient to Allâh)"* (Hilali and Khan, 1998: 436).

Tatheel sentence إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَاسِقِينَ emphasizes the concept of the former one "كَانَت تَّعْمَلُ ٱلْخَبَائِثَ" (Al-Qanunie, 2021: 120).

6. Translation of Quran

It is a matter of fact that the Quranic text is sacred, unique, and revealed by the Almighty Allah onto Prophet (ﷺ). Rhetoric is the main feature with which this Noble Book is described. Its style is neither prose nor poetry; it has a unique style as well, in addition to its miracle where no one can give a similar little aya of it. All this makes the process of translating Quarn a difficult task (Halaha, n.d.: 3). Accordingly, a translator comes across the problem of how to translate its form and meaning and how to maintain the <mark>aesthetic</mark> values and rhetorical methods at the same time (Arberry, 1973: x).

7. Procedure and Data Analysis

The data of <mark>the</mark> current study is taken from the Noble Quran. Eight ayat having tatheel are selected. 4 ayat for each proverb and non proverb tatheel,

two for each what emphasizes a word and a concept. The model adopted in this study is Larson's model (1998) of (TQA) is applicable to assess TLTs in this study, where just accuracy the first criterion, will be checked which means no omission, no addition and no various meaning, yet whenever these measures are justified in the process of translation they will be allowed as long as long as the (exact intended) meaning is to be preserved in translation (Larson, 1998: 529). Regarding both criteria clarity and naturalness, they are excluded in this study for the following reasons:

1- To test the clarity, it means to investigate it with unfamiliar persons with the source language by asking them what they grasp from the rendered message. Thus, such a measure requires a questionaire consisting of certain questions, which is beyond the area of the study.

2- Regarding naturalness, translators of the Noble Quran are well versed and skilled in using the target language i.e., (English) because most of them are native speakers. Hence, there is no reason to involve it in the evaluation of translations.

SL Text 1:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾ [سورة البقرة: ١١٥]

Text Interpretation:

Almighty Allah has the place where the sun rises and the place where it sets, and what is meant here is the whole earth. And if you turn to any direction, there is Qiblah: the direction that Muslims head to when they do their prayer, this aya was revealed to those who lose the direction of Qiblah. Indeed, Almighty Allah encompasses the creation and He is aware of all their

conditions (Al-Sabooni, ١٩٩٧: ٧٩/١). "إِنَّ ٱللَّهَ وَاسِعٌ عَلِيمٌ" is tatheel sentence (Ibn-Ashoor, 1984: 683/1).

TL Texts:

1. **Pickthal:** *"Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. **Lo! Allah is All-Embracing, All-Knowing**."*

2. **Khalifa:** "*To GOD belongs the east and the west; wherever you go there will be the presence of GOD. **GOD is Omnipresent, Omniscient**.*"

3. **Sarwar:** "*The East and the West belong to God. Wherever you turn, you are always in the presence of God. **God is Munificent and Omniscient**.*"

4. **Dawood:** "*To Allah belongs the east and the west. Whichever way you turn there is the face of Allah. **He is omnipresent and all knowing**.*"

5. **Hilali and Khan:** "*And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). **Surely! Allâh is All Sufficient for His creatures' needs, All Knowing**.*"

Table 1: SLT 1 and TLTs tatheel analyses

ST (1)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ	*Proverb – like emphasizes the former concept*	*1- "Lo! Allah is All-Embracing, All-Knowing"*	-
		2- "GOD is Omnipresent, Omniscient"	-
		3- "God is Munificent and Omniscient"	-
		4-"He is omnipresent and all knowing"	-
		5- "Surely! Allâh is All Sufficient for His creatures' needs, All Knowing"	+

Discussion:

Tatheel sentence is a Proverb – like emphasizing the previous concept of ''وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ'' ''وَاسِعٌ'' with Most beautiful Names of Allah (Ibn-Ashoor, 1984: 1/683). For the Most beautiful Names of Allah 'الواسع' is an attribute which is sometimes related to knowledge to mean the knower, and may be added to mercy and so on. He Who is great in His magnificence and Attributes (Ibraheem, 2006: 96).The translation of the meaning of tatheel sentence as a whole is inaccurate due to the problem of translating the word 'الواسع' into the TL. TLT 1 is inaccurate because it uses the word "All-Embracing", which means 'embracingly', (i.e. all inclusive), that is not the intended meaning in SL. TLT 3 is also inaccurate as it uses the word "Munificent" that gives the meaning of generous. TLTs 2 and 4 use the word "Omnipresent" which means (present in all places at all times), which is also not the intended meaning in SL. TLT 5 is accurate because it gives extra clarification to the word 'واسع' 'sufficient for His creatures' needs' to express the SL word meaning properly.

SL Text 2:

﴿مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾ [سورة المائدة: ٩٩]

Text Interpretation:

The Messenger only has to perform the message and convey the Sharia, and he has done what he should, there is no excuse for anyone for doing a sin. Thus, nothing of their deeds are hidden from Almighty Allah (Al-Sabooni, 1997: ٣٤٠/1). This sentence ''مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ'' is tatheel ((Al-Mtewati, 2006: ١٤٥).

TL Texts:

1. **<u>Pickthal:</u>** *"**<u>The duty of the messenger is only to convey (the message).</u>** Allah knoweth what ye proclaim and what ye hide."*

2. **<u>Khalifa:</u>** *"**<u>The sole duty of the messenger is to deliver the message</u>**, and GOD knows everything you declare and everything you conceal"*

3. **<u>Sarwar:</u>** *"**<u>The duty of the Messenger is only to preach</u>**. God knows what you reveal or hide."*

4. **<u>Dawood:</u>** *"**<u>The duty of the Apostle is only to give warning</u>**. Allah knows all that you hide and all that you reveal"*

5. **<u>Hilali and Khan:</u>** *"**<u>The duty of the messenger [i.e. Our Messenger Muhammad</u>** صلى الله عليه وسلم **<u>whom We have sent to you, (O mankind)] is nothing but to convey (the Message).</u>** And Allah knows all that you reveal and all that you conceal"*

Table 2: SLT 2 and TLTs tatheel analyses

ST (٢)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ	*Proverb – like emphasizes the concept*	1- *"The duty of the messenger is only to convey (the <u>message</u>)"*.	+
		2- *"The sole duty of the messenger is to deliver the <u>message</u>"*	+
		3- *"The duty of the Messenger is only to <u>preach</u>"*	−
		4- *"The duty of the Apostle is only to give <u>warning</u>"*	−

		5- *"The duty of the messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the <u>Message</u>)."*	+

Discussion:

Tatheel sentence "مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ " is a Proverb – like emphasizing the concept of the former sentences. The meaning of tatheel sentence is renderd properly to some extentent in most translations. However, the meaning is rendered less accurately in TLTs 3 and 4 because the words "preach" and "give warning" do not convey the intended meaning of 'بلاغ'in SL. TLTs 1, 2, and 5 use the word 'message', which gives a more general and accurate meaning <mark>according</mark> to the linguistic context.

SL Text 3:

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ (٣٧)﴾ [سورة البقرة: ٣٧]

Text Interpretation:

Tatheel sentence is for the story of Adam, peace be upon him, the context clarified the honoring of Almighty Allah to Adam, peace be upon him, which is the succession of the earth, then Adam fought a war with evil, who whispered to him to eat from the cursed tree, so Adam did that. Adam hastened to ask for repentance, so Allah forgave him. Mentioning the name of Almighty Allah 'ٱلرَّحِيمُ' here after the name of Almighty Allah 'ٱلتَّوَّابُ'is an indication that accepting repentance is not a matter of obligation, but rather a matter of mercy (Al-Alusi, 1995: 239/1). This aya " إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ" is tatheel (Al-Alusi, 1995: 239/1).

TL Texts:

1. **Pickthal:** *"Then Adam received from his Lord words (of revelation), and He <u>relented</u> toward him. <u>Lo! He is the relenting, the Merciful.</u>"*

2. **Khalifa:** *"Then, Adam received from his Lord words, whereby He **redeemed** him. **He is the Redeemer, Most Merciful**."*

3. **Sarwar:** *"Adam was inspired by some words (of prayer) through which he received **forgiveness** from his Lord, **for He is All-forgiving and All-merciful**."*

4. **Dawood:** *"Then Adam learnt prayer from his Lord, and his Lord **relented** towards him. **He is the forgiving One, the Merciful**."*

5. **Hilali and Khan:** *"Then Adam received from his Lord Words. And his Lord pardoned him (**accepted his repentance**). **Verily, He is the One Who forgives (accepts repentance), the Most Merciful**."*

Table 3: SLT 3 and TLTs tatheel analyses

ST (٣)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
إِنَّهُ هُوَالتَّوَّابُ الرَّحِيمُ	*Proverb – like emphasizes the word(تاب) with most beautiful names of Allah(التواب)*	1- *"relented /the relenting".*	-
		2- *"redeemed /the Redeemer"*	-
		3- *"forgiveness /All-forgiving"*	+
		4- *"relented /the forgiving"*	-
		5- *"accepted his repentance /accepts repentance"*	-

Discussion

Tatheel sentence "إِنَّهُ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ" is a proverb-like emphasizing the former word 'تاب' with Most beautiful Name of Allah (ٱلتَّوَّابُ) . Discussing the renditions of this aya, 'التواب' means He Who returns His mercy to His worshippers, He Who facilitates the ways of repentance for His woshippers and accepts it. Moreover, 'التواب' refers to the repetition of the act, i.e. Allah's repentance made by His worshippers (Al-Bayhagy, n.d.: 78; Al-Ghazaaly, 1990: 139). Inspite of emphasizing the word (منطوق)

between تاب/تواب in TLTs 1 and 2 into "relented, relenting" and "redeemed, redeemer", the meaning of تواب is rendered inaccurately in TLT1 into "relenting" i.e. which means become less sever and allow something that you hard refused, and in TLT2 into "Redeemer" i.e. which refers to the saver (Hornby, 1985:706). In TLT4, the meaning of تواب/رحيم is rendered accurately into "forgiving one and the merciful" but there is a failure in expressing the word emphasis between تاب/تواب into "relented and forgiving" in the TL. Although TLT 5 emphasizes the two words into 'accepted his repetence' and 'accepts repetence', it fails in rendering the meaning of 'الرحيم' because it uses superlative degree which implies a comparison with other beings and there is no being like unto Allah. TLT 3 is accurate relatively, since the meaning of تواب/رحيم is rendered accurately and the word emphasis is achieved by using the same words, "received forgiveness- All forgiving".

SL Text 4:

﴿وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا﴾ [سورة النساء : ١٣٠]

Text Interpretation:

This aya explains that if it is impossible to make an agreement between the couples, then the separation is possible, i.e. divorce or khula (الخلع), and so on. After that, Almighty Allah will give each of them of His bounty, He is abundant in bounty, vast in mercy. Allah is Wise. He gives wisely and withholds wisely (Al-Saadi, 2000: 207). The sentence وَكَانَ ٱللَّهُ وَ اسِعًا حَكِيمًا is tatheel (Ibn-Ashoor, 1984: 219/5).

TL Texts:

1. **Pickthal**: *"But if they separate, Allah will compensate each out of **His abundance**. **Allah is ever All-Embracing, All-Knowing**"*

2. **Khalifa**: *"If the couple must decide to part, GOD will provide for each of them from **His bounties. GOD is Bounteous, Most Wise**."*

3. **Sarwar**: *"If the marriage is terminated, God will make each one of them financially independent. **God is Munificent and Wise.**"*

4. **Dawood**: *"If you separate, Allah will compensate you both out of **His own abundance: He is munificent and wise**."*

5. **Hilali and Khan**: *"But if they separate (by divorce), Allah will provide abundance for every one of them from **His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise**."*

Table 4: SLT 4 and TLTs tatheel analyses

ST (٤)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
وَكَانَ ٱللَّهُ وَاسِعًا حَكِيمًا	*Proverb – like emphasizes the word (سعته)with Most beautiful Names of Allah (واسعا)*	1- *"abundance /All Embracing".*	-
		2- *"bounties /Bounteous"*	-
		3- *"Nil/ Munificent"*	-
		4- *"abundance /munificent"*	-
		5- *"Bounty /All-Sufficient"*	-

Discussion

This tatheel وَكَانَ ٱللَّهُ وَاسِعًا حَكِيمًا. is a proverb-like emphasizing the former word سَعَتِهِ with Most beautiful Name of Allah وَاسِعًا . Most TLTs fail in conveying the intentional use of the same word in both sentences, so they are inaccurate renderings. Although TLT 2 emphasizes the word accurately by using the words 'bounties' and 'bounteous', it fails in rendering the meaning

of the word 'الحكيم' because it uses superlative degree which implies a comparison. For this reason, TLT 2 is <mark>inaccurate</mark>.

SL Text 5:

﴿وَإِذْ قَالَ إِبْرَاهِيـمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُـمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾ [سورةالبقرة: ١٢٦]

Text Interpretation:

Remember - O Prophet-when Abraham called his Lord: Lord, make "Mecca" a safe country from fear, and provide its believers people with kinds of food. Allah said: whoever disbelieves from them, I will provide him with sustenance in this world, and then I will force him to take refuge in the torment of hell. Good riddance to this fate (Al-Sabooni, 1997: 83/1). The sentence وَبِئْسَ ٱلْمَصِير is tatheel sentence (Ibn-Ashoor, 1984: ٧١٧/1).

TL Texts:

1. **Pickthal**: *"And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire -* **_a hapless journey's end!"_**

2. **Khalifa**: *"Abraham prayed: "My Lord, make this a peaceful land, and provide its people with fruits. Provide for those who believe in GOD and the Last Day." (God) said, "I will also provide for those who disbelieve. I will let them enjoy, temporarily, then commit them to the retribution of Hell,* **_and a miserable destiny."_**

3. **Sarwar**: *"When Abraham prayed to the Lord saying,"Lord, make this town a place of security and provide those in the town who believe in God and the Day of Judgement, with plenty," God replied, "I shall allow those*

*who hide the truth to enjoy themselves for a while. Then I shall drive them into the torment of hell fire, **a terrible destination!"***

4. **Dawood**: *"Lord, said Abraham, 'make this a land of peace and bestow plenty upon its people, those of them that believe in Allah and the Last Day.' 'As for those that do not,' He answered, 'I shall let them live a while and then drag them to the scourage of Hell. **Evil shall be their fate."***

5. **Hilali and Khan**: *"And (remember) when Ibrahim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, **and worst indeed is that destination!"***

Table 5: SLT 5 and TLTs tatheel analyses

ST (ه)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
وَبِئْسَ ٱلْمَصِيرُ	Non proverb – like emphasizeing the concept	1- "a hapless journey's end"	-
		2- "and a miserable destiny"	+
		3- "a terrible destination"	-
		4- "Evil shall be their fate"	-
		5- "and worst indeed is that destination"	+

Discussion:

Tatheel sentence وَبِئْسَ ٱلْمَصِيرُ is a non-proverb-like emphasizing the former concept ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ ٱلنَّارِ . The verb 'بئس' is a perfect tense, the word 'المصير' is the subject. The dispraised thing 'النار' is omitted in the SLT, if it is not omitted, the sentence will be 'وبئس المصير النار'. The benefit of

omission here is to show the ugliness of this destiny. All TLTs render this dispraise meaning accurately. Concerning the co-ordinator 'و' which refers to the state of disbelievers (Ibn-Ashoor, 1984: 717/1), TLTs 2 and 5 are accurate as they render 'و' into 'and'. TLTs 1, 3 and 4 are inaccurate because they omit 'و' and may make the TLTs reader understand that tatheel sentence here is an independent sentence whereas it is dependent one in this type.

SL Text 6:

﴿ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [سورة آل عمران: ١٥٢]

Text Interpretation:

This aya talks about what Allah actually fulfills to you His promise; He enables you to defeat those disbelievers. Then, you disputed and have two attitudes. Some would rather be in world ornaments referring to Uhud battle spoils, since they left their positions and disobeyed the Prophet's orders. The others, however, obeyed the orders and asked for the praised position in the hereafter. So, Allah Almighty forgave you in this test for He is the most gracious on all believers (Al-Sabooni 1997: 1/215). This Ayah وَلَقَدْ عَفَا عَنكُمْ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ is tatheel (Al-Mtewati, 2006: 160)

TL Texts:

1. **Pickthal***: "Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He*

*might try you. **Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.***"

2. **Khalifa:**" *GOD has fulfilled His promise to you, and you defeated them by His leave. But then you wavered, disputed among yourselves, and disobeyed after He had shown you (the victory) you had longed for. But then, some of you became distracted by the spoils of this world, while others were rightly concerned with the Hereafter. He then diverted you from them to test you. **He has pardoned you. GOD showers the believers with His grace.***"

3. **Sarwar:** "*God certainly fulfilled His promise to you when you were fighting the unbelievers, by His permission. Even after We showed you what you wanted, you began to lose courage, started quarreling with each other, and disobeyed God's orders. Some of you want worldly gains and others of you want rewards in the hereafter. Then He let you face defeat in order to test you. **However, He forgave you. God is Gracious to the believers.***"

4. **Dawood:** "*Allah fulfilled His pledge to you when, by His leave, you defeated them. But afterwards your courage failed you; discord reigned among you and you disobeyed the Apostle after he had brought you within view of what you wished for. Some chose the gain of this world and others the world to come. He allowed you to be defeated in order to test you. **But now He has forgiven you, for He is gracious to the faithful.***"

5. **Hilali and Khan:** "*And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then*

*He made you flee from them (your enemy), that He might test you. **But**
surely, He forgave you, and Allah is Most Gracious to the believers.***"*

Table 6: SLT 6 and TLTs tatheel analyses

ST (٦)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
وَلَقَدْ عَفَا عَنكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ	Non proverb – like emphasizes the concept	1- *"Allah is a Lord of kindness"*	+
		2- *"God shower … his grace"*	-
		3- *"God is gracious"*	-
		4- *"He is gracious"*	+
		5- *"surely … and Allah is Most gracious"*	-

Discussion:

Tatheel sentence. وَلَقَدْ عَفَا عَنكُمْ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ is a non-proverb-like emphasizing the former concept وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَـٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ

The translators attempt to convey the meaning of tatheel sentence as appropriate as possible, yet not all of them succeed. TLTs 2 and 3 use inaccurately the word 'God' which can be attributed to many things in the TL, as an equivalent to the SL proper name of 'الله'. The word 'ذو فضل' is also rendered differently in TLTs. TLT 2 uses the word 'shower … grace' which does not match the SL term meaning. TLTs 4 uses the term 'gracious', i.e. disposed to bestow favors, kindness, etc., which is accurate and appropriate in meaning. TLTs 1 gives the most suitable renditions via using the expressions

'lord of kindness'. TLT 5 renders 'ذو فضل' inaccurately into 'most gratious' because superlative degree in English implies a comparison with other beings and there is no being like unto Allah.

SL Text 7:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

[سورة النساء: ١٢٥]

Text Interpretation:

Throughout a question with an interrogative particle 'من' 'who', this aya describes a path that a person should take i.e., to be complied with his creator Almighty Allah. And who is better in religion than who submits to Allah's command and is sincere in his work for Allah, obedient to Allah and avoiding His prohibitions, that is, he follows the religion that Abraham follows i.e. the religion of Islam. Therefore, he himself was selected as an intimate friend to his creator Almighty Allah for his great obedience to Allah. (Al-Sabooni, 1997: ٢٨٢/1). This sentence is tatheel according to (Al-Mtewati, 2006: 86).

TL Texts:

1. **Pickthal:** *"Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of **Abraham**, the upright? **Allah (Himself) chose Abraham for friend**."*

2. *Khalifa: "Who is better guided in his religion than one who submits totally to GOD, leads a righteous life, according to the creed of **Abraham**: monotheism? **GOD has chosen Abraham as a beloved friend**."*

3. **Sarwar: "***Whose religion is better than that in which one submits himself to God, behaves righteously, and follows the upright religion of **Abraham, God's chosen friend?**"*

4. **Dawood:** *"And who has a nobler religion than the man who surrenders himself to Allah, does what is right, and follows the faith of saintly **Abraham, whom Allah Himself chose to be His friend?**."*

5. **Hilali and Khan:** *"And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer). And follows the religion of **Ibrahim (Abraham)** Hanifa (Islamic Monotheism - to worship none but Allah Alone). **And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend).**"*

Table 7: SLT 7 and TLTs tatheel analyses

ST (٧)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
وَاتَّخَذَ اللّهُ إِبْرَاهِيمَ خَلِيلًا	Non proverb – like emphasizes the word إِبْرَاهِيمَ	1- *Abraham/ Abraham*	+
		2- *Abraham/ Abraham*	+
		3- *(nil)/ Abraham*	-
		4- *(nil)/ Abraham*	-
		5- *Abraham/ Abraham*	+

Discussion:

Tatheel sentence وَٱتَّخَذَ ٱللَّهُ إِبْرَاهِيمَ خَلِيلًا is a non-proverb-like emphasizing the former word إِبْرَاهِيمَ. Although TLTs 3 and 4 transfer the word ابراهيم in the translations, they do not transfer the same word in the former sentence. They are inaccurate because they do not manage the emphasis function of tatheel. However, the rest renditions succeed in expressing the emphasis function by using 'Abraham' in both tatheel and former sentences.

SL Text 8:

﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ﴾ ـ سورة الزمر

[١٦:

Text Interpretation:

This aya describes the situation of those disbelievers while being tortured in the Hell. They will be covered by the fire and so will the ground; they will be surrounded by the fire of Hell. The use of 'ظُلَل' (covers) gives the meaning of sarcasm, since it is basically used for protecting something. This horrible view is mentioned here in order to make people, especially believeres, feel scared of being there in the Hell with those disobeying Him (Al-Sabooni, 1997: 68/3). This sentence is tatheel (Al-Mtewati, 2006: ١٨٠)

TL Texts:

1. **Pickthal**: *"They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His **bondmen. O My bondmen, therefor fear Me!**"*

2. **Khalifa**: *"They will have masses of fire on top of them, and under them. GOD thus alerts His **servants: O My servants, you shall reverence Me.**"*

3. **Sarwar**: *" Above and below them their will be shadows of fire. This is how God frightens His **servants. My servants have fear of Me.**"*

4. **Dawood**: *They shall be covered with sheets of fire from above and from beneath. By this Allah puts fear into His **servants'** hearts.' **Fear Me, then, My servants.**"*

5. **Hilali and Khan**: *"They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His **slaves:** "O My slaves, therefore fear Me!"*

Table 8: SLT 8 and TLTs tatheel analyses

ST (٨)	Tatheel type	Tatheel renderings	Tatheel Assessment Accuracy
يَـٰعِبَادِ فَٱتَّقُونِ	Non proverb – like emphasizes the word عِبَادَه	1- Bondmen/ bondmen	-
		2- Servants/ servants	-
		3- Servants/ servants	-
		4- servants	-
		5- slaves/ slaves	-

Discussion:

Tatheel sentence يَـٰعِبَادِ فَٱتَّقُونِ is a non-proverb-like emphasizing the former word عِبَادَةُ. The word 'عباد' (slaves) is repeated for the function of emphasis which is properly considered by the translators, yet all translators use non-equivalent and less accurate meaning in the TL which do not match exactly that of SL context. So, the renditions are inaccurate in that TLT1 uses 'bondmen' which means a slave male only. TLTs 2, 3, and 4 use 'servant' which means one that serves others, and TLT 5 uses 'slave' which refers to a person who is owned by another persons and is forced to work and obey them. The suggested rendering in this context is the word 'worshipper' which means a person who worships Almighty Allah (Hornby, 1985: 994).

9. Findings

After analyzing the SLTs and TLTs, it is found that:

1. Concerning the proverb-like tatheel which emphasizes the concept, 40% of renditions are accurate because the translators have succeeded in rendering the concept of meaning of tatheel sentence leading to assertion of the former concept. And 60% of renditions are inaccurate since the translators do not realize the intended meanings of the ST leading to non assertion of the former concept. For the proverb-like tatheel which emphasizes the word, the translators, in this part, have provided only 10% of accurate renditions giving the same word that used in the previous aya. On the other hand, 90% of renditions are inaccurate because the translators have not realized the importance of intentional use of the same word in order to emphasize it.

2. As for the non-proverb-like tatheel which emphasizes the concept, the translators have achieved accurate renditions of 40%, whereas they have provided 60% of inaccurate ones, having misled the intended meaning of tatheel aya. Regarding the non-proverb-like tatheel which emphasizes the word, 30% of renditions are accurate because the translators have succeeded in asserting the same word that used in the previous aya. Still, 70% of the renditions are inaccurate which can be attributed to the translators' failure in conveying the intentional usage of the same word.

3. The translators have achieved accurate renditions of 30%, whereas they have provided 70% of inaccurate ones.

4. The emphasizing type of word in both types of tatheel is more problematic than the other emphasizing type of concept for translators owing to the lack of understanding this essential function of tatheel.

These findings are shown in the following tables:

Table 9: Translators' overall renditions of proverb and non-proverb tatheel

Emphasizing word			Emphasizing concept		
Accuracy	**Frequency**	**Percentage**	**Accuracy**	**Frequency**	**Percentage**
Accurate	٤	٢٠%	Accurate	8	40%
Inaccurate	١٦	80%	Inaccurate	12	60%
Total	٢٠	100%	Total	20	100%

Table (10): Translators' overall renditions of tatheel

Accuracy	*Frequency*	*Percentage*
Accurate	*12*	*30%*
Inaccurate	*28*	*70%*
Total	*40*	*100%*

10. Conclusions

The study concludes that the translators' rate of failure in rendering tatheel ayat semantically and rhetorically is higher than the rate of success. The reason is appearently attributed to the fact that translating tatheel is not an easy task and its aspects may not be quite realized by most of the translators as well as the sacred and miraculous nature of the Quran language. Thus, the attempts of translating Quran are considered interpretations of meanings, rather than an actual translation of the Holy text.

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