



The Translation of the Preposition “عَنْ” in the Noble Quran into English

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Abstract

The research paper in hand tackles the translation of Arabic preposition “عَنْ”, in English (About, Away From, Far From, From), in some verses of the Noble Quran into English. Due to the fact that the prepositions in Arabic are classified as a sub-category of “الأدوات أو الحروف” (particles), the third part of Arabic speech parts, the research paper starts its theoretical part with a simple introduction that sheds the light on the definition, functions, and meanings of the Arabic particles in general submitted by some Arabic linguists then it addresses the preposition “عَنْ” as a model of these particles referring to its meanings and indications in some noble verses and other examples. The practical part of this research paper analyzes and discusses how to translate this preposition in the noble verses into English by applying Vinay and Darbelne’s model (1958-1995) and checking the accuracy of the translations suggested by eight translators depending on the interpretative meanings of the preposition to identify the quality of each rendition.

Key Words : Translation, the preposition “عَنْ”, SL text, TL text, Noble Quran, interpretative meaning

ترجمة حَرْفِ الْجَرِّ "عَنْ" في آيات من القرآن الكريم إلى اللغة الإنكليزية

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ملخص البحث

يتناول هذا البحث ترجمة حَرْفِ الْجَرِّ "عَنْ" في آيات من القرآن الكريم إلى اللغة الإنكليزية ويتكون من جانبين أحدهما نظري والآخر عملي. أما النظري فيبدأ بمقدمة بسيطة تسلط الضوء على تعريف الحرف ومعانيه ودلالاته باعتباره الجزء الثالث من أجزاء الكلام في اللغة العربية ثم يتطرق البحث إلى حرف الجر "عَنْ" كنموذج للحروف والأدوات ويتكلم عن معانيه ودلالاته في اللغة العربية مستشهداً ببعض من الآيات القرآنية الكريمة وأمثلة أخرى. أما الجانب العملي فيتناول ترجمة قَدَمَها ثمانية مترجمين معتمدين لَنَصِّين قرآنيين كريمين يتضمنان حرف الجرِّ "عَنْ"، حيث يستعين الباحث بتفسيرات معتمدة لمفسري القرآن الكريم كالطبري وابن كثير وابن عاشور والخضري لبيان معنى الحرف في الآية الكريمة وكذلك الاستعانة ببعض المعاجم العربية لبيان المعنى الدلالي للحرف. أما الجانب العملي منه فيناقش كيفية ترجمة الحرف "عَنْ" من قبل المترجمين وذلك بتطبيق Vinay and Darbelnet's model على العينات المختارة من القرآن الكريم ومن ثم الاستعانة بمقياس الدقة للارسون (The accuracy criterion of Larson (1998)) لتحديد دقة الترجمة ومدى موافقتها للمعنى التفسيري الذي قَدَّمه المفسرون للحرف في الآية وتصنيفها فيما إذا كانت ذات جودة عالية (H Quality) أو منخفضة (L Quality).

الكلمات المفتاحية : الترجمة، حرف الجرِّ "عَنْ"، النص المصدر، النص الهدف، القرآن الكريم، المعنى التفسيري

1. Research Objectives



The research aims to answer some questions that are related to the meanings and indications of the Arabic preposition “عَنْ” in Arabic and in some verses of the Noble Quran and what is the best way to translate it into English. It also aims to address the problems that the translators encounter during this kind of translation besides identifying the accurate rendition and its quality of each sample that has been selected in the practical part. Moreover, the research paper investigates the capability of applying Vinay and Darbelne’s model (1958-1995) in translating the Arabic preposition “عَنْ” in some verses of the Noble Quran and how to translate it into English.

2. Methodology

The qualitative as well as the quantitative approaches are used in the study at hand. According to the accuracy criterion, the translation quality is being evaluated qualitatively, and the best translation will be chosen, taking into account Quran interpretation and demonstrating whether it agrees with the interpretative meaning of the preposition or not.

Quantitatively speaking, the number of accurate renditions and H or L Quality cases will be assessed using 8 translations and 3 to 5 Quranic interpretations covering 136 sample of Quranic verses under study. These samples' cases are each investigated on two levels: semantically and contextually.

3. Literature Review

Generally speaking, Arab grammarians classify “particles” (الحُرُوف) or (الأَوَات) as the third part of Arabic speech parts and agree that these particles are not an inflected category and this is what distinguishes them from other parts “nouns” and “verbs”. They also state that “particles” cannot stand alone and do not govern unless they are associated with a verb or noun or joined to a sentence. Particles are functional words with different meanings playing an influential role in the structure of Arabic sentences because they have a linking function and add new meanings to the sentence. However, particles do not function unless they are followed by nouns or preceded by nouns, pronouns, or verbs as well as they have no distinguishing features as with nouns and verbs (see: Sibawayh, 1988:1/12; Al-Ghalayyini, 1993:1/12; Al-Muradi, 1992: 19; Louchene, 2006: 11). Particles in Arabic are not subject to any change or addition from other parts; verbs and nouns. Wright (1896:1/278) states that particles in Arabic are called “حُرُوف” or “أَوَات” and include; prepositions, adverbs, conjunctions, and interjections. Arab lexicographers like Al-Fairouzabadi (2008: 350), Al-Jawhary (1990: 4/38), and Ibn Faris (1972: 42) state that the three letters word “حَرْف” /harf/ linguistically denotes the boundary, verge or edge of something. Al-Murady (1992:24) defines the word “حَرْف” /harf/ as the “border of something or part of speech or of thinking. He (ibid:24) added that the word “حَرْف” /harf/ may linguistically mean “وجه” (face, aspect or form of something). The research in hand deals with one of the Arabic prepositions that carry different meanings and how it is translated from the Noble Quran into English.

4.1 The Preposition “عَنْ” (About, Away From, Far From, From) and its Meanings



According to Arab grammarians, the particle “عَنْ”, in English (about, away from, from) is a true proposition that grammatically governs the explicit and implicit nouns in the genitive case and semantically adds new meaning to the sentence as well as it works as a cohesive particle that links the elements of the sentence in a proper way. It is used in (464) positions in the Noble Quran (Al-Asmer, 2004: 150). Like other prepositions, the preposition “عَنْ” has a central meaning “المجاورة أو الابتعاد” (distance away from) that it denotes in most of its positions in language and it also indicates the sense of “concerning” or “about” when it comes to information about someone or something. The preposition “عَنْ” may also be classified as a noun serving the meaning of the noun “جانب أو ناحية” (side) if it is only preceded by the preposition “مِنْ” as in the following sentence:

انظر! إِنَّهُمْ قَادِمُونَ مِنْ عَنْ يَمِينِكَ. [81]

- Look! They are coming from your right side.

As is noted in the sentence that the preposition “عَنْ” serves as a noun “جانب أو جهة” since it is preceded by the preposition “مِنْ”. However, the grammarians and linguists of Kufa school of grammar disagree with this view and argue that the word “عَنْ” is a still redundant preposition that governs the nouns in genitive case even if it is preceded by another preposition claiming that the preposition “مِنْ” grammatically occurs before all other prepositions except (مِنْ، الباء، اللام، في) (See: Al-Murady, 1988: 242; Al-Samarra'y, 2003: 3/65; Ryding, 2005: 381).

4.2 The Preposition “عَنْ” and The Meaning of (Distance Away/Far From) “المجاورة أو الابتعاد”

Arab grammarians, especially those of the Basra school of grammar, are in agreement that the basic sense of the preposition “عَنْ” is the concept of “distance away from” and that it is the most common meaning of the preposition in the Arabic language. Consider the following noble verse:

((فَاصْنَعْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ)) (الرَّحُف: 89) [82]

- “So turn away from them (O Muhammad SAW), and say: Salam (peace)! But they will come to know”. ((Khan and Al-Hilali, 1996: 670).

As the noble verse shows, the preposition “عَنْ” governs the pronoun “هُمْ” which acts on behalf of an implicit noun “المُشْرِكِينَ” (the disbelievers). It semantically indicates the command from Allah Almighty to his noble prophet Muhammed PBUH to stay away from disbelievers’ abuse.

خَيْرٌ لَّكَ أَنْ تَبْقَى بِعِيدًا عَنْ أَصْدِقَاءِ السُّوءِ. [83]

- It is good for you to stay away from bad friends.

The preposition “عَنْ” in this sentence grammatically governs the explicit noun “أَصْدِقَاءِ” in the genitive case, and in at the level of semantics, it denotes the meaning of “distance away from”.

4.3 The Preposition “عَنْ” and the Meaning of “حَرْفُ الِاسْتِعْلَاءِ” Elevation Particle “على”

The preposition “عَنْ”, like other prepositions in Arabic, has a common central meaning used in most cases in the speech, but this meaning may expand to different indications and senses too



in various positions of written and spoken language. One of those indications and senses is the meaning of elevation “الاستعلاء” when the preposition “عَنْ” comes to serve as the preposition “على” as in the following noble verse:

((هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ [84])
وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ)) (مُحَمَّد: 38)

- “Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes” (Khan and Al-Hilali, 1996: 692). The noble verse shows that the redundant preposition “عَنْ” in the underlined part grammatically governs the explicit noun “نَفْسِهِ” in genitive case and semantically denotes the sense of elevation particle “على” because the niggardliness consequences inflict damage upon the human body and soul and also because using the preposition “على” is incompatible with the context of the noble verse that means that the niggardliness will miss them so much good that exceeds them.

4.4 The Preposition “عَنْ” and The Meaning of Apposition “البدل” (instead of, on behalf of)

As mentioned earlier, the meaning of the preposition “عَنْ” may expand to different indications and senses, and one of those meanings is the meaning of “البدل” (instead of, on behalf of) meaning that the preposition “عَنْ” may come to replace the word “بدلاً مِنْ أَوْ بَدَل” (instead of, on behalf of) where it is preceded and followed by noun. Consider the following noble verse:

((وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ)) (البقرة: 48). [85]

- “And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped”. (Khan and Al-Hilali, 1996: 11).

The preposition “عَنْ” in the noble verse grammatically governs the noun “نَفْسٍ” (a person) in genitive case and links it with the verb “تَجْزِي” (avail) and semantically denotes the meaning of “بدلاً مِنْ أَوْ بَدَل” (instead of, on behalf of) meaning that no one can do something on behalf of another or act on his behalf in Judgment Day.

4.5 The Preposition “عَنْ” and the Meaning of “التعليل” (Reasoning) (because, because of, for)

The meaning of the preposition “عَنْ” may expand in some positions to indicate the meaning of “التعليل” (reasoning) for rhetorical purposes and replace the terms “بسبب، لأجل”, in English (because, because of, for) as in the following noble verse:

((وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ)) [86]
(التوبة: 114).



- "And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing" (Khan and Al-Hilali, 1996: 265).

As shown through the noble verse context, the preposition "عَنْ" grammatically governs the explicit noun "مُؤَدَّةً" in the genitive case and semantically denotes the meaning of "بِسبَب، لِأَجْلِ" (because, because of, for) reflecting a sense of rhetorical purpose that Abraham PBUH was pushed to ask forgiveness for his father in order to fulfill his promise to him and so as not to break it and avoid the consequences of non-fulfillment. (Al-Suyuty, 1370 H: 1/164)

4.6 Further Meanings of The Preposition "عَنْ"

The preposition "عَنْ", furthermore, may denote further senses of different terms and idioms due to the flexibility of its central meaning and indications which can do with various expressions. The preposition "عَنْ" may do with the terms "حَوْلَ، بِخُصُوصٍ" (concerning, about) which indicate a closer meaning to the basic meaning of the preposition "عَنْ" and it may be followed and blended with the particle "مَا" forming the word "عَمَّا" (about what, of what). Consider the following sentences:

[87] ((عَمَّ يَسْأَلُونَ)) (النَّبَأ: 1-2)

- "What are they asking (one another)?" (Khan and Al-Hilali, 1996: 809).

[88] تَحَدَّثَ الْمُؤْتَمَرُ عَنْ دَوْرٍ وَسَائِلِ التَّوَاصُلِ الْاجْتِمَاعِيِّ فِي مِيقَانِ الْعُلُومِ.

- The conference talks about the role of social media in the field of sciences.

The preposition "عَنْ" may also be used with certain verbs such as "يَخْتَلِفُ عَنْ" (differ from), "يُصَدِّرُ عَنْ" (issue from, publish by), "يَتَمَيَّزُ عَنْ" (stand out from), and "يُفَصِّلُ عَنْ" (separate from) as in following examples:

[89] توتنهام ينفصل عن مدربه كوني "باتفاق متبادل"

- Tottenham part ways with coach Conte by "mutual agreement".

Moreover, the preposition "عَنْ" denotes the meaning of directions when it comes to indicate the directions terms like "عَنْ اليمين" (on the right) and "عن الشمال" (on the left) as in the following noble verse:

[90] ((إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ)) (ق: 17)

- "(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions)". (Khan and Al-Hilali, 1996: 703)

As shown in the noble verse, the preposition "عَنْ" comes twice semantically indicating in both positions the meaning of directions "عَنْ اليمين" (on the right) and "عن الشمال" (on the left).



4. Data Analysis and Discussion

Two samples of Quranic text are analysed and discussed using Vinay & Darbelnet's (1958–1995) model and the accuracy criterion of Larson (1998) following providing a sufficient account of the preposition “عَنْ”، studying and investigating the meaning and indications it conveys in Arabic. Each sample will be analyzed using an analysis table consists of the name of translator, the translation, accuracy, and the level of Quality.

SL Text (1):

((لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لَوْ أَدَّاءَ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)) (النور: 63)

Text Interpretation:

Semantically, the preposition “عَنْ”، in English (from, about, away from, concerning), as was previously proven signifies the meaning of “مجازة الشيء والابتعاد عنه” (distance or deviation away from something) to be its fundamental and most common meaning in Arabic. (Al-Murady, 1988: 245).

Contextually, Al-Tabari (1994: 5/ 453) and Ibn Katheer (2000: 1348) state that the preposition “عَنْ” in the noble verse’s underlined portion “يُخَالِفُونَ عَنْ أَمْرِهِ” does not exceed its central meaning of “المجازة والابتعاد” (distance or deviation away from something; whether real or figurative) where the noble verse reveals a warning for the people not to deviate or stray from the orders of Allah SWT and His prophet Muhammed PBUH. Moreover, Al-Khudary (1989: 305) states that the preposition “عَنْ” is used in the SL phrase “يُخَالِفُونَ عَنْ أَمْرِهِ” as a true preposition that denotes the contextual meaning of deviation away from the divine orders and commands, adding that the SL phrase can be turned into the following form “يُخَالِفُونَ أَمْرَهُ” where the preposition “عَنْ” is omitted, yet its context-specific meaning in the noble text is also impacted.

TL Texts:

Khan: Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e., his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

Maulana: Make not the calling among you of the Messenger as your calling one of another. Allah indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial afflict them or there befall them a painful chastisement.

Pickthal: Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.



Rashad: Do not treat the messenger's requests as you treat each other's requests. GOD is fully aware of those among you who sneak away using flimsy excuses. Let them beware - those who disobey his orders - for a disaster may strike them, or a severe retribution.

Sarwar: Do not address the Messenger as you would call each other. God knows those who secretly walk away from you and hide themselves. Those who oppose the Messengers should beware, lest some trouble or a painful torment should befall them.

Shakir: Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

Sherali: Treat not the calling of the Messenger among you like the calling of one of you to another. ALLAH indeed knows those of you who steal away covertly. So let those who go against HIS command beware lest a trial afflict them or a grievous punishment overtake them.

Yusuf Ali: Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

Analysis:

No.	Translator	Translation	V-D Translation Procedures							Accuracy	Quality	
			B	C	L	T	M	E	A		H	L
1	Khan	who oppose the Messenger's (Muhammad SAW) commandment			✓					-		✓
2	Maulana	who go against his order			✓					-		✓
3	Pickthal	who conspire to evade orders				✓				-		✓
4	Rashad	who disobey his orders				✓				-		✓
5	Sarwar	who oppose the Messengers			✓					-		✓



6	Shakir	Who go against his order			✓					-		✓
7	Sherali	who go against HIS command			✓					-		✓
8	Yusuf Ali	who withstand the Messenger's order				✓				-		✓

Table (1): TL Text (1) Analysis

Discussion:

Concerning the eight renditions in the table above, 2 out of them were submitted by the translators: Khan and Sarwar, who opt for the verb “oppose” as an equivalent to the Arabic structure (v. + prep.) “يُخَالِفُونَ عَنْ”. Semantically, they do not take into account the linguistic and contextual importance of the preposition “عَنْ” in the noble text. Therefore, their renderings are classified as direct translation within the “literal translation” procedure and sorted as L Quality since the meaning of the verb “oppose” is not consistent with the interpretative meaning of (deviating away from) that is signified by the preposition “عَنْ”. Maulana, Shakir, and Sherali act differently by choosing the preposition “against” to equal the SL Arabic preposition “عَنْ” in rendering the noble text; hence their renditions are classified under the “literal translation” procedure. However, the exact meaning (i.e., the deviating or straying away from divine orders) of the preposition “عَنْ” is not conveyed accurately, and, therefore, the renditions are sorted as L Quality. As for Pickthal, Rashad, and Yusuf Ali, they also do act differently. Pickthal opts for the (to + infinitive) verb “to evade”, which does not convey the accurate meaning of the preposition “عَنْ” in the SL noble text. So, the “transposition” procedure is realized in this rendition that is sorted as L Quality because it failed to convey the contextual meaning of the preposition “عَنْ”. The “transposition” procedure is also characterized by the renditions suggested by the renderers Rashad and Yusuf Ali, who adopt the verbs “disobey” and “withstand”, respectively but they also convey inaccurate meanings that do not match the exact meaning of the preposition “عَنْ”. In a nutshell, all eight renditions failed to convey the precise meaning and the rhetorical purpose of using the preposition “عَنْ” in the noble text. So, it is preferable to suggest the following rendition: So, let those who stray from HIS command beware.

SL Text (2):

((فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ)) (سورة ص: 32)

Text Interpretation:

The preposition “عَنْ”, like any other preposition, has a basic meaning to signify in most common cases in the language. As mentioned earlier, Al-Murady (1988: 245) states that the preposition “عَنْ” basically signifies the meaning of “المجاورة والابتعاد” (distance or deviation away/far from something).

At the level of context, Al-Khudary (1988: 321), Al-Tabari (1994: 6/ 347), Ibn A’ashour (1984: 23/256-258), and Ibn Katheer (2000: 1605) point out that the noble verse generally tells the story of the prophet Sulayman (Solomon) PBUH with his horses which obsessed him and made him in a fleeting inattention to the remembrance of Allah SWT (i.e., they made him miss



Asr prayer). The interpreters agree that the preposition “عَنْ” used in the noble text mentioned above refers to the meaning of “distraction far from the remembrance of Almighty Allah for a while” not as other interpreters, like Al-Zarkashi (1957: 4/286), who claims that the preposition “عَنْ” in this position indicates the meaning of preference or elevation’s particle “على”.

TL Texts:

Khan: And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

Maulana: So he said, I love the good things on account of the remembrance of my Lord -- until they were hidden behind the veil.

Pickthal: And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

Rashad: He then said, "I enjoyed the material things more than I enjoyed worshipping my Lord, until the sun was gone.

Sarwar: he said, "My love of horses for the cause of God has made me continue watching them until sunset, thus making me miss my prayer".

Shakir: Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):

Sherali: He said, 'I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil,

Yusuf Ali: And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night):

Analysis:

No.	Translator	Translation	V-D Translation Procedures							Accuracy	Quality	
			B	C	L	T	M	E	A		H	L
1	Khan	instead of remembering my Lord (in my 'Asr prayer)".				✓				-		✓
2	Maulana	on account of the remembrance of my Lord.				✓				-		✓
3	Pickthal	preferred the good things to the remembrance of my Lord.			✓					-		✓
4	Rashad	more than I enjoyed worshipping my Lord.				✓				-		✓



5	Sarwar	thus making me miss my prayer.					✓			+	✓	
6	Shakir	to the remembrance of my Lord			✓					-		✓
7	Sherali	because they remind me of my Lord			✓					-		✓
8	Yusuf Ali	with a view to the glory of my Lord				✓				-		✓

Table (2): TL Text (2) Analysis

Discussion:

As for discussing the eight renditions, three procedures have been opted for through eight renditions. Four of those renditions can be classified under the “transposition” procedure; they are submitted by the translators: Khan, Maulana, Rashad, and Yusuf Ali, who designate the adverbs (instead of, on account of, more than, and with a view to) respectively as transposed expression to correspond the preposition “عَنْ”. However, none of those four renditions could accurately match the interpretative meaning of using the preposition “عَنْ” in the noble text mentioned above. As for the “literal translation” procedure, it is applied via three renditions, notably those of the translators Pickthal, Shakir, and Sherali who choose the prepositions (to) and (because) as equivalents to the preposition “عَنْ” in TL noble text, yet, they also failed to convey the accurate meaning and the rhetorical purpose beyond using the preposition “عَنْ” and for this reason, their renditions are sorted as L Quality.

In brief, the rendition suggested by Sarwar is regarded as the closest rendition to the exact meaning in TL text, with which the accurate meaning of using the preposition “عَنْ” is almost conveyed through applying the “modulation” procedure.

5. Conclusion

The present paper investigated the translation of the preposition “عَنْ” in two noble Quranic texts containing ambiguous meanings into English. The findings showed the following:

1. The translation based on interpretative meaning of the preposition “عَنْ” that is obtained through the interpretations of the noble verses is the best way to convey the exact meaning of the preposition.
2. Understanding all of the preposition “عَنْ” meanings and indications as well as taking into consideration how the preposition is used rhetorically in the noble verse are critical for overcoming the preposition “عَنْ”’s translation problems.
3. Vinay and Darbelnet’s model (1958-1995) is not fully but partially applicable in the translation of Arabic preposition “عَنْ” in the Noble Quran into English.
4. The procedures of Vinay and Darbelnet actually demonstrate how the text is translated and transformed into the target language rather than determining the accuracy of the translation and its conformity with the meaning. The accuracy criterion of Larson (1998), rather, shows whether the translation is accurate or not depending on the interpretative meaning of the noble text.

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