

الاستراتيجيات الجوهريّة في الترجمة الإنجليزيّة للأسماء الإلهيّة

THE SEMNTICS STRATEGIES IN ENGLISH TRANSLATION OF DIVINE NAMES

م.م. أروى عدنان عبدالرحمن: قسم اللغة الإنجليزيّة، كلية الحكمة الجامعيّة، العراق

Asst. Inst. Arwa Adnan Abdulrahman: English Department – Alhikma
University College

Email: Arwaa.adnan@hiuc.edu.iq

الملخص:

هذا البحث محاولة لمعرفة كيفية ترجمة الأسماء الإلهية القرآنية إلى اللغة الإنجليزية من قبل ثلاثة مترجمين هم غالي وشاكر وداريابادي وإظهار الاستراتيجيات التي يستخدمها كل مترجم. يتم إجراء مقارنة بين الترجمات الثلاث من أجل توضيح الاختلافات والتشابه. وخلصت الباحثة إلى تشابه ترجمات بعض الأسماء فيما اختلفت ترجمات البعض الآخر في المعنى باستثناء اسم الله الذي يظهر فيه جميع المترجمين نفس معاني هذه الكلمة.

الكلمات المفتاحية: استراتيجيات الدلالات، الترجمة الإنجليزية، الأسماء الإلهية، القرآن الكريم

ABSTRACT:

This research is an attempt to see how Quranic Divine Names are translated into English by three translator namely, Ghali , Shaker, Daryabadi and to show the strategies that are used by each translator. A comparison is made among the three translations in order to demonstrate the differences and similarities. The researcher concludes that the translations of some of the names are similar while others are different in meaning except the name Allah in which all the translators show the same meanings of this word.

Keyword: semntics strategies, english translation, divine names, Holy Quran

1. Definition of Name

Always a new baby should have a suitable selected name by his or her father, mother or any relatives. This ceremony not exclusive for babies only, but rather it is assigned for every identity in this universal to occupy an important significant in humans life. (Jeshion; 2009: 4)

Horne and Lowe state that naming ceremony has a great significant in child's early years for emerging his or her characters, identity and affiliation during the process of naming their names by the surrounding people. (Horne and Lowe; 1996: 185)

Horne and Lowe enhance that not only naming ceremony has a great significant in child's early years for emerging his or her characters, identity and affiliation within the inner circle of his family but also within the outer circle of his community starting from his neighbor, schools, and society. Consequently, it is considered an important ceremony for parents to take care of when they have to assign a name for their child. (Horne and Lowe; 1996: 185).

Naming process has defined by Markman (1991) a linguistic act to assigning or labeling things to express various values as social, cultural, or even religious traditions (Markman; 1991: p25)

Also, Al-Azzam considers it as a procedure through which cultural principles are expressed by linguistic forms conveyed over a sequence of numerous linguistic systems (syntax, semantic, phonology, morphology...etc.). (Al-Azzam; 2014: p103).

Still, Naming process is not just a linguistic act to express various values as has defined by Markman (1991) but rather it implies past traditional allegories, similes and events. (Reimer; 2004: p55) (Jeshion;

2009: p370). In other words, Naming process functions as a flexible linguistically tool for direct referring to referents' distinctiveness.

onomastic specialists ,who deal with several fields of awareness as anthropology, psycholinguistics, sociology, psychology, study and investigate the names due to its great role in human's lifes. (Rosenhouse; 2002: p97). For illustration, Alford mentions that social studies of naming process indicate that in numerous societies naming process has shared to understand the main social points of each community. (Alford; 1988: p162).

So, to make it clear, the good comprehension of naming ceremony of a specific society, leads to amiable understanding to the various values of that society. For example, historians, aims to appeal images about civilizations and historical events by utilizing the names. Linguists on the other hand employ names as linguistic tools as have been mentioned earlier for etymological and sociolinguistic aims. (Rosenhouse; 2002: p97).

2. Importance of the Names of Allah

Many muslim scholars such as (al Qurṭubi, 2005, al Qaḥṭani, 2003, al Bayhaqi, 1990) state that knowing the names of Allah and their meanings leads you to know Allah truly.

So, any individual can worship his Creator by precious knowing his names and attributes. For example, Muslims believe that Allah is the Most Merciful who has limitless mercy, as well as the One who is familiar with everything in addition to many others meanings. Based on the above indication, Muslims call Allah by the various names He labeled himself by or labeled by Prophet Mohammed (PBUH) (Abel-Halem; 1999: p13).

Such knowledge of these names and their meanings leads to increase the faith (eiman) of Muslims which in turn makes the Muslims obey his

creator's directives as Imam Ibn Taymiya and Ibn al Qayyim al Jūziyah point out. (AL–Bulushi; 2009: 7–9). Moreover, such knowing will strengthen both the Muslim's faith and motivation. To make him more sincere in his actions as he worship Allah or even in his daily actions. (ibid).

Shaykh 'Abd al–Rahmaan ibn Sa'di (may Allah have mercy on him) states that:

“knowing the Names of Allah contains the three sorts of Tawheed: Tawheed al–Ruboobiyyah (Divine Lordship), Tawheed al–Uloohiyyah (Divine Nature) and Tawheed al–Asma' wa'l–Sifaat (Divine Labels and Characteristics)” (al–Sa'di; 1993: p 41).

The three sorts of Tawheed therefore comprise the core of human happiness. (AL–Bulushi; 2009: 7–9).

3. Some adopted strategies in translating the divine name

Chesterman 1997 reveals that always completely translators use numerous strategies such as semantic, syntactic and pragmatic ones (Chesterman; 1997: p22).

These strategies are based on the notion of inter–lingual equivalence and are classified into several schemes by translation theorists. This step leads into shifts and changes in the discipline of translation studies that is considered as newly–established discipline (Snell–Hornb; 2006: p82).

Summarizing the strategies is established according to the innovative scholars in translation field:

- (i) The literal translation that is opposite to the free translation. (Nida; 1971: p145)

- (ii) The communicative translation that is opposite to the semantic translation. (Newmark; 1981: p177),
- (iii) The Foreignism translation that is opposite to the domestication translation.
- (iv) The Direct translation that is opposite to the indirect translation. (Nida; 1971: p145)

Abdul-Raof (2001: p26) reveals that the holy books as the Quran should be translated very carefully due to the sacred names of Allah. So the translators should rely on the different strategies mentioned earlier to convey the meaning accurately.

In the same line, Noss (2007: p76) indicates that there are semantic strategies of translation such as synonymy and paraphrasing whereas syntactic strategies consist of transposition and structural shifts as well as explanatory renditions (flattening).

Due to uncertainty for some translators in using the loan words during the translation (transcription of Arabic terms), as Al-Hilali and Khan have used it in their exegetical (interpretive) translation of the Quran. Noss (2007: p76). So, translator have to refer to Muslim exegetes to check the accurate core meaning and that's what Akbar (1978) has indicated within the literal translation. (Abdul-Raof, 2001: p26)

In contrast, it is seen by other interpreters as a good strategy in comprehending the scriptural discourse. (Noss; 2007: p114).

In Inter-lingual translations, there is a good strategy called 'synonymy' . that means to find out the nearly but not completely related meaning in the target language. (Abdul-Raof; 2001: p27). Newmark (1988: p84)

Other strategies within Inter-lingual translations such as ‘paraphrasing, footnoting, flattening and addition’, are useful as soon as there are no exact equivalents. (El-Zawawy; 2014: p211).

4. Selected Translations

The current Quran translations are selected due to comparative and evaluative purposes: (Ali; 2015: p82).

- (a) A translator who translates texts from the foreign language into the native language,
- (b) A translator who translates texts from the native language into the foreign language,
- (c) A translator who translates texts from the foreign language into another foreign language,
- (d) A bilingual translator who translates texts within the two mother tongues. (Nida; 1964: p 149)

Most of translators are from the first three class while a few ones from the last class. Such translators from early 20th century are ‘Pickthall (1930)’ a Muslim British Arabist, and ‘Arberry (1950)’ a Non-Muslim British Arabist, as well as two native speakers of Arabic ‘Hilali (1993) and recently Abdel-Haleem (2004)’. (Nida; 1964: p 149–150)

5. Polysemy of Divine Names

Polysemy is a linguistic topic that is investigated by early Arabic linguistics and Quranic experts in early exegetical works of “tafsir”. (Abdel-Haleem; 2008: xxx–xxxi).

It is concerning with analyzing the various aspects of some Quranic terms that have several interpretations within a number of contexts. For Devine Names, some classical exegesis of the Quran provide different interpretations of them but unfortunately some of them cause a gap. (Ibid).

Certainly, there will be a kind of intricacy of translations of the Divine Names. Ghazālī (d.1111) states that Divine Names are considered as monospermous in contrast to other terms. That means each Name has only one specific meaning in all contexts whether it is Quranic or non- Quranic (Qanuc; 2006: p185-224).

In contrast to the previous idea, Ibn Al-Qayyim (1350) states in his book ‘Nuniyyah’ some of the Divine Names such as ‘Laṭīf, Karīm and Ḥaqq’ have multiple meanings in Quranic contexts (Isa; 1986: p66).

6. Translators of Quran

6.1 Abdul Majid Daryabadi.

Abdul Majid Daryabadi was born in Daryabad district of India (1892 – 1977). He was an Indian Muslim writer and exegete of the Quran. He is descended from exegete family. His grandfather was also an exegete and a judge who is punished due to issuing a “fatwa” against the British Rajh. (Qidwai; 2013)

At that time he was in contact with other scholars such as ‘Shibli Nomani , Maulana Abul Kalam Azad, Syed Sulaiman Nadwi, Muhammad Ali Jouhar, Akbar Allahbadi,...etc. He has composed a lot of books more than fifty ones on various topics such as on the Quran, Prophet Muhammad, philosophy, psychology, biographies, essays, and also translated books (ibid).

6.2. Mohammad Mahmoud Ghali

Mohammad Mahmoud Ghali who is a Professor of Linguistics and Islamic Studies in Al-Azhar University, born in (1920). Dr. Ghali is the author of an English translation of the Ever-Glorious Quran, as well as the originator of the faculty of languages and translation at Al-Azhar University. (Ahmad; 2002; islamonline.net).

Dr. Ghali has composed a lot of books more than sixteen, on various topics such as the Quran, Prophet Muhammad, First Muslim State, Moral Freedom in Islam, Islam and Universal Peace and also translated books.

6.3. Muhammad H. Shakir

Sheikh Mohammed Shakir b. Ahmad b. ‘Abd al-Qadir is born in 1866 CE in Egypt. He has graduated from Al-Azhar University. Mohammed Shakir is considered as a famous translator of Quran. (Introduction to Multiple Translations of the Qur'an: 2007)

7. Translation of Divine Names:

7.1. Allah (الله)

The Meaning: There are ninety nine Divine Names namely 'the best names' that refer to Allah and each one assign a distinct characteristic. (Bentley; 1999: p49). The name ‘Allah’ is the most common name for our God. It means the only God of this this univers. He is unique (wāḥid) and inherently one (aḥad), all-merciful and omnipotent. (Translation of (Allah); 2007: Online).

Occurrence: It occurs 2724 times. (Fluehr-Lobban, Carolyn; 2002: p42).

Translation: All translator of Quran translated word (Allah) in same pronunciation in Arabic language. (Assyyid.M Muhammad; 2014: p1)

7.2. Al-Qawiyy (القوي)

Meaning: The name (Al-Qawiyy) has a powerful effect when it is pronounced. It refers to the God's decree that cannot be averted. He gives assistance and support to the believers and punishes those who do not obey His instructions. (Assyyid.M Muhammad; 2014: p30).

The strategies of translation for translator in 6 position of (Al-Qawiyy)

القوي	Ghali	Shakir	Daryabadi
Ever-powerful	5		
Powerful	1		
The Strong		6	6

7.3. Al-Adheem (العظيم)

The name 'Al-Adheem' refers to the greatness, majesty and glory. (Assyyid.M Muhammad; 2014: p35)

The strategies of translation for translator in 6 position of (Al-Adheem)

العظيم	Ghali	Shakir	Daryabadi
Ever-Magnificent	6		
The Great		6	2
The Supreme			1

The Grand			1
The Mighty			2

7.4. AL-Waasi (الواسع)

The name 'AL-Waasi' refers to the sustenance that reaches all creations without exception. Allah has a spread knowledge of everything within this universe (Assyyid.M Muhammad; 2014: p45).

The strategies of translation for translator in 7 position of (AL-Waasi)

الواسع	Ghali	Shakir	Daryabadi
Ever-Embracing	7		
Ample giving		7	
Pervading			1
Bountiful			5

7.5. AL-Lateef (اللطيف)

The name of 'AL-Lateef ' means that God know everything happen whether it is good or bad but there is a gentle care and immense mercy to the creations. (Assyyid.M Muhammad; 2014: p41).

The strategies of translation for translator in 6 position of (AL-Lateef)

اللطيف	Ghali	Shakir	Daryabadi
Ever-Kind	6		

Benignant		3	
Subtleties		3	
Subtle			5
Gentle			1

7.6. AL-Haqq (الحق)

The name of ‘AL-Haqq ‘ refers to the truly existence of our God who is undeniably the King. Also it means the truthful of all God’s actions, instructions, ... etc. (Assyyid.M Muhammad; 2014: p31).

The strategies of translation for translator in 10 position of (AL-Haqq).

الحق	Ghali	Shakir	Daryabadi
True	4	4	5
Truth	6	6	3
The Rightful			2

7.7. AL-kabeer (الكبير)

The name of ‘AL-kabeer ‘ refers to the Magnificent, the Sublime characters of Allah. It means that God is great in His being, attributes and actions. (Assyyid.M Muhammad; 2014: p37).

The strategies of translation for translator in 5 position of (AL-kabeer)

الكبير	Ghali	Shakir	Daryabadi
The Great	1	5	5
The Ever-Great	4		

7.8 .Ash-Shaheed (الشهيد)

The name of ‘Ash-Shaheed ‘refers to the awareness of everything in details. (Assyyid.M Muhammad; 2014: p121) .

The strategies of translation for translator in 9 position of (Ash-Shaheed).

الشهيد	Ghali	Shakir	Daryabadi
Witness		9	9
Ever-Witness	1		
Ever-Witnessing	3		
Ever Present Witness	5		

7.9. AL-Haleem (الحليم)

The name of ‘AL-Haleem ‘refers to patience and forbearing and giving chances to the creations with mercifully although there is an ability of punishment. (Assyyid.M Muhammad; 2014: p105) .

The strategies of translation for translator in 7 position of (AL-Haleem)

الحليم	Ghali	Shakir	Daryabadi
Ever-Forbearing	7		
Forbearing		7	7

7.10. AL-Hayy (الحي)

The name of 'AL-Hay 'refers to the ever-living. This perfect characteristic necessitates that neither to sleep nor to slumber overtake. And that is the quality of our God. (Assyyid.M Muhammad; 2014: p13) .

The strategies of translation for translator in 4 position of (AL-Hayy).

الحي	Ghali	Shakir	Daryabadi
The Living	2	1	4
Ever Living	2	3	

8. CONCLUSION

There are various strategies to translation of Divine names . the translator used categorized translations Al-daryabadi used in his translation the third type because he is Indian Muslim, Muhammad Ghali and Shakir used the first type because they are Arabic Muslim.

The second inference that the Divine names all of them have a lot of meanings according to the Translators which I mentioned them recently in

this work except the name (Allah) in which all the translators show the same meanings of the word Allah.

REFERENCES:

1. "Introduction to Multiple Translations of the Qur'an". Archived from the original on 2007-10-09. Retrieved 2007-10-22
2. Abdel-Haleem, M (1999). Understanding of Quran, London.
3. Abdul Majid Daryabadi, Translation And Commentary Of The Holy Quran. India.
4. Abdul-Raof, H. (2001). Qur'an Translation: Discourse, Texture and Exegesis. Curzon.
5. Al-Azzam, B. M., (2014). Why Named? A Socio-Cultural and Translational View of Proper Names in Jordan. International Journal of Humanities and Social Science.
6. AL-Bulushi S. K. (2009). The Translation of the Names of Allah Mentioned in the Al-Quran into English.
7. Alhaj, A. (2015) a New Theory of the Holy Qur'an Translation: A Textbook for Advanced University Students of Linguistics and Translation. Hamburg: Anchor Academic Publishing.
8. As-Saadi, A .(1993) Al-Tawheed wal-bayaan li Shajarat a-alemaan. Beirut.
9. Assyyid. M Muhammad (2014), The Beautiful of Allah "Exhibition, Riyadh.
10. Benti, David. (1999), The 99 Beautiful Names For God, William Carey Library, London.

11. Byrne, M. (2009) The Importance of Divine Designations in Old Testament Theology, Irish.
12. Carolyn, Fluehr-Lobban, (2002) Islamic Society in Practice, University of Florida.
13. Chesterman, A. (1997) Memes of Translation: The Spread of Ideas in Translation Theory. Issue No. 22 of Benjamin's Translation Library. Amsterdam.
14. Compared To The Past. Journal of Semitic Studies.
15. Horne, J. and Lowe, F. (1996) On the Origins of Naming and Other Symbolic Behaviour. Journal of the Experimental Analysis of Behaviour.
16. Isā, A. (1986) Tawḍīḥ Almaqāṣid Wa Taṣḥīḥ Alqawācid Fī Sharḥ Qaṣīdat Al'imām IbnAl-Qayyim. Shawīsh, Al-Maktab Al-Islāmī, Beirut.
17. Jeshion, R. (2009) The Significance of Names. Journal of Mind and Language.
18. Markman, E. (1991). Categorization and Naming in Children: Problems of Induction. MIT Press.
19. Muhammad. S Shaker, (2009), The Glorious Quran, Iran.
20. Muhammad, Mhmud, Ghali, (2008), The Ever-Glorious Quran, Al-Azhar University.
21. Mukarram, Ahmed, www. Ecylopaedia.com. Retrieved at 10: 00 P.M on 26 March 2018.
22. Newmark, P. (1981/1982) Approaches to Translation, Oxford.

23. Nichols, A. (1996) Translating the Bible: a Critical Analysis of E. A. Nida's Theory of Dynamic Equivalence and its Impact upon Recent Bible Translations. The British Library.London.
24. Nida, E. (1964). Toward A Science Of Translating: with Special Reference To Principles And Procedures Involved In Bible Translating. Leiden.
25. Nida, E. (1971). Semantic Components in Translation Theory, in Applications ofLinguistics: selected Papers of the Second International Congress of Applied Linguistics.Cambridge.
26. Noss, P. (2007). What Is in a Name? Translation and Names of Deity. Nida Institute, USA
27. Qanuc, A. (2006). AL-Ijaz AL-Byani Fi Nazm Kwatim AL-Ayat AL-Mushtamilah ala Asma Allah AL-Husna, Gazza University.
28. Reimer, M. (2004). Descriptive Names. In M. Reimer and A. Bezuidenhout (Eds). Descriptions and Beyond. Oxford: Oxford University Press.
29. Rosenhouse, J. (2002). Personal Names In Hebrew and Arabic: Modern Trends
30. Saleh, A .AL-Ghamdi (2015). Critical and Comparative Evaluation of the English Translationsof the Near-Synonymous Divine Names in the Qurān.University of Leeds.
31. Snell-Hornby, M. (2006) The Turns of Translation Studies: New Paradigms or ShiftingViewpoints. Amsterdam.
32. The Life Of AL-Daryabadi, www.Wikipedia.org. Retrieved at 3: 35A.M on 24 March 2018.

33. The Life Of Mohammad Ghali, Weekly.ahram.org.eg.
34. Translation Of Allah, www. Ecyclopaedia.com. Retrieved at 2: 30 P.M on 26 March 2018.