

Formal and Functional Meanings in the Glorious Qur'an with Reference to Translation

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Abstract:

The research tackles formal and functional meanings in the Glorious Qur'an with reference to translation. It aims at studying how translators deal with these meanings in their renderings, and based on the accredited Qur'anic interpretations, it tries to clarify the Qur'anic verses, as far as these meanings are concerned. It is hypothesized that unless a fine distinction is made between formal and functional meanings, erroneous translation will result. Analyzing different translations of the Glorious Qur'an, it is realized that taking these meanings into consideration plays a significant role in achieving better understanding on the part of the TL reader. Thus, revising these translations is recommended.

المعاني الشكلية والوظيفية في القرآن الكريم بالإشارة الى الترجمة

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ملخص البحث:

يَتَنَاولُ البَحْثُ المعاني الشكلية والوظيفية في القرآن الكريم بالإشارة الى الترجمة. وَيَهْدَفُ البَحْثُ الى دراسة كيفية تعامل المترجمين مع هذه المعاني في ترجماتهم ، واستناداً الى التفاسير القرآنية المعتمدة يُحاول البَحْثُ توضيح الآيات القرآنية على قدر تعلق الأمر بهذه المعاني . يفترض البَحْثُ بأنه مالم يتم التقريب بدقة بين المعاني الشكلية والوظيفية سيكون الناتج ترجمة خاطئة . وَبَحْثُ البَحْثِ مُخْتَلَفَةٌ لِلْقُرْآنِ الكريم وَجَدَ بَانَ أَخَذَ هَذِهِ المعاني بِنَظَرٍ الإِعْتِبَارِ يُؤَدِّي

دَوْرًا مُهِمًّا فِي تَحْقِيقِ فَهْمِ أَفْضَلِ لَدَى الْقَارِئِ الْهَدَفِ . لِذَلِكَ يُوصَى الْبَحْثُ بِتَنْقِيجِ هَذِهِ
الترجمات.

1.1 Introduction:

Translating the Quran is a very heavy task both syntactically and semantically. It requires the translator be aware of each syntactic, semantic, and even pragmatic aspect of the SL text, which is, in many cases, Arabic specific. The Quran has been interpreted by so many interpreters, each having his own approach reflected in his interpretation, trying to explain the meanings of the verses. Since translating the Quran has to be dependent on these interpretations, then various renderings will result.

1.2 Statement of the Problem

The present study investigates the ways formal and functional meanings in the Glorious Quran are rendered. When a translator prefers one meaning to another, this may lead to mistranslation. In our case the formal and functional meanings are good examples. Conveying formal meaning at the expense of functional meaning may lead to mistranslation, and consequently to misunderstanding of the meaning of the Quran on the part of the TL reader.

1.3 Aims of the Research

This research attempts to study how translators deal with formal and functional meanings in translating the Glorious Qur'an into English. Based on the Qur'anic interpretations, this research aims at clarifying and disambiguating verses as far as formal and functional meanings are concerned.

1.4 Hypothesis

The research hypothesizes that unless a fine distinction is made between formal and functional meanings, erroneous translations will result leading to serious misunderstanding on the part of the TL reader.

1.5 Procedure and Data Collection

The following procedure will be carried out:

- 1- Selecting nine verses from different suras of the Glorious Qur'an that appear to have some ambiguities concerning formal and functional meanings.
- 2- Presenting the interpretations for the selected verses in order to clarify them, as far as formal and functional meanings are concerned.
- 3- Selecting and analyzing five English renderings of each of the selected verses, based on the interpretations mentioned in (2).

- 4- Suggesting a new translation in the light of the analyses achieved.

2.1 Meaning

Lacey (1996:196) mentions that discussions of what meanings are have mainly concerned words and sentences which differ from each other. Sentences have meaning because of the words in them, while words only have meaning because they are fitted to play a role in sentences. She adds that different words may have meaning in different ways, but whether all words have meaning is disputed, such as 'to' in '*I want to go*'. Crystal (2003:286) writes that the topic of meaning in the context of language necessitates reference to non-linguistic factors, such as thought, situation, knowledge, intention, and use. Talking about conceptual role semantics Greenberg and Harman (2005:1) state that meaning of expressions of a language are determined or explained by the role of the expressions in thinking. Flóistad (2005:3) argues that any analysis of meaning should take into account both experiences and communication, in addition to the rules constitutive of use of language. Meaning somehow unifies the elements constitutive of experience: the objects, the situation and the events together with man and language. Tanesini (2007:1996) defines the theory of meaning for a language as a theory that attributes to each expression in the language its literal meaning, spelling out what is known by speakers who understand the expressions (i.e., their linguistic competence). Radden, et. al. (2007:1) argues that it is unanimously agreed in Cognitive Linguistics that meaning does not reside in linguistic units but is constructed in the minds of the language users. For the listener this means that he takes linguistic units as prompts and constructs from them a meaningful conceptual representation.

2.2 Types of Meaning

Baker (1992:13-15) discusses four types of meanings:

- 1- Propositional meaning which arises from the relation between the word and what it refers to or describes in a real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs.
- 2- Expressive meaning which relates to the speaker's feelings or attitude rather than to what words and utterances refer to.
- 3- Presupposed meaning which arises from co-occurrence restrictions, i.e. restrictions on what other words or expressions we expect to see before or after a particular lexical unit. Collocation is a type of such restrictions.
- 4- Evoked meaning which arises from dialect and register variation.

Downes (2009) discusses many types of meanings:

- 1- *Literal meaning*: in which the sentence means what it says.
- 2- *Logical meaning*: in which the meaning of the sentence is determined by a set of logical inferences.
- 3- *Denotative meaning*: the sentence here means what it is about.
- 4- *Positivist meaning*: in this type the sentence means what it says that can be empirically confirmed or falsified.
- 5- *Pragmatic meaning*: is determined through the relationship between signs and their users.
- 6- *Intentional meaning*: the sentence here means what the author intended it to say.
- 7- *Connotative meaning*: the sentence means what readers think about when they read it.
- 8- *Social meaning*: it means what is communicated of the social circumstances of language use.
- 9- *Metaphorical meaning*: the meaning here is determined by metaphor, and not actual reference.
- 10- *Emotive meaning*: the type of emotion the sentence invokes.
- 11- *Functional meaning* - the sentence means what it is used for, what it does.
- 12- *Type meaning* - the sentence's meaning is related to what it doesn't say, to the range of possible words or sentences that could be said instead.
- 13- *Deictic meaning* - meaning is determined with reference to the situation or context in which the word is used.
- 14- *Intralingual meaning* - the relationship between different signs.
- 15- *Thematic meaning* - "what is communicated by the way in which the message is organized in terms of order and emphasis".

2.3 Formal vs. Functional Meaning

Formal equivalence or formal meaning is a term used by Nida to refer to a TL item which represents the closest decontextualized counterpart to a word or phrase in SL. According to Nida (1964:167), not all items in one language will have formal equivalence in another, for example because many words refer to cultural or geographical phenomena which do not necessarily have any equivalent in other languages. He (ibid: 172) argues that in a translation which aims at a high degree of formal meaning there will be a tendency to use formal equivalents wherever possible. This will of course frequently result in a translation which is not easily understood, and which will need to be supplemented, for example by means of footnotes. An example of this would be if the western European use of the word *heart* to represent the seat of the emotions were transposed into another language where a

different part of the body (such as *liver* or *abdomen*) normally served that function.

Discussing functional meaning, Shuttleworth & Cowie (2007:64) say that it is a term used to refer to the type of equivalence reflected in a TT which seeks to adapt the function of the original to suit the specific context in and for which it was produced. Similarly, House (1977:49) argues that a translated text "should not only match its ST in function, but also employ equivalent situation-dimensional means to achieve that function". This means that there should be a high level of matching ST and TT in the dimensions which are particularly relevant to the text in question if TT is to be functionally equivalent to ST (ibid.) However, according to Gutt (1991:10), problems remain in the case of texts which possess more than one function. Moreover, Vanessa Leonardi (2000:5) states that formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Whereas dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the target culture audience as the original wording did upon the ST audience.

3. Text Analysis

In this research five translations of the Glorious Qur'an are taken in order to analyze the way translators have rendered the Qur'anic verses that contain formal/functional meaning ambiguities. The translations chosen are those of Pickthall (1930), Daryabadi (1957), Ali (1984), Ahmed & Ahmed (1995), and Qaribullah & Darwish (2001).

SL Text (1):

{الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ} (82) سورة الأنعام

TL Texts:

1- Pickthall (1930)

Those who believe and obscure not their belief by wrong doing, theirs is safety; and they are rightly guided.

2- Daryabadi (1957)

It is those who believe and confound not their belief with wrong doing. These! Theirs is the security and they are the guided.

3- Ali (1984)

They alone have peace who believe and do not intermix belief with denial, and are guided on the right path.

4- Ahmed and Ahmed (1995)

Those who believed and did not confuse/mix/cover their faith/belief with injustice/oppression, (so) those are for them the safety/security, and they are guided.

5- Qaribullah & Darwish (2001)

Those who believe and have not confounded their belief with harm security belongs to them; and they are guided.

Discussion:

Al-Thawri (UD:4); Al-Qurtubi (UD:30/7); Al-Tabari (2000:492/11); and Al-Sa'di (2000:263) state that this verse had confused the companions of the Prophet Muhammad (P.B.U.H), so they had to come to him. The Prophet made it clear for them that the word بظلم, which formally means *wrongdoing*, has a specific functional meaning that is الشرك 'polytheism'. It is the same case with Luqman sermonizing his son in (Chapter 31:13): " Oh my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous *wrong*".

All translators fail to render this functional meaning, i.e. polytheism. It is suggested for translators to use the word "polytheism".

SL Text (2):

{لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوْا لَا تَخَذُنَاهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَاعِلِينَ} (17) سورة الأنبياء

TL Texts:

1- Pickthall (1930)

If We had wished to find a pastime, We could have found it in Our presence if We ever did.

2- Daryabadi (1957)

Had We intended that We should choose a sport, surely We would choose it from before Us--if We were ever going to do that.

3- Ali (1984)

If We had pleased to make a plaything We could have made it Ourselves, if We had cared to do so.

4- Ahmed and Ahmed (1995)

If We wanted that We take a plaything/an amusement, We would have taken it from at Us, if We were making/doing.

5- Qaribullah & Darwish (2001)

Had We wished to take to Us an amusement We would have taken it to Us from Ours had We done so.

Discussion:

Ibn Katheer (1994:295/3); Al-Qurtubi (UD:276/11); Al-Baghawi (1997:313/5); and Al-Tabari (2000:420/18) all consensusally state that the word لهو which formally denotes "playing and amusement" functionally means "wife" in Yemeni dialect, or it is the metonymy of sexual intercourse. Other Quran interpreters, like Ibn Abbaas, say: لهو is the metonymy of "son". This verse refutes the concept of Trinity. All translators fail to render the word لهو functionally. It is suggested to use either the word "wife" or "son" in the translation.

SL Text (3):

{وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْنَأُ بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} (36) سورة يوسف

TL Texts:**1- Pickthall (1930)**

And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).

2- Daryabadi (1957)

And there entered with him into the prison two pages. One of them said: verily I saw myself pressing wine; and the other said: verily I saw myself carrying upon my head bread whereof the birds were eating. Declare unto us the interpretation thereof, verily we see thee of the well-doers.

3- Ali (1984)

Two other youths were imprisoned along with him. Said one of them: "I dreamt that I was pressing grapes," and the other: "I dreamt that I was carrying bread on my head, and the birds were pecking at it. You tell us the meaning of this. You seem to be a righteous man."

4- Ahmed and Ahmed (1995)

And two youths/adolescents entered with him the prison/jail, one of them said: "That I, I see myself, I press/squeeze an intoxicant." And the other said: "That I, I see myself, I carry/bear over my head bread, the birds eat from it, inform us with its interpretation/explanation, that we see/understand you (are) from the good doers."

5- Qaribullah & Darwish (2001)

Two young men went to prison with him. One of them said: 'I saw (in a vision) that I was pressing grapes. 'And the other said: 'I saw (in a vision) that I was carrying bread upon my head, and that birds ate of it. Tell us its interpretation, for we can see you are among the good.

Discussion:

Ibn Katheer (1994:388/4); Al-Qurtubi (UD:190/9); Al-Baghawi (1997:240/4); and Al-Tabari (2000:97/16) all say that the word خمر in the dialect of Oman means عنب 'grapes'. Thus, the phrase أعصر خمرًا functionally means 'pressing grapes' and not 'pressing wine'. Ali and Qaribullah & Darwish alone accurately render this verse. The other translations are inaccurate. The translation of Ali and Qaribullah & Darwish is adopted.

SL Text (4):

{لَنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا} (60) سورة الأحزاب

TL Texts:**1- Pickthall (1930)**

If the hypocrites, and those in whose hearts is **a disease**, and the alarmists in the city do not cease, We verify shall urge thee on against them, then they will be your neighbours in it but a little while.

2- Daryabadi (1957)

If the hypocrites and those in whose hearts is **a disease** and the raisers of commotion in Madina desist not, We shall surely set thee up against them; thenceforth they shall not be suffered to neighbour thee therein except for a little while.

3- Ali (1984)

If the hypocrites and **perverts**, and the rumour-mongers of Madinah, do not desist even now, We shall rouse you against them, so they would not be able to live but a short time in the city with you.

4- Ahmed and Ahmed (1995)

If the hypocrites and those whom in their hearts/minds (is) **sickness/disease** and the spreaders of agitating rumors and bad news to provoke people in the city/town do not end/stop, We will urge/attract (influence) you (to get rid of) with them, then they do not become a neighbor to you in it except a few.

5- Qaribullah & Darwish (2001)

If the hypocrites and those who have **a disease** in their hearts, and those who make a commotion in the City do not desist, We will surely urge you against them. Then they will be your neighbors for only a little (while).

Discussion:

Ibn Katheer (1994:482/6) states that the word مرض has a specific functional meaning which refers to fornication. It has nothing to do with the formal meaning *disease*. Ali gives accurate functional translation for this word, which is "pervert". The other translators translate the word formally, and then erroneously. The translation of Ali is adopted.

SL Text (5):

{إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ} (10) سورة الصافات

TL Texts:**1- Pickthall (1930)**

Save him who snatcheth a fragment, and there pursueth him a **piercing** flame.

2- Daryabadi (1957)

Except him who snatcheth away a word by stealth, and him then pursueth a **glowing** flame.

3- Ali (1984)

Except those who eavesdrop and are pursued by a **shooting** flame.

4- Ahmed and Ahmed (1995)

Except who snatched the one snatch, so a light from a fire source/a star lit/ignited/penetrating followed him.

5- Qaribullah & Darwish (2001)

except such as snatches a fragment, and he is pursued by a piercing flame.

Discussion:

Ibn Katheer (1994:7/7); Al-Baghawi (1997:35/7); and Al-Tabari (2000:18/21) state that the word 'ثاقب' means 'glowing'. Daryabadi accurately uses the word "glowing". The other translators use "piercing", penetrating, and shooting. However, Ahmed and Ahmed use three alternatives, one of which is "lit". The translation of Daryabadi is adopted.

SL Text (6):

{لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا} (24) سورة النبأ

TL Texts:**1- Pickthall (1930)**

Therein taste they neither coolness nor (any) drink.

2- Daryabadi (1957)

They will not taste therein cool or any drink.

3- Ali (1984)

Finding neither sleep nor any thing to drink.

4- Ahmed and Ahmed (1995)

They do not taste/experience in it cold/cool and nor a drink.

5- Qaribullah & Darwish (2001)

tasting neither coolness nor any drink.

Discussion:

Ibn Katheer (1994:307/8), Al-Sharbini (UD:531/4), Al-Qurtubi (UD:180/19), Al-Khazin (1979:201/7), and Al-Baghawi (1997:315/8) state that the word برد, which formally means coldness, has a specific functional meaning which is "sleepiness or sleep". Ali alone gives an accurate functional translation for this word, whereas the other translators fail. The translation of Ali is adopted.

SL Text (7):

{اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ} (20) سورة الحديد

TL Texts:**1- Pickthall (1930)**

Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the

husbandman, but afterward it drieth up and thou seest it turning yellow then it becometh straw. And in the Hereafter there is grievous unishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

2- Daryabadi (1957)

Know that the life of the world is but a play and a pastime, and an adornment and a self-glorification among you and vying in respect of riches and children; as the likeness of vegetation after rains whereof the growth pleaseth the **husbandmen**, then it withereth and thou seest it becoming yellow, then it becometh chaff. And in the Hereafter there is both a grievous torment and forgiveness from Allah and His pleasure, and the life of the world is but a vain bauble.

3- Ali (1984)

Know that the life of this world is only a frolic and mummary, an ornamentation, boasting and bragging among yourselves, and lust for multiplying wealth and children. It is like rain so pleasing to the **cultivator** for his vegetation which sprouts and swells, and then begins to wither, and you see it turn to yellow and reduced to chaff. There is severe punishment in the Hereafter, but also forgiveness from God, and acceptance. As for the life of this world, it is no more than merchandise of vanity.

4- Ahmed and Ahmed (1995)

Know that the life the present/worldly life (is) playing/amusement and a play thing/amusement, and decoration/ornament, and competing in pride/arrogance/glory between you, and multiplication in the properties/possessions and the children, as/like rain (that) its plants pleased the **disbelievers**, then (it) dries and yellows, so you see yellow/yellowish, then (it) becomes broken/debris/fragments, and in the end (other life is) a strong (severe) torture, and a forgiveness from God, and acceptance/approval; and the life the present/worldly life is not except the deceits'/temptation's long life/enjoyment.

5- Qaribullah & Darwish (2001)

Know that the life of this world is but play and an amusement, and adornment, and a cause for boasting among you, a rivalry for greater riches and children. It is like rain whose vegetation pleases the **unbelievers**, but then it withers and turns yellow, becoming broken stubble. In the Everlasting Life is a terrible punishment, forgiveness, and great pleasure from Allah. The life of this world is nothing except the joy of delusion.

Discussion:

Ibn Katheer (1994:24/8); Al-Qurtubi (UD:183); and Al-Baghawi (1997:93/8) state that the word الكفار in this verse does not denote those who disbelieve in Allah; it denotes the *farmers* who cover up the seeds in the cultivation process. Ahmed & Ahmed and Qaribullah & Darwish

formally and erroneously use the words "disbelievers" and "unbelievers" respectively to stand for الكفار . Pickthal, Daryabadi, and Ali accurately and functionally use the words "husbandmen" and "cultivator" respectively. The translation of Ali is adopted.

SL Text (8):

{وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ
رَّحِيمٌ} (143) سورة البقرة

TL Texts:

1- Pickthall (1930)

Thus We have appointed you a middle nation, that ye may be witnesses against mankind. and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that **your faith** should be in vain, for Allah is full of pity, Merciful toward mankind.

2- Daryabadi (1957)

And in this wise We have made you a community justly balanced, that ye may be witness against the man kind and that the apostle may be in regard to you a witness. And We appointed not the Qiblah which thou hast had save in order that We might know him who followeth the apostle from him who turneth back upon his heels. And of a surety the change is grievous save unto those whom Allah hath guided. And Allah is not one to let **your faith** go wasted; verily Allah is unto mankind Tender, Merciful.

3- Ali (1984)

We have made you a temperate people that you act as witness over man, and the Prophet as witness over you. We decreed the Qiblah which you faced before that We may know who follow the Apostle and who turn away in haste. And this was a hard (test) except for those who were guided by God. But God will not suffer **your faith** to go waste, for God is to men full of mercy and grace.

4- Ahmed and Ahmed (1995)

And like that We made you a moderate/reasonable nation to be witnesses on the people, and the messenger be (a) witness on you, and We did not make the (prayer) direction that you were on it, except to know who follows the messenger from who returns on his two heels, and that truly (was) big/great except on those who God guided, and God was not to waste **your faith/belief**, that God (is) with the people merciful/compassionate, most merciful.

5- Qaribullah & Darwish (2001)

And so We have made you a median nation, in order that you will be a witness above the people, and that the Messenger be a witness above you .

We did not change the direction that you were facing except that We might know who followed the Messenger from him who turned on both his heels . Though it was a hardship except for those whom Allah has guided. But Allah would never waste **your faith**. Indeed, Allah is Gentle with people, the Most Merciful.

Discussion:

Ibn Katheer (1994:458); Al-Qurtubi (UD:158/2); Al-Baghawi (1997:160); and Al-Tabari (2000:167/3) state that the word إيمان in ایمانکم , which formally denotes *faith* in this verse, has a specific functional meaning which denotes الصلاة 'prayer'. All translators fail to accurately render this word. The word "prayer" is suggested in the translation.

SL Text (9):

{وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ} (8) سورة العاديات

TL Texts:

- 1- **Pickthall (1930)**
And lo! in the love of **wealth** he is violent.
- 2- **Daryabadi (1957)**
And verily in the love of **wealth** he is vehement.
- 3- **Ali (1984)**
And is intractable in his love of **worldly goods**.
- 4- **Ahmed and Ahmed (1995)**
And that he truly to the **good's/wealth's** love/like (is) strong (intense) (humans love excessive goodness).
- 5- **Qaribullah & Darwish (2001)**
And indeed he is ardent for the love of **good (wealth, becoming greedy)**.

Discussion:

Ibn Katheer (1994:467/8); Al-Qurtubi (UD:162/20); Al-Sa'di (2000:932); and Al-Tabari (2000:393/3) state that the word الخير which formally means 'good' has a specific functional meaning denoting 'money'. All translators refer to wealth in their renderings by using the word "wealth". Ali uses "worldly goods". It is suggested to use the word "money" instead.

4. Conclusion

Analyzing the translations of the Glorious Qur'an by Pickthall, Daryabadi, Ali, Ahmed & Ahmed, and Qaribullah & Darwish respectively, it is found that the majority of their translations did not reflect an awareness of formal-functional meaning distinction. Taking this distinction into consideration plays a major role in achieving better understanding on the part of the TL reader. Thus, revising these translations is strongly recommended.

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