

standing of the figurative meaning and their repertoire.

5. In the total judgment, the translators were so close to each other in reaching correct translation for the verses (the verb under study). Their translations were, to a large extent, correct syntactically, semantically, lexically and stylistically.

References

1. Ali, A.Yusuf. (1968) The Holy Quran, Text, Translation and Commentary. Beirut: Daral Arabia.
2. Al-Fayrouz Abadi, M. (2003) Al-Qamus Al-Muhit. Beirut: Dar Ihya al-Turath press.
3. Arberry, A.J. (1964) The Koran Interpreted. Oxford: Oxford University Press.
4. Al-Tabari, Ibn Harir (2000) Jame'a al-Bayan an Ta'aweel Aay Al-Quran, Beirut: Dar Teeba.
5. Al-Tabatabaee, M. H. (1997) Al-Mizan fi Tafseer Al-Quran. Beirut:

Al-Aalami press.

6. Al-Zamakhshari, Mahmood Bin Omar. (2009) Al-Kashaf. Beirut: Dar Al-Maarifa press.
7. Bell, T. R (1991). Translation and Translating. Longman: Longman University Press. Dawood, N.J. (1974) The Koran. Harmondsworth, Middlesex: Penguin Book.
8. Inb Manzour.(1970) Lisan Al-Arab . Beirut: Dar al-Maarif.
9. Nida, E. and R.R. Taber (1969). The Theory and Practice of Translation. The Netherlands: Brill
10. Sale, G. (1994). The Koran. London: William Tegg & Co.

المصادر العربية

اساس البلاغة / الزمخشري

تاج العروس / الفيروز أبادي

لسان العرب / ابن منظور

ing of this word in this Quranic context. Yet, in some other cases he fails, like the other translators.

It seems that approaching the translation of this verb [tharaba /ð ʌ r e b e /] ضرب is somewhat a misunderstanding in terms of the connotative meaning for the translators, yet on the other hand successful rendering have been made in getting the implied connotative meaning of [tharaba /ð ʌ r e b e /] ضرب. While there are seemingly no problematic approaches in getting the denotative meaning in the process of rendering the same verb.

7. Conclusions

1. On the basis of the above mentioned, it can be concluded the following:

The verb “tharaba” has numerous meanings in Arabic and , in turn , it has to rendered differently into English. Thus, translators have ren-

dered this verb into different counterparts.

2. The verb “tharaba “forms a real problem for the translators trying to put accurate translation for it. This cannot be easily and precisely done unless the translators have, or say receive, well-rounded and large-scale acquaintance on the meaning in Arabic as it is thoroughly divergent.

3. In reference to connotative-denotative distinction, Translators seem to face more difficulty in translating connotative meaning than denotative one. This can be ascribed to that connotative meaning refers not to the literal meaning but to the figurative meaning which undergoes different understandings on the part of the translators.

4. In translation of the verses under study, translators tend to converge, in certain verses, and diverge in others due to the translators’ under-

(ضرب) through using the word (listen). These examples of his translation clash connotatively with the original. In a word, it can be said that Dawood's rendering is typical of the approach and the belief that states that «the English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text» (Yusuf, 1968:iv) .

As for Kassab, his translation equivalents have a tendency for matching the denotations of the SL words except for some rare cases. His echoing of the nuances of meaning is almost successful, thereby reflecting an aspect of the expressive meaning of the original as well as its «dynamic impact and most moving beauty» (Arberry, 1964: xii). Kassab's approach to the denotations of words is as precise as possible. Yet, his preci-

sion is not always ultimate. For example, he used (link) to render the verb [tharaba /ð ʌ r e b e /] (ضرب) which is not ultimately precise. Yet, he avoids some mismatches in connotation produced by others, as shown in his rendering of the verb [tharaba /ð ʌ r e b e /] by using the verb (cite), which gives a close and true attempt to get the utmost of the meaning in this Quranic context.

Al-Hilali's approach however, his rendering of connotations, in some cases, is not in line with the original as when he similarly translates the verb [tharaba /ð ʌ r e b e /] (ضرب) as 'coin' which connotes 'cast or mold' but the original connotes 'beat or hit'. Yet, he avoids some of the connotative deviations committed by Dawood. Yet, he sometimes succeeds in reflecting the nuances of meaning of the verb (ضرب في الارض) as (go to fight) which greatly recognizes the connotative mean-

Mohammed (verse 4)

إذا لقيتم الذين كفروا فضرب الرقاب

Al-Hilali

4-So , when you meet (in fight – Jihad in Allah’s cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them.

Kassab

4-If you meet those who disbelieve (in battle), strike not at their necks

Dawood

4-When you meet the unbelievers in the battlefield strike off their heads

6. Discussion of Translations

Looking at the renderings of the various translators, it is evident that the translators’ approaches to translating the denotations and connotations of the verb [tharaba /ð ʌ r eb e /] vary.

In rendering the verb [tharaba /ð ʌ r eb e /], Al-Hilali, Kassab and Dawood succeed in reflecting the nuances of the meaning of this verb,

though the level of rigidly adhering to literal rendering of the Arabic idiomatic implications of the verb [tharaba /ð ʌ r eb e /] is not equivalent with some examples of deviating from the original.

Dawood’s approach to rendering denotation sometimes deviates from the original, as in his translation of the verb [tharaba /ð ʌ r eb e /] (ضرب) as (coin) which most likely means (سك ، ابتكر) in Arabic, in this example his translation ‘equivalent’ mismatches the connotations of the Source Language and that would not distort the meaning. Using the word (bestow upon) to render the translation of the verb [tharaba /ð ʌ r eb e /] (ضرب) would also deviate from the spirit of the meaning of the verb [tharaba /ð ʌ r eb e /] (ضرب) intended in the Quranic context. Dawood fails to reflect a suitable connotative rendering for the verb [tharaba /ð ʌ r eb e /]

160- We inspired to Musa to strike the rock with his stick

Dawood

160- We said to Moses strike the rock with your staff

Al-Shu'araa (verse 63)

ان اضرب بعصاك الحجر

Al-Hilali

63- Strike the sea with your stick

Kassab

63-strike the sea with your stick

Dawood

63- We bade Moses strike the sea with his staff

Taha (verse 77)

فاضرب لهم طريقاً يابساً في البحر

Al-Hilali

77- Strike a dry path for them in the sea

Kassab

77- And (with your stick) strike the sea and solid way shall be cut through it.

Dawood

77- Strike for them a dry path across the sea.

Saad (verse 44)

فاضرب به ولا تحنث

Al-Hilali

44- And take in your hand a bundle of thin grass and strike there with (your wife) and break no your oath

Kassab

44- And we said to him take a bundle of thin sticks and with it strike (your wife) that you would not break your oath

Dawood

44-we said to him take a bundle of twigs and beat your wife with it do not break your oath.

Alsafaat (verse 93)

فراغ عليهم ضرباً باليمين

Al-Hilali

93- Then be turned upon them striking (them) with (his) right hand

Kassab

93- Thereupon he proceeded to smash them with his right hand.

Dawood

93- With that he fell upon them striking them down with his right hand

Anfal (verse 12, 50)

واضربوا فوق الاعناق واضربوا منهم كل
بنان/يضربون وجوههم وادبارهم.

Al-Hilali

12- So strike them over the necks
and smite over all their fingers and
toes.

50- They smite their faces and their
backs

Kassab

12- And you shall strike above their
throats and at their fingertips

50- They strike their faces and
backs

Dawood

12-strike off their heads, maim
them in every limb

50- They shall strike them on their
faces and their backs

Mohammed (verse 27)

يضربون وجوههم و ادبارهم

Al-Hilali

27- Smite their faces and their backs

Kassab

27-shall take their lives, striking
their faces and backs?

Dawood

27-And strike them on their heads
and backs?

Albaqara (verses 60, 73)

فقلنا اضربوه ببعضها/ فقلنا اضرب بعصاك
الحجر.

Al-Hilali

60- We said strike the stone with
your stick

73- We said strike him (the dead-
man) with a piece of it (cow)

Kassab

60- We said to him strike the rock
with your stick

73- So we said strike him with a
part of (cow)

Dawood

60- We said to him strike the rock
with your staff

73- We said strike the corpse with a
piece of it

Al-A'raaf (verse 160)

ان اضرب بعصاك الحجر

Al-Hilali

160 – Strike the stone your stick

Kassab

Dawood

112- Ignominy shall attend them
wherever they are found

Az-Zukhruf (verse 5)

(افنضرب عنكم الذكر صفحاً)

Al-Hilali

5-shall we then (warn you not
and) take away the Reminder (this
Quran) from you.

Kassab

5-shall we leave you to be un-re-
minded

Dawood

5-should we ignore you

Alkahf (verse 11)

فضربنا على آذانهم

Al-Hilali

11-Therefore, we covered up their
(sense of) hearing (causing them to
go in deep sleep)

Kassab

11-Therefore we put them in a state
of deep sleep

Dawood

11- We made them sleep in the cave
for many years

Alhadid (verse 13)

فضرب بينهم بسور له باب

Al-Hilali

13-So a will be put up between
them with a gate therein

Kassab

13-Then a wall that has a door shall
be put up between them

Dawood.

13-A wall with a gate shall be set
before them

An-Nur (verse 31)

ولا يضربن بارجلهن

Al-Hilali

31-And let them not stamp their
feet so as to reveal what they hide
of their adornment

Kassab

31-And tell them not to strike the
ground with their feet to make
known what embellishment they
conceal

Dawood

31-And let them not stamp their
feet in walking so as to reveal their
hidden trinkets.

Denotative Concrete Usage

Dawood

94- Show discernment when you go to fight for the cause of Allah.

101- When travelling the road

Almae'da (verses 106-156)

ان انتم ضربتم في الارض

Al-Hilali

106- While you are traveling through the land

Kassab

106- Whilst he is on travel

Dawood

106- Whilst you are travelling in the land.

Al-Muzamel (verse 20)

واخرين يضربون في الارض

Al-Hilali

20- Others travelling through the land.

Kassab

20- Others will travel in the land

Dawood

20- Others travelling the road

Albaqara (verse 273)

لا يستطيعون ضرباً في الارض

Al-Hilali

273- Cannot move about in the land (for trade or work)

Kassab

273- Cannot move around in search of (their) livelihood

Dawood

273- cannot travel in the land in quest of trading ventures

Albaqara (verse 61)

وضربت عليهم الذلة والمسكنة

Al-Hilali

61- They were covered with humiliation and misery

Kassab

61- They were stricken with humiliation and poverty

Dawood

61- Shame and misery were stamped upon them

Al-Emran (verse 112)

ضربت عليهم الذلة اين ما تقفوا

Al-Hilali

112- Indignity is put over them wherever they may be

Kassab

112- They stamped by humility wherever they are found

35- And Allah sets forth parables for mankind.

Kassab

35- Allah (thus) draws examples to people.

Dawood

35- Allah coins metaphors for men

Mohammed (verse 3)

كذلك يضرب الله للناس امثالهم.

Al-Hilali

3- Thus does Allah set forth for mankind their parables

Kassab

3-it is thus that Allah gives their examples to people.

Dawood

3- Thus Allah coins their saying for mankind.

Al-Kahf (verses 32- 45)

واضرب لهم مثلًا / واضرب لهم مثلاً

Al-Hilali

32-And put forward to them the example

45- And put forward to them the example.

Kassab

32- Cite to them the parable of

45- Cite to them also the example of.

Dawood

32- Give them this parable

45- Coin for them a simile about

Ar-Ra'd (verse 17)

كذلك يضرب الله الامثال

Al-Hilali

17- Allah sets forth parables (for the truth and falsehood)

Kassab

17- It is thus that Allah draws examples

Dawood

17- Thus Allah coins his parable

An-Nisaa (Verses 94, 101)

واذا ضربتم في سبيل الله/ واذا ضربتم في الارض

Al-Hilali

94- When you go (to fight) in the cause of Allah

101- And when you (Muslims) travel in the land

Kassab

94- If you travel (to fight) for Allah's cause

101- When you travel in the land

39- To each one of them we cited examples

Dawood

9-See what epithets they bestow upon you

39- To each of them we gave warnings.

Al-Issraa (verse 48)

انظر كيف ضربوا لك الامثال.

Al-Hilali

48-See what examples they have put forward for you

Kassab

48- See how they draw similitude to you.

Dawood

48- Behold what epithet they bestow upon you.

Al-Haj (Verse 73)

ضرب مثلاً

Al-Hilali

73- A similitude has been coined

Kassab

73- An example has been given (by your Lord)

Dawood

73- Listen to this aphorism

Al-Hashr (verse 21)

وتلك الامثال نضربها للناس.

Al-Hilali

21- Such are the parable which we put forward to mankind

Kassab

21- Such are the examples which we cite to people

Dawood

21- Such are the sayings we coin for men

Albaqara(verse 26)

إن الله لا يستحي ان يضرب مثلاً ما.

Al-Hilali

26- Verify, Allah is not ashamed to set forth a parable

Kassab

26- Allah is not ashamed to cite as an example.

Dawood

26- Allah does not disdain to give a parable.

An-Nur (verse 35)

وضرب الله الامثال للناس.

Al-Hilali

wood.

28- Listen to this comparison,
drawn from your own lives.

58- In this Koran we have set forth
for men all manner of arguments.

Yaseen (verses 13, 78)

واضرب لهم مثلاً/واضرب لنا مثلاً

Al-Hilali

13- And put forward to them a sim-
ilitude.

78- And he puts forth for us a par-
able Kassab.

13- Cite to them the example of

78- He cites to us an example

Dawood

13- Recount to them the story of

78- He answers back with argu-
ments.

Al-Mu'mnoon (verses: 17, 57, 58)

بما ضرب للرحمن مثلاً/ولما ضرب ابن مريم
مثلاً/ماضربوه لك الا جدلاً.

Al-Hilali

17- That which he set forth as a par-
able of the most Gracious (Allah)

57- And when the son of Maryam
(Mary) is quoted as an example

58- They quoted not the above ex-

ample except for argument

Kassab

17- Such as he ascribes to the Mer-
ciful One.

57- When the son of Mariam was
cited as an example

58- They merely cited him to you
by way of argument

Dawood

17- (He didn't mention the transla-
tion)

57- When Mary's son is cited as an
example

58- They cite him to you Mary to
provoke you

Al-Forkan (verses 9, 39)

انظر كيف ضربوا لك الامثال/وكلا ضربنا
لك الامثال.

Al-Hilali

9-See how they coin similitude for
you

39- And for each (of them) we put
forward examples (as proofs and
lessons)

Kassab

9-See how they have drawn simili-
tudes to you

76- And Allah puts forward another example

112- And Allah puts forward the example

Kassab

74- Do not draw similitude to Allah

75- Allah has drawn the example of.

76- Allah has also given the example,

112- Allah gives as an example

Dawood.

74- Compare none with Allah

75- Allah makes his comparison

76- He also makes this comparison.

112- Allah has made an example

Az-Zumar (verses 27, 29)

ولقد ضربنا للناس في هذا القرآن / ضرب الله مثلاً.

Al-Hilali

27- And we indeed we have put forth for men

29- Allah put forth a similitude

Kassab

27- In this Quran we have cited every kind of example

29- Allah has drawn the example of Dawood

27- We have given mankind in this Koran all manner of arguments so that they may take heed

29- Consider this comparison

At-Tahrim (verses 10-11)

ضرب الله مثلاً / وضرب الله مثلاً.

Al-Hilali

10-Allah sets forth an example

11-And Allah has set forth an example Kassab

10-Allah has drawn

11- As examples of those Dawood

10-Allah has set forth an example

11-Allah has set an example

Ar-Rum (verses 28, 58)

ضرب لكم مثلاً / ولقد ضربنا للناس

Al-Hilali

28- He sets forth for you a parable

58- And indeed we have set forth for mankind.

28- From yourselves, He draws an example for you.

58- In his Quran we have cited all kinds of examples for people Da-

4. Saad (verse 44)

(فاضرب به و لا تحنث) (سورة ص / ٤٤)

“strike with it; and do not break your oath”

Altabatabee: your wife, he (peace be upon him) was under oath; if he had convalesced, he would have whipped her one hundred times, and not to break his oath

Al-Zamakhshari: he swore by Allah when he was ill to beat his wife one hundred times if he was to recover from illness, so Allah allowed him to break his oath with easiest thing for serving him, so take a headband having one hundred stalks and hit her with it.

5. Verses Translation

5. 1 Metaphorical Usage

Ibraheem (verses: 24, 25, 45)

ألم ترى كيف ضرب الله مثلاً / ويضرب

الله الامثال للناس / وضرينا لكم الامثال.

Al-Hilali

24- See you not know Allah sets

forth a parable

25- Allah sets forth parables for mankind

45- And we put forth (many) parables for you

Kassab

24- Do you know that Allah has linked a good word to

25- Thus Allah draws examples to people

45- Had we not given you examples!

Dawood

24- Do you not see how Allah compares a good word to a good tree.

25- Allah gives parables to men so that they may take heed

45- We had given you many parables about them

An-Nahl (verses: 74, 75, 76, 112)

ولا تضربوا لله الامثال/ضرب الله مثلاً/

ضرب الله مثلاً/وضرب الله مثلاً.

Al-Hilali

74- So put not forward similitudes for Allah

75- Allah puts forward the example

7. An-Noor (verse 31)

(و لا يضرين بارجلهن)

“nor let them stamp their feet”

Altabatabee: sounds of the ornaments like anklet and bracelet

Al-Zamakhshari: not to show the hidden objects like bracelet, anklet and bangle.

Shubar: so their anklets clink to know they wear anklets.

8. Anfal (verse 50)

(يضربون وجوههم وادبارهم)

“beating their faces and their backs”

Altabatabee: contempt and humiliation

4. 2 Denotative Meaning

1. Anfal (verse 12)

(فاضربوا فوق الاعناق واضربوا منهم كل بنان).

“Strike them above the necks, smite their fingertips”

Altabatabee: a speech addressed to the angles, so believers cause harm to the unbelievers, reap their heads and strike their limbs or their finger-

tips lest they should carry weapon.

Al-Zamakhshari: the intent was the top part of the necks which are the throats because they joint so striking the necks to behead and chop heads off.

2. Anfal (verse 50)

(يضربون وجوههم وادبارهم)

“beating their faces and their backs”

Altabatabee: contempt and humiliation, or they beaten from all directions

Al-Zamakhshari: disgrace and exemplary punishment by beating them is more powerful

3. Albaqara (verse 60)

(فقلنا اضرب بعصاك الحجر)

“Strike the Rock with your staff”

Altabatabee: i.e. do it: strike the rock with the staff

Al-Zamakhshari: an indication to the rock, he was carrying that rock, it was a square-shaped rock having four faces each of which has three eyes.

(واذا ضربتم في الارض)

and if you journey the land

Al-Zamakhshari : to journey in the land is to travel; it differs from one clergyman to another. Travel to be for three days long including nights till the prayer is shortened.

Altabatabee: you travel

Shubar: you travel

4. Albaqara verse 61

(وضربت عليهم الذلة والمسكنة)

and' Humiliation and abasement were pitched upon them.

Al-Zamakhshari: Humiliation included and circulated them, they are in it as if they got pasting. Jews are submissive, humiliated, and people of abasement and extreme poverty either because they of their servility or pretending to be poor for fear that paying Jizyah (tribute) would be doubled.

Altabatabee: degradation

Shubar: Jizyah (tribute) and poverty, the Jews are humiliated and poor either in reality or by affectation for fear of doubling the jizyah.

5. Az-zukhruf verse 5

(أفئضرب عنكم الذكر صفحاً)

“Shall We turn away the Remembrance from you because you are a sinful nation?

Altabatabee: (أفئضرب) i.e. “turn away (the remembrance from you) which is Quran that We made so that you turn away from it”.

Al-Zamakhshari: it means we turn the Quran away from you and keep it way.

6. Alkahf – verse 11

(فصربنا على آذانهم)

“... did We seal up their hearing”

Altabatabee: we make them sleep heavily where no voice awakes them just like the mother when she puts her kid to sleep by patting on his/her ear gently.

Al-Zamakhshari: it means we put a cover in order not to hear, i.e. we made them sleep deeply.

Shubar: we caused them to fall asleep (we put somnolence on them)

ولقد ضربنا للناس في هذا القرآن (سورة
الزمر، آية ٢٧)

Khan-Hilali : And indeed we have
put forth the men. (Az-Zumar,
verse 127)

Kassab : In this Quran we have cit-
ed every kind of example.

Dawood: We have given mankind
in this Koran (Dawood, N.J. , 1974).

Altabatabee tends to explain the
verb ضرب as a variety of exam-
ples given to people in Quran. On
the other hand, Shubar explains
the meaning of the verb ضرب as a
means of argument in the affairs of
the religion.

4.1 Connotative Meaning

Explanation of :

1. (Surat Ibraheem - verse - 24)

(الم ترى كيف ضرب الله مثلاً)

Shubar: how he showed the exam-
ple and clarified it.

Al-Zamakhshari (Alkashaf) = ضرب
الله مثلاً = he adopted an example
and clarified it.

Altabatabee (Almizan) this word

is not as it is an utterance, but as it
implies a belief and determination
by which man goes straight and
not to deviate; it is that believers
withstand in the life and the here-
after. Tabari says: Almighty Allah
says to His messenger Mohammed
(PBUH): Don't you see Moham-
med with the eye of your heart, then
know how Allah give an example
and compare to an example:

2. Surat Az-Zumar verse 27

(ولقد ضربنا للناس في هذا القرآن)

Altabatabee(....Al-Zamakhshari
(Shubar : they argue him in the af-
fairs of their religion An-Nisaa
verse 94 (إذا ضربتم في سبيل الله)

if you struggle in the way of Allah

Altabatabee (سافرتم في سبيل الله)

journey in the way of Allah

Shubar (سافرتم في سبيل الله) you jour-
ney for the sake of Jihad in the way
of Allah

Al-Zamakhshari (غزوتهم) you have
raided ..

3. An-Nisaa verse 101

denotative one. Since, connotative meaning refers not to the literal meaning but to the figurative meaning as cited before.

Ex.: (ضرب القاضي على يده) here the meaning of the verb (to beat) refers to a figurative sense which means to “send to a prison or to jail”.

It would be more crystal clear in interpreting the verb to beat (ضرب) denotatively and connotatively in the glorious Quran.

Assessing and translating the connotative meaning of the verb ضرب to beat.

In this section, the connotative meanings of the verb ضرب to beat would be reviewed. It is known that connotative meanings are somewhat difficult to translate as Lasson (1984: 131) maintains that some words with neutral connotations in the source language may have strong emotional overtones in the target language if translated literally.

Some examples are to analyze as follows:

الم ترى كيف ضرب الله مثلاً (سورة ابراهيم، آية ٢٤).

Khan-Hilali” : See you not know Allah sets forth a parable

Kassab: Do you know that Allah has linked a good word to

Dawood: Do you not see how Allah compares a good word to a good tree

..... interprets the verb ضرب as parable or example Allah put and depends on

Form this part, Shubar interprets ضرب as a process of illustrating the parable. While Altabatabee says this word is not merely a word “utterance” but includes the belief through which a man is guided and believed in life and doomsday (Al-Tabatabaee, 1997).

Based on the interpretations mentioned above, it is clear that all the translators recognized the connotative meaning of the verb ضرب to beat.

<i>Tharabaalirktharaban</i>	To beat, to throb	ضرب العرق ضرباً نيض :
<i>'Tharabaalshay' bil-shay</i>	to mix, to add, to blend	ضرب الشيء بالشيء: خلطه
<i>Athrabaaanalamr</i>	to abstain from	أضرب عن الأمر: عزف عنه
<i>Ja'afulanyathrububisharin</i>	to quickly cause harm	جاء فلان يضرب بشر: يسرع به
<i>Tharabaalwatad fi makankatha</i>	to dwell in a place	ضرب الوتد في مكان كذا: اقام فيه
<i>Tharabat- hualakrab</i>	To be stung by a scorpion	ضربتة العقرب: لدغته

4. Denotative vs. Connotative meanings in Translation

Denotative and connotative meanings are defined and explained by different linguists and translation theorists. To start with, (Nida et. al, 1969, p. 91) maintains that “we not only understand the reference of words; we also react to them emotionally, sometimes strongly, sometimes weakly, sometimes affirmatively, sometimes negatively. This aspect of meaning is called connotative meaning. The fact that such meanings exist has already been made abundantly clear from our brief consideration of the associations of meaning which accompany.

(Bell, 1991, p. 98) distinguishes between denotative and connotative meanings, the first refers to meaning which is referential, objective and cognitive and hence, the shared property of the speech community which uses the language of which the word on sentence forms a part. While the second (connotative meaning), in contrast, refers to meaning which is not referential but associations, subjective and affective. This kind of meaning, being personal may or may not be shared by community at large.

Translator faces more difficulty in translating connotative meaning than

of the metaphorical signification for the verb [tharaba] /ð ʌ r e b e / compared to its word formation signification. This is natural in living languages; they are limited in terms of vocabulary, yet their metaphorical uses are almost endless.

3. Verb formation material: [tharaba] /ð ʌ r e b e /

3.1 The real meaning

Tharabahubilsaif; tharabahu; tatharabu; ithtarabu; tharabua'nakahum; amara bi-tathreebalrikab (to strike at him with a sword or other things; he comes to blows; they fight; to become confused; to behead)

3.2 Metaphorical meaning:

Transliteration	Meaning in English	Origin in Arabic The Basis of) Rhetoric - Abdul- lah Abu al-Qassem Mahmoud bin Omar + Ibn Mohammed al-Zamakhshari (467 ((– 538 AH
<i>Tharabaalayadih</i>	to restrain (prevent from (doing	ضرب على يده إذا افسد عليه امرأ اخذ فيه.
<i>Tharabaalkadhialayadih</i>	to limit someone's legal competence	ضرب القاضي على يده : حجره.
<i>Tharabaaldahrubaynana</i>	To separate (off), distance ((us from each other	ضرب الدهر بيننا: فَرَقْنَا
<i>Tharabafil-arthwa fi sa- beelallah</i>	To journey in the land, and to journey in the way of Allah	ضرب في الارض وفي سبيل الله: سعى
<i>Tharbualjurhwalthirs</i>	to ache (hurt)	ضرب الجرح الضرر: اشتد وجعه

<i>Athrabaalkawm</i>	To be covered with hoar-frost, to get simoom	أضرب القوم: وقع عليهم الصقيع والسموم
<i>Athrabaalkubz</i>	completely baked bread; well baked bread	أضرب الخبز: نَصِجَ
<i>Tharabahu</i>	To beat/surpass in blows: to fight someone and knock him down	ضاربه: غلبه في الضرب

Al-Fayrouz-Abadi (Al-Fayrouz Abadi, 2003) has dissented from Ibn Manzour's categorization for the verb formation material of [tharaba] /ð ʌ r e b e / to be termed "word formation" and "semantic", but he expands more than Ibn Manzour upon its metaphorical signification; (to come to blows) means to fight someone and knock him down; this is a direct and obvious word formation signification. As for the semantic significations, al-Fayrouz-Abadi has many, in addition to meanings put forth by Ibn Manzour, Majdud-Din, al-Fayrouz-Abadi put forth other ones for [tharaba] /ð ʌ r e b e / such as: to mix, to add, to blend; to swim ; to cower, to cringe, to quail; time: to go by; to elapse; to differ in opinion; "We sealed up their hearing": prevented them from hearing; to mate: a male camel mates with the female (Almoheet Dictionary, Majdu-addin Alfayrouz Abadi; verb formation material: [tharaba] /ð ʌ r e b e /)..... he classified the word formation signification compared to the scope of the metaphorical signification.

Perhaps, Al-Zamakhshari (Al-Zamakhshari, 2009) is one of the most methodological lexicographers, he divided verb formation material of [tharaba] /ð ʌ r e b e / into two parts: He termed the first the "real meaning" such as: to strike at him with a sword; he comes to blows; they fight; to become confused; to behead. He termed the second the "metaphorical meaning;" it has many metaphorical significations, in addition to meanings put forth by Ibn Manzour and al-Fayrouz-Abadi, we find that al-Zamakhshari has other significations for [tharaba] /ð ʌ r e b e / such as: to restrain (prevent from doing); to limit someone's legal competence; to abstain from; to ache (hurt); to quickly cause harm; to dwell in a place.

From the above, we conclude that there are indications to the large scope

<i>Tharabaaldah-rubaynana</i>	To separate (off), to distance	ضرباً لدهر بيننا : بعد
<i>Tharaba bi-thaknhifil-arth</i>	To cower, to cringe, to quail	ضرب بذقنه الأرض: جَبُنَ و خاف
<i>Tharabaalza-man</i>	Time: To go by; to elapse	ضرب الزمان : مضى
<i>Altharb</i>	The like, of the same sort of thing; the drizzle; the while honey	الضَرْبُ: المِثْلُ والصنف من الشيء ، والمطر الخفيف ،والعسل الأبيض
<i>Althareeb</i>	The head; the person entrusted with arrow shaft ;; man pot-bellied; snow and frost	الضريب : الرأس، والموْكَلبُ القداحا والذي يضرب بها والقَدْحُ الثالث، واللبن يُحلب في اناء، والبطين من الناس، والتلج والصقيع
<i>Tathara-baalkawm</i>	To differ in opinion	تضارب القوم: اختلفت كلمتهم
<i>Althareeba</i>	Nature; sword edge; single form of taxes taken as a tribute	الضريبة: الطبيعة والسيف وحده ، واحدة الضرائب التي تؤخذ في الجزية
<i>Altharib</i>	A place that gives comfort and has trees; dark night	الضارب: المكان المطمئن به شجر، والليل المظلم
<i>Tharabaalmajd</i>	Someone seeking glory: i.e. he gains it, seeks it	ضرب المجد: اكتسبه وطلبه
<i>Tharabalahu</i>	To speculate (invest in stocks, property ...etc.) for someone	ضارب له: ائجر في ماله
<i>Tharabana-laaathanhim</i>	In this verse Allah says: "For many years did We seal up their hearing in the cave," meaning, «We prevented them from hearing, and made them sleep, thus-preventing them from hearing,» because if a sleeper hears, he wakes up; so a sleeper cannot hear if he is asleep.	ضربنا على آذانهم: منعناهم من ان يسمعوا

/ð ʌ r e b e /] in its two parts: the word formation and the semantic one. People come to blows: meaning they fight each other. Yet IbnManzour realizes that the language expands in terms through the metaphorical use of language; therefore, he concentrates on the word formation signification of verb formation material of the verb [tharaba /ð ʌ r e b e /]; to be stung by a scorpion; the heart beats, palpitates or throbs: i.e. the heart pulsates; to roam, to rove: to seek means of livelihood, sustenance; to journey in the land: seeking livelihood; someone seeking glory: i.e. he gains it and demands it; to struggle in the way of Allah; to restrain (prevent from doing) ; to last long; to separate (off) or to distance. IbnManzour sees that [tharb /ð ʌ r b /] occurs on almost everything: to trade in, to journey in the land, to struggle in the way of Allah.

Transliteration	Meaning in English	Origin in Arabic Al-Moheet Dictionary / Majdud-Din al-Fayrouz-Abadi Verb formation material: [th- (/ araba] /ð ʌ r e b e
<i>Tharubatyaduh</i>	To hit well	ضَرَبْتُ يَدَهُ: جَادَ ضَرْبُهَا
<i>Tharabataaltair</i>	To emigrate	ضَرَبْتُ الطَّيْرَ: ذَهَبْتُ تَبْتَغِي الرِّزْقَ
<i>Tharabaalayah-dih</i>	To restrain (prevent from (doing	ضَرَبَ عَلَى يَدِهِ: أَمْسَكَ
<i>Tharabafil-alrth</i>	To journey in the land: i.e. to trade in or to foray or to speed up or go	ضَرَبَ فِي الْأَرْضِ: خَرَجَ تَاجِرًا أَوْ غَازِيًا أَوْ أَسْرَعَ أَوْ ذَهَبَ
<i>Tharabaalfahlu-thiraban</i>	To mate: a male camel mates with the female camel	ضَرَبَ الْفَحْلَ ضَرْبًا: نَكَحَ
<i>Tharabaalshay' 'bil-shay</i>	To mix, to add, to blend	ضَرَبَ الشَّيْءَ بِالشَّيْءِ: خَلَطَهُ
<i>Tharabafil-maa</i>	To swim	ضَرَبَ فِي الْمَاءِ: سَبَحَ

tharaba allah-u” “mathaln	Allah sets forth a ” parable”: meaning describe, clarify and bring to light	« ضرب الله مثلاً » : أي وصف وبيّن
Tharaba al laylu alayhim	To last long	ضرب الليل عليهم: طال
fa-tharabna ala” aathanihim fil-kahf “sneen adada	In a verse Allah says: “For many years did We seal up their hearing in the cave,” meaning: We pre- vented them from hearing, and caused them to sleep, thus preventing them from hearing. This is so because if a sleeper hears, he wakes up; so a sleeper cannot hear if he is asleep.	قوله تعالى: « فضربنا على آذانهم في الكهف سنين عدداً»: معناها منعناهم السمع ان يسمعوا، وانماهم ومنعناهم أن يسمعوا لأن النائم اذا سمع انتبه ، والأصل في ذلك أن النائم لا يسمع اذا نام.
Tharaba aldahru baynana	To separate (off), distance	ضرب الدهر بيننا: أي بعد ما بيننا

2. Verb formation material of the verb [tharaba /ð ʌ r eb e /] in Arabic-Arabic lexicons.

By examining Arabic-Arabic lexicons, we see that the verb [tharaba /ð ʌ r eb e /] is divided into two main connotations: word formation signification and semantic signification. IbnManzour's Lisan al-Arab lexicon, for example (Ibn Manzour , 1970), addresses verb formation material of the verb [tharaba

Athraba alrajulfil- albait	To dwell in a house	اضرب الرجل في البيت: أقام
Tharabtu alshay' 'bil-shay	To mix, add	ضربت الشيء بالشيء: خلطته
yathrubu allah –u” “alhak wal batil	Allah says” Allah exemplifies the truth and falsehood”: Allah characterizes the truth and falsehood by giving an example for the truth and for falsehood; the non-believer and the believer, in this verse: “And give them the parable of”, i.e. mention to them and exemplify to them. The verse “... and give them the parable of the villagers” means give them an example.	« يضرب الله الحق والباطل » : يمثل الله الحق والباطل حيث ضربَ الله مثلاً للحق والباطل والكافر و المؤمن في هذه الآية. ومعنى قوله تعالى « واضرب لهم مثلاً » أي اذكر لهم ومثل لهم. وقوله تعالى « واضرب لهم مثلاً أصحاب القرية » معناه اذكر لهم مثلاً.

Tharaba alfal al-nakha	To mate: a male camel mates with the female	ضرب الفحل الناقة: نكحها
althareeb	Frost and Ice	الضرب: الصقيع والجليد
altharb	Drizzle	الضرب: المطر الخفيف
Athrabtu aan al-'shay	To refrain from, to abstain, to shun, to avoid	أضربت عن الشيء: كففت وأعرضت
Tharaba anhu; ath-raba anhu	To turn away from; Allah says, "Shall We turn away the Remembrance from you?" i.e. because you are a sinful nation, that is We neglect you and avoid introducing you to what you should do because you exceeded the «proper limits	ضرب عنه واضرب عنه: صَرَفَهُ. قَالَ تَعَالَى «أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا» أَي نَهْمَلُكُمْ فَلَا نَعْرِفُكُمْ مَا يَجِبُ عَلَيْكُمْ لِأَنَّكُمْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ، أَي لِأَن أَسْرَفْتُمْ
athrab	To keep silent	أضرب: اطرق

Tharabtu fi-alrth	To roam, to rove: to seek means of livelihood (sustenance). Allah says, «And when you are journeying in the land...» i.e. when you are travelling. And Allah says, “They are unable to journey in the land,” meaning when one journeys in the land, i.e. when he travels.	ضربت في الأرض: ابتغي الخير من الرزق. قال تعالى « وإذا ضربتم في الأرض » أي سافرتم. وقوله تعالى « لا يستطيعون ضرباً في الأرض » يقال: ضرب في الأرض إذا سار فيها مسافراً.
Tharabtu fi-alrth	To journey in the land: seeking livelihood. Allah says “and others journey in the land seeking of “the bounty of Allah	ضرب في الأرض: طلب الرزق. قال تعالى « وآخرون يضربون في الأرض يبتغون من فضل الله »
Fulan yathrub almajd	Someone seeks glory: i.e. he gains and demands it	فلان يضرب المجد: أي يكسبه ويطلبه
Tharab ataltair	The birds emigrate	ضربت الطير: ذهبت
Altharb	To speed up the pace of walking	الضرب: الإسراع في السير
Tharaba fi sabil-laah	To struggle in the way of Allah	ضرب في سبيل الله: نهض
Tharaba ala yadih	To restrain (prevent (from doing	ضرب على يده: أمسك
Tatharaba alkawm w athtarabu	To come to blows	تضارب القوم واضطربوا: ضرب بعضهم بعضاً

of translating meanings of the Holy Quran into English will be restricted to the most significant translations, detecting more accurate alternatives in case the verb [tharaba] (to beat, strike, hit, knock, and punch; to slap, flap; or tap) has been inaccurately translated.

Transliteration	Meaning in English	Origin in Arabic (Lisan al-Arab Lexicon/ (by Ibn-Manzour) Verb formation material: [tharaba] /ð ʌ r e b e /)
Tharabat alakrab	To scorpion stung.	ضربت العقرب: لدغت
Tharaba alirk wal kalb	The heartbeat throbbed.	ضرب العرق والقلب: نبض وخفق
Al-tharib	Moving: The waves are turbulent, i.e. moving, beating each other.	الضارب: المتحرك، والموج يضطرب أي يضرب بعضه بعضاً
/tthirab alhabl bain alkawm	People's opinion differs (among themselves).	اضطراب الحبل بين القوم: إذا اختلفت كلماتهم
Ithrara b aamruh	His matter becomes disordered/disturbed.	اضطرب أمره: اختلف

الخلاصة:

Lord) belong. Many Global translators have concerned themselves with the translation of the Holy Quran, especially into English. Perhaps, the inimitability of the Holy Quran in its composition (putting together) has made its translation next to the impossible. The Holy Quran formulations are extremely inimitable because they stem from pure Arabic language, and because Allah Almighty has challenged the Arabs on the Quran's supreme oratory to formulate one verse like those in the Holy Quran.

So, we will try in this study to tackle the assessment and translation of one verb that has many word formation and semantic significations; it is verb [tharaba] (to beat, strike, hit, knock down, and punch; to slap, flap; or tap) through translations of the meanings the Holy Quran into English. Sample

تضع ورقة البحث هذه تقييماً للأساليب المختلفة التي يستخدمها عدد مختلف من المترجمين في ترجمة الفعل (ضرب) ضمن السياق القرآني، حيث سُلط الضوء على استخدامات الفعل من ناحية الدلالة الحرفية والدلالة الضمنية كون هذين المنحيين يمثلان الجانب غير اليسير في ترجمة القرآن الكريم. أُجريت مقارنات متعددة لترجمات تناولت الفعل (ضرب) مع التركيز على المعنى الحقيقي والمعنى المجازي. تظهر ورقة البحث هذه التباين في أساليب ترجمة المعنى الحرفي والمعنى الضمني للفعل محل البحث.

الكلمات المفتاحية: الفعل [tharaba / ḍ Ḍ]، استخدام الدلالة، التقييم، الترجمة القرآنية.

1. Introduction

Many translations have approached the Holy Quran, as this Holy Book is of a great universal importance being one of the three books revealed (sent down) by Allah (the Lord) – to Whom all perfection and majesty (Glory to the

Assessing and translating the verb [tharaba /ð ʌ r e b e /] To beat, strike, hit, knock, and punch; to slap, flap; or tap) In the Holy Quran into English

تقييم وترجمة الفعل (ضرب) في القرآن الكريم إلى اللغة الانكليزية

م. هيثم طاهر العامري(*)

Assistant instructor:Haitham Taher Al-Ameri
haithemtaher@uomustansiriyah.edu.iq

م. محسن عبد السادة محمد(*)

Assistant instructor :Muhsin Abdulsada Mohammad
mamdh76@uomustansiriyah.edu.iq

Abstract

This paper assesses different approaches used by various translators to translate the verb [tharaba /ð ʌ r e b e /] in the Quranic context, denotation and connotation usages have been highlighted being areas of difficulty in translating the Quran. Various translations of the verb [tharaba /ð ʌ r e b e /] have been compared with a focus on the real meaning, and the metaphorical meaning. This paper shows that approaches to translating denotations and connotations of the verb in question vary.

Keywords: verb [tharaba /ð ʌ r e b e /]; denotation usage, connotation usage, assessment, Quranic translation.

(*) English Department /College of Arts/ Almustansiriya University.