
| RESEARCH ARTICLE

The Differences in Translations of the Meaning of the Holy Quran: A Case study of Three Different Translations of Sarah Alnur and Alhujrat

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| ABSTRACT

The study aims to investigate the differences between translations of the meaning of the Holy Quran; and evaluate the effect of these differences on the understanding of the common reader. Moreover, this study suggests solutions to the problems which are resulted from these differences. To obtain these objectives, the researcher uses the content analysis method of research by comparing different translations of the meaning of selected verses of surah Alnur and Alhujrat mad by Mohammed M. Pickthall, Mohammed M.Khan and Mohammed Hilali, and Abdel-Haleem. Based on this study's findings, the researcher concludes that these three translations are different, and these differences refer to linguistic problems and nonlinguistic factors as the translator understanding of the Quranic text. In addition, the translators use different methods of translation. The most important recommendation of this study is that the meaning of the Holy Quran should be translated by a group of Muslim translators working as one team. Their translation should be revised officially by the government.

| KEYWORDS

Translations, Meanings, Differences, Difficulties

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1. Introduction

The Holy Quran, the word of Allah that was delivered to the final Prophet Muhammad (May Salat and Peace be Upon Him), is the main source and an essential reference of all Muslims worldwide regardless of their languages and colours. It involves all of the principles, values, instructions, and rules that Muslims follow and apply in their everyday life. As a result of these, the translation and interpretation of the meaning of the Quran is very crucial work.

The need for translation and interpretation of the meaning of the Quran is not recent. It started in the Prophet Muhammad days when his companions began to carry the message of Islam to the people. The need for translation of the Quran is the natural result of the increasing number of Muslims or the widespread of Islam between people worldwide.

The Holy Quran is translated into many different languages such as: Urdu, France, and English. The most important translation of the Quran is into English since English has become the international language of communication and science.

The interest in translating the meaning of the Quran has appeared since sixteen century. Alexander rendered the translation into English in 1649, then the translations of George Sales in 1734, J.M. Rodwell in 1861 and A.Y. Ali in 1934. There are also many recent translations of the meaning of the Quran by Muslim and non-Muslim translators.

There are also many different translations of the meaning of the Quran by Arab and Non-Arab or native translators. But unfortunately, most of these translations are widely different the matter which affects the degree of understanding and comprehending of the components of the Holy Quran.

This study aims at bringing out the causes of having different translations of the meaning of the Holy Quran through comparing and analyzing three different translations of Surah, An-Nur and Al-Hujurat.

2. Literature Review

2.1 What is translation

Some people imagine that translation is an easy task. But this is not true because translation is a complex process that needs great effort to achieve perfection. According to Amna Osman (2013), "Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another". It is the "process" of transferring the linguistic entities from one language to their equivalents into another language. Another definition made by Foster (1958) is "translation is an act through which the content of a text is transferred from the source language (SL) into the target language (TL)". According to Ghazala (1995), "translation is generally used to refer to all the process and methods used to convey the meaning of the source language into the target language". The translation is also known as a "process" and a "product". According to Catford (1995. p 20), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) ". Translation is, on the other hand, a "product" since it provides us with other different cultures, to ancient societies and civilization life when the translated texts reach us. Yowell and Mutfah, (1999). Newmark (1988: 5) also defines translation as "rendering the meaning of a text into another language in the way that the author intended the text". Hatim and Munday (2004: P 6) define translation as "the process of transferring a written text from the source language (SL) to target language (TL)". On the other hand, Nida and Taber (1982: P12) state that "translating consists of reproducing in the receptor language the closest natural equivalent of the source language message".

2.2 Translations of the Holy Quran

The meaning of the Holy Quran is translated by many translators, Muslim and Non-Muslim. Each translation is quite different from another one. Islam Omara (islamhous.com) makes a list of fifteen different translations to the Holy Quran as follow:

The first translation of the Quran was in (1590- 1654) by Alexander Boss, a Scottish writer. It was published in London. And still, there is a copy at the British Museum. In (1697- 1736) the meaning of the holy Quran was translated by George Sale (London-England), published two years before his death. His translation is not accurate and full of mistakes due to his understanding of Islam as he claimed that the Quran is only sent down to the people of Macca and Arabs. Another translation of the meaning of the Quran was done by Non-Muslim translator John Medows Bodwell (1808-1900), which was first published in 1886. It is also an inaccurate one because he depends on George Sale translation. By the beginning of the nineteenth century, one new translation of the meaning of the Quran was made by Arthur John Arberry (1905 - 1969), who was a scholar of Islamic Studies at Cambridge University. His translation also finds many critics from many researchers for it has been full of mistakes; by the year (1950), Abdul Hakim Khan, who was the first Muslim scholar, translated the meaning of the holy Quran. After that, another translation done by Muslims was the translation of Marmaduke Pickthall (1875- 1936), which was first published in London in 1930 and New York in 1931. His translation is known as the best at that time because he was the first Sunni Muslim to translate the meaning of the Holy Quran. Then, N. J. Dawood, an Iraqi scholar from a Jewish family, also translated the Quran in 1956. In it, he deals with the meaning of the holy Quran as poetry; moreover, he ignores the numbers of Surah.

By the year (1934) Abdullah Yusuf Ali published his translation titled "The Meaning of the Holy Qur'an". Many Islamic institutions published it because of its beautiful style, and it involves many comments and footnotes. In (1984) (The Noble Quran) was published by Muhammad Muhsin Khan - Muhammad Tagi Alddin al Hilaali. It's the best translation of the Quran, particularly from the aspect of the correct translation of the terms concerned about Islamic Belief. In addition, it uses the contemporary English language. To achieve this work, the two translators depended on Tafaseer of at-Tabari, al-Qurtubi and Ibn Katheerin addition to Sahih al- Bukhaari (Hadeeth book). This translation indeed replaced the famous translation of Yusuf Ali. Moreover, three more publications were done in the translation of the Holy Quran, "The Quran" by Zufarullah Khan (1951), "The Holy Quran by Maulana Muhammad Ali (1916), and " A running Commentary on the Holy Quran" by Khawaga Kamaluddin (1948). These three translations are rejected strongly because of the unacceptable concepts according to what is mentioned in (islamichouse.com by Omara.

3. Methodology

This research is a descriptive, comparative qualitative case study. It aimed to investigate the differences in translations of the Noble Quran into English. For this aim, some verses from Surah Alnur (the light) and Surah Alhujrat had been selected and analyzed. A descriptive method was used to analyze the translation of these verses as they are but not how they must be, and a comparative method was employed to compare these translations with the original Quran to understand the methods used by translators in the translation of the Quran. And to figure out the differences between their translation works.

3.1. Sample of the Study

The sample of this study consisted of the original Quran and three different English translations. From among different verses of the Quran, the researcher selected some verses of Surah Alnur (the light) and Alhujrat, which are mostly referred to as the most important rules and principles that preserve society and people rights. Three English translations of the Holy Quran were critically analyzed in this study: 1. Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1998), The Noble Quran: English translation of the meaning and commentary. 2. Mohammed Marmaduke Pickthall (1997), The Meaning of the Glorious Koran. 3. Muhammad A.S. Abdel Haleem (2004), The Qur'an, Oxford University Press

3.2. Data collection

Reaching the actual differences in the translations that the translators made to a lonely glory book and the reasons cause this difference is the object of this research, thus tools of data collection are utilized to achieve these goals through analyzing the translation of sample verses of the Holy Quran by three different translators that represent the corpus of this study. It involves collecting verses according to the linguistic levels.

This research depends mainly on the following method for collecting data:

The first step of this research is to read the Nobel Quran, Surah Alnur (the light) and Alhujrat intensively in their original language to find the verses relevant to the aim of this research. Then the researcher extracted the target versions of these verses from three selected English translations. After that, all the different words were typed in bold or underlined in both (source texts and target texts), and they were written in the framework created by the researcher to make the differences clear to be analyzed. Finally, they were compared with Quran to understand the differences and the methods of translations used.... Finally, the selected verses will be classified according to different linguistic levels as follows:

3.2.1 Semantic Problems

It includes analysis of the relationship between words isolated or in the of both sentences, and clauses, according to the relations. In this principle, the researcher is going to observe how do the translators deal with:

- a- The metaphoric problem
- b- Homonymous problem
- c- Equivalent problem
- d- Polysemous problem

3.2.2 Syntactic Problem

It includes an analysis of the structure of phrases, clauses and sentences. The fact that Arabic and English grammar rules are different is ignored by the translators when translating Arabic into English: they ignore the shifting from the past tense into imperfect tense. Other nonlinguistic problems will be analyzed, too, like;

3.2.3 Stylistic problems

It includes:

- a- **Ellipsis**; which is very common in the Quran,
- b- **Cultural gap**; how do the translators convey the meaning of the cultural aspects.

3.3. Data Analysis and Discussion

The origin verses which are selected were written in Arabic. And their translations were listed in a special table designed by the researcher for that reason. The table consists of five columns. For each column, there is a head. In the first column, the number is, whereas, in the second column, the part of the selected verse is written. Then. The names of translators were the heads of the other three columns and, their translations were copied under their names. All the verses studied are categorized and collected according to the researcher's phenomena.

4. Results and Discussion

4.1. Equivalent differences:

Table (1):

No	Part of Verse(Arabic)	Picthall	Abdu-Haliem	Khan& Alhilali
1	وَأُولَئِكَ هُمُ الْفَاسِقُونَ (النور: 4)	They indeed are evil-doers -	they are the lawbreakers ,	they indeed are the Fasiqun (liars, rebellious, disobedient to Allah)
2	إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ (الحجرات: 18)	Lo! Allah knoweth the Unseen of the heavens and the earth.	God knows the secrets of the heavens and earth:	Verily, Allah knows the unseen of the heavens and the earth.

Source: the researcher

This table shows the differences in translation of words in which there are equivalent problems:

As seen in the table above, the Quranic words:

- 1- (الْفَاسِقُونَ) which means disobedient, rebellious (definitely), translated literally as "**evil-doers**" – by Picthall and "**lawbreakers**" by Abdel Haleem, which do not convey the connotative meaning of the word as in the Arabic language, whereas Khan and Alhilali use a successful approach to convey the meaning. They, as seen, write the same word "**Fasiqun**" as pronounced in Arabic and then provide a footnote that explains its meaning.
- 2- (غَيْبِ) which means; "the unseen and the unknown by human being " in other words ", only Allah who knows the unknown and the unseen, translated literally as "**unseen**" only by Picthall, Khan and Alhilali and as "**secrets**" by Abdulhaleim. The researcher proves that the three translators failed in conveying the meaning properly because which is **unseen** might be **known** by a human being and this does not match the meaning of the Arabic word (غَيْبِ).

This loss in translation is too difficult to be avoided because English does not have the exact equivalent word for the source text word. The only approach for such a kind of non-equivalence problem would have been providing a footnote that explains the meaning clearly as done by Khan and Alhilali in the translation of the Arabic word (الْفَاسِقُونَ).

4.3. Stylistic translation

Table (3)

No	Part of Verse(Arabic)	Picthall	Abdu-Haliem	Khan& Alhilali
1	الزَّانِيَةُ وَالزَّانِي (النور: 2)	The adulterer and the adulteress	Strike the adulteress and the adulterer	The woman and the man guilty of illegal sexual intercourse
2	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (النور: 5)	Save those who afterwards repent and make amends. (For such) lo! Allah is Forgiving, Merciful.	Except for those who repent later and make amends— God is most forgiving and merciful.	Except those who repent thereafter and do righteous deeds (for such) verily, Allah is Oft-Forgiving, Most Merciful.

Source: the researcher

In the table above, the researcher will show up how the three translations deal with such stylistic problems. So, there are two cases;

1. Words order in the Holy Quran

Concerning the word order, it is very important to note that the quranic language, unlike any other language for it distinguishes by its accuracy, one cannot ignore even the most simple signs like; the translator should not manipulate –in most cases-the, word order followed in the Quran because it has its own significance. In the above example, we can see that Picthall has violated a philosophical and religious principle in Islam by putting in his translation of (الزَّانِيَةُ وَالزَّانِي) – "**The adulterer and the adulteress**". It is the only place in the Quran that the female is mentioned before the male. It is to add that the woman tends to be responsible

when illegal sexual intercourse occurs, whether before or after marriage. If the sexual intercourse took place without the prior consent of the woman, then the whole act would not be called an 'adultery' or 'fornication', but rather 'rape'. Therefore, the translator should pay special attention to such implications for the translation of word order in Arabic and not be deceived by certain language norms.

2. Ellipsis

The Quranic word (وَأَصْلَحُوا), translated as "**make amends**" by both Pictall and Abdulhaleim while Khan and Alhilali use "**do the righteous deeds**" which is the nearest translation but not a perfect one because in this verse there is an ellipsis, deletion of some part of the sentence, Here the object of the verb (وَأَصْلَحُوا) have been deleted as make amends to what they did or/and do the righteous and corrected what they did. Thus the meaning of this verse is "**flog, those who accuse chaste women, and produce not four witnesses, with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah), except those who repent thereafter do righteous deeds and correct what they did), Allah is Most Forgiving, Most Merciful.**" the brackets show the word (وَأَصْلَحُوا) comes to emphasis their repent, according to tafseer Ibn-katheer and Al qortobi.

4.4. Cultural aspects

Table (4):

NO	Part of Verse(Arabic)	Pictall	Abdu-Haliem	Khan& Alhilali
1	فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ (النور: 61)	But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet.	When you enter any house, greet one another with a greeting of blessing and goodness as enjoined by God.	But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum - peace be on you) blessed and good.
2	إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (النور: 23)	Lo! as for those who traduce virtuous, believing women (who are) careless , cursed are they in the world and the Hereafter. Theirs will be an awful doom	Those who accuse honourable but unwary believing women are rejected by God in this life and the next. A painful punishment awaits them	Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers , are cursed in this life and in the Hereafter, and for them will be a great torment,
3	وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (النور: 31)	and to draw their veils over their bosoms	they should let their headscarves fall to cover their necklines	and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.)
4	وَاتَّخِذُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَأَمَائِكُمْ (النور: 32)	And marry such of you as are solitary and the pious of your slaves and maid-servants.	Marry off the single among you and those of your male and female slaves who are fit [for marriage	And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves).

Source: the researcher

In the table above, the translators employ different techniques in the translation of the cultural terms as follow:

- 1- Picthall and Abdulhaleim also use literal strategy in translation the Quranic phrase (فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً), as seen in the table above, while Khan and Alhilali have to employ a combination of the procedures of literal and addition they add the words of greeting in Islam, (السلام عليكم ورحمة الله) and they also use a combination of the procedures of borrowing and literal one in their translation to the addition instead of borrowing only as (i.e. say: **As-Salamu 'Alaikum - peace be on you**).
- 2- Here, in this example, we can notice the translation of the meaning of two different cultural words; the first one is (الْمُحْصَنَاتُ), which denotes literally "women who are fortified **against unchaste**", i.e., by marriage and/or faith and self-respect, implying that, from a legal point of view, every woman must be considered chaste unless a conclusive proof to the contrary is produced, is translated literally in the three translation, "**virtuous**," by Picthall, "**honourable**" by Abdulhaleim and "**chaste**" by Khan and Alhilali. In which the connotative meaning of the word (الْمُحْصَنَاتُ) is not conveyed as in the Arabic language. And the second word is (الْعَافِيَاتُ); which is translated literally as "**careless**," by Picthall and "**unwary**" by Abdulhaleim while Khan and Alhilali use a different successful procedure which is "the definition" so they give a very simple description for the word (الْعَافِيَاتُ) as "**who never even think of anything touching their chastity**".
- 3- Regarding the translation of the meaning of (وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ), all translators chose the definition procedure and focused on the way of Hijab rather than the literal meaning of the phrase, so they use different words like; **veils over their bosoms, headscarves fall to cover their necklines, and their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.)**, which portray the woman dressing Islamic Uniform. So they cannot use the literal procedure in such cases like this since a cultural gap can occur, and these terms are in the depth of Islamic and Muslim culture. According to Ivir (1987-p.41), "definition can quite accurately transmit the necessary cultural information depending on how extensive it is made."
- 4- In this verse, (وَأَتَّخِذُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) a literal translation is used to translate the meaning of (وَأَتَّخِذُوا) which translated "marry" and the words (عِبَادِكُمْ وَإِمَائِكُمْ) which is translated as "**slave and maid- slave or servants, slaves(male and female)**" because there is no any problems with equivalents of these words, there are exist in English language and culture. But the word (الصَّالِحِينَ) is translated literally as "**pious**" by Picthall. And it is also translated as "**who are fit [for marriage]**" by Abdulhaleim, in which he chooses the defined procedures. Whereas, Alhilali and Khan adopt both the borrowing and addition procedures to convey its meaning as; "**the Salihun (pious, fit and capable ones)**."

4.5. Syntactical translation differences

Table (5)

No	Part of Verse(Arabic)	Picthall	Abdu-Halim	Khan& Alhilali
1-	إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ يَا أَفْوَهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (النور: 15)	When ye welcomed it with your tongues and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah, it is very great.	When you took it up with your tongues and spoke with your mouths things you did not know [to be true], you thought it was trivial, but to God, it was very serious.	When you were propagating it with your tongues and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.
2-	وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ (النور: 45)	Allah hath created every animal of water	and God created each animal out of [its own] fluid	Allah has created every moving (living) creature from water.

Source: the researcher

As shown in the table above:

- 1- The verbs "تَلَقَّوْنَهُ", (تَقُولُونَ), and (تَحْسَبُونَهُ) are in present tenses but they are translated wrongly by all translators, under the study, who uses the past tense instead of using present simple or shifting to the perfect one. Also, the adverbial sentence (وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ) is translated literally by Abdulhaleim, Khan and Alhilali who also use the past tense while Picthall uses the present tense.
- 2- The verb (خَلَقَ), which is in the past tense, is also translated literally as "**created**" by both Picthall and Abdulhaleem whereas Khan and Alhilali succeed in conveying the shift to the present perfect as (**Allah has created**) which gives the verse its life. In Arabic or the Holy Quran, Tenses cannot be conveyed literally. In some cases, they need to shift to convey the intended meaning to the target audience"(Abobaker, Alsaleh, Munif, and Sharifah. 2012). This shift is to conjure an important action in the mind as if it were happening in the present (Areejo, 2014).

4.6. Metaphoric translation differences

Table (6)

No	Part of Verse(Arabic)	Picthall	Abdel Haleem	Khan & Alhilali
1	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ (الحجرات: 1)	O ye who believe! Be not forward in the presence of Allah and His messenger,	Believers, do not push yourselves forward in the presence of God and His Messenger—	O you who believe! Do not put (yourselves) forward before Allah and His Messenger (ﷺ),
2	أَلَيْسَ لَكُمْ أَن تَأْكُلَ لَحْمَ أَخِيهِ مِثْلًا فَقَرَّتْهُمُوهُ (الحجرات: 12)	Would one of you love to eat the flesh of his dead brother?	Would any of you like to eat the flesh of your dead brother?	Would one of you like to eat the flesh of his dead brother?
3	وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ (النور: 39)	As for those who disbelieve, their deeds are as a mirage in a desert.	But the deeds of those who disbelieve are like a mirage in a desert:	As for those who disbelieve, their deeds are like a mirage in a desert.
4	وَيَنْزِلُ مِنَ السَّمَاءِ مِثْرًا جِبَالًا فِيهَا مِنْ بَرَدٍ (النور: 43)	He sendeth down from the heaven mountains wherein is hail	He sends hail down from [such] mountains in the sky,	And He sends down from the sky hail (like) mountains , (or there are in the heaven mountains of hail from where He sends down hail),

Source: the researcher

As shown in the table above, the translators' understudy employs different procedures for translating the metaphors as:

- 1- The metaphor in verse (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ) which means; believers do not oppose what Allah and his messenger ﷺ say and do not follow their own opinions in the presence of Allah, and His messenger ﷺ is translated literally by all translators. They employ the production procedure in which the translator produces the same metaphor without mentioning any entities as in origin.
- 2- The simile in this verse (أَلَيْسَ لَكُمْ أَن تَأْكُلَ لَحْمَ أَخِيهِ مِثْلًا فَقَرَّتْهُمُوهُ), "Your talk about your brother in his absence is like eating his flesh when he is dead" is not illustrated by the translators. Again they try to produce the same metaphor, which is called production procedure.
- 3- (وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ) This verse portrays how the disbelievers find their good deeds thereafter, is just like the thirst one who sees margin in the desert. Then, he thinks it is water, but he finds nothing. The simile here, in verse, is their deeds and the margin both are useless; in addition, the disbelievers thereafter and the thirst one in the life are sharing one feature; all of them are eager. The translators do not paraphrase these pictures as in verse. Instead, they produce the same metaphoric meaning; they employ the production procedure.
- 4- In this verse (وَيَنْزِلُ مِنَ السَّمَاءِ مِثْرًا جِبَالًا فِيهَا مِنْ بَرَدٍ) the word (جِبَالًا **mountains**) is used as a metaphoric word; which means **huge clouds like mountains**. Then, the words clouds, huge, and the tools of simile are all deleted, which make it has metaphoric meaning. In the translation of this verse, as seen in the table above, different procedures are employed; for Picthall and Abdulhaleim, the production procedure is employed, they produce the same metaphoric meaning. Whereas Khan and Alhilali try to produce the same sense of meaning by giving two different meanings to the verse, this is called the reduction to sense procedure. Moreover, they, Khan and Alhilali, also use the word "**like**", which is a simile tool; that is, they change it into simile or employ the conversion to simile procedure.

5. Conclusion

In this study, the researcher attempts to find out the differences between translations of the meaning of the Holy Quran and its effects on the understanding of the common readers.

According to the analysis of translations, the researcher finds out that:

- 1- Regarding the cultural word, as in the analysis, the translators employ different procedures in translating the cultural words; Picthall and Abdhaleim translate the cultural aspects; literally, the translators, especially Picthall, render only the denotative meanings of these cultural words. They transfer them as they were found in the dictionary. Since the connotative meaning of a word in Arabic is often not the same as that of an English word almost having almost the same denotative meaning, Abdhaleim sometimes uses the definition procedures in which he defines the target cultural word, whereas Alhilali and Khan employ the procedures of both borrowing and addition in which they adapt the same cultural word as pronounced in Arabic and then add a paraphrase to its meaning usually in brackets.
- 2- In the level of the word order, Picthall commits a very serious mistake when he translates the meaning of the "النَّانِيَّةُ وَالزَّانِي" as "**The adulterer and the adulteress**" in which he neglects the meaningful word order.
- 3- Regarding the metaphoric words, which are the most difficult ones, the translators use different procedures to translate their meaning; in all cases, Picthall employs the literal translation, which usually falls in giving accurate meanings; Abdhaleim translates most cases literally, but he sometimes uses the definition procedure whereas Alhilali and Khan translation depends mainly on the production procedure in which they try to reproduce the same sense of the metaphoric word or phrase by giving the other possible meanings.
- 4- All translators studied in this research do not consider the syntax or the tenses as they translate it literally or sometimes with ignorance to its effects on the meaning; they translate the present tense into past English tense, and the shift from the past into the present is totally neglected.

5.2- Recommendations

Based on the findings of the research, the following recommendations are made; these recommendations may help to overcome the problem:

- 1- The meaning of the Holy Quran must be translated by a group of skilful Muslim translators as "a team translation project".
- 2- The translator of the meaning of the holy Quran should always refer to different tafsir, previous translations, the comparative studies of the researchers related to the published translations. Moreover, they should use a monolingual dictionary during the process of translations.
- 3- The cultural words, terms and principles should be listed on a special Quranic dictionary made by a group of Muslim scholars to be used in translating English religious texts.
- 4- Regarding the references or exegesis, which are useful for the translator since, as we mentioned before, it enables the translator to make correct decisions during the translation process. The translators should agree upon certain standard references to overcome differences. In other words, they must possess the same level of knowledge to be able to transfer an accurate meaning.

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