

A COMPARATIVE STUDY OF QUR'AN ENGLISH TRANSLATION BY ABDULLAH YUSUF ALI AND MUHAMMAD ASSAD WITH A FOCUS ON VOCABULARY

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ABSTRACT

Translating the meaning of the Noble Quran has become very important. The study aimed at making a comparison between two books of translation of meaning of the Holy Quran conducted by Abdullah Yusuf Ali (1938) entitled "The Holy Quran: Text, Translation and commentary" and the translation of Muhammad Assad (1980) entitled "The Message of the Quran" to detect the similarities and differences. The study adopted the comparative method and content analysis. The findings of the study are: Ali uses outdated speech and writing; he writes in the language that Shakespeare and other old English poets have written. The two translations are completely different Ali uses poetic old English whereas Mohammed Assad uses contemporary English for translating the meaning of the Noble Qur'an corrects some of the problems which exist in Abdullah Yusuf Ali's translation. The two translators use literal translation, cultural voids and transliteration. The two translators fail to render the exact meaning of the Noble Quran. Translation is a challenge that poses various difficulties which face the translator of the Noble Quran. The study provides a number of recommendations among which: Translators should produce a translation with natural style which uses modern English vocabulary and free from transliteration unless there is lack of equivalence at word levels or the absence of the equivalent of some Islamic lexemes. The translators should simply avoid personality impact on their translations. The translation of the Islamic texts should be viewed as a group of mission rather than as an individual task. This task is supposed to be carried out by specialized institutions staff. The translators of the meaning of the Holy Quran should be knowledgeable of Arabic, English, exegesis, and Quranic sciences.

Keywords: old English, contemporary English, Poetic, Transliteration. Exegesis.

1. INTRODUCTION

The translations of the Noble Quran have been significant and positive contributions to humanity. For many centuries, a great number of people from across the world have been introduced to the message of the Quran through its translations. The English translations of Noble Quran have exposed the message of the Noble Quran to many people among the English-speaking population of the world in the few centuries. Although the initial English translations were produced in more distorted forms between the 17th and 19th centuries, numerous and more accurate translations were offered during the 20th century. English is the dominant language of the world today and so many people of the message of the Quran, Muslims and non-Muslims, are learning the message of the Quran through its English translations. Hence, there is a serious need

to review and assess the current English translations and to identify the features and tradeoffs of these translations, as well as to suggest ideas to contribute to the future translations of the Holy Quran with better accuracy and quality.

Translation of the Noble Quran has always been a problematic and difficult issue. Many argue that the Qur'anic text cannot be reproduced in another language or form. Furthermore, an Arabic word may have a range of meaning depending on the context making an accurate translation even more difficult. Generally; no single translation suffices any great work. (Cohen 1962). "Every great book demands to be translated once in a century, to suit the change in standards and taste of new generation, which will differ radically from those of the past". Lefevre (1992) reiterates the same point "different ages need different adjustments and translations". The Noble Quran has to be translated in one way or another as it is intended to be preached to the entire world.

It is assumed that the translations of the Noble Quran encounter many linguistic problems and constraints in translating this Noble Book. These constraints are embedded in the process of translating the Quranic text to the extent that at some stage, translators conclude that it is untranslatable i.e. it is unattainable to translate the word of Allah into another language since they ignore the overall potential meaning of the Holy script. These problems arise from different areas such as:

1. Languages are never sufficiently similar to express the same realities.
2. The lack of equivalence at word levels or the absence of the equivalent of some Islamic lexemes. The beautiful and eloquent style of the Holy Quran (in Arabic).

2. RATIONALE OF THE STUDY

The rationale behind the selection of these two translators is that:

1. They represent translations made by Muslims and non-native Arabic speakers.
2. Their translations represent two different eras: 1930s Yusuf Ali, 1980s Assad Muhammad.

3. SIGNIFICANCE OF THE STUDY

These two translations have been selected because of the following reasons:

1. They are considered to be among the most commonly used translations around the English speaking world.
2. Each one of these translations is popular among certain groups of readers, and in total, they cover a large set of readers of the Noble Quran translations in the English language. Abdullah Yusuf Ali translation is considered to be one of the most widely used English translations, and is generally popular among most of the people who read the Quran through the English translation. Muhammad Assad's translation is more popular in academic circles and among certain groups of people among certain groups of people who are looking for a rational and more liberal approach towards the Noble Quran.
3. They all include some brief commentary. The commentary is often useful and essential to further clarify the meaning. In order to form an understandable idea of what a certain passage of the Holy Quran means, one needs to be aware of the usage of the terms and the language by the Noble Quran itself, and the context of such passages as historical and theological environment.

4. METHODOLOGY

A comparative, analytical, descriptive method will be adopted to conduct this Study between the two translations. The data will be obtained by running a kind of comparison between the two translations chosen for research using content analysis and focus on vocabulary. Through the means of content analysis of text of surah As- Saff (The Ranks) and Al- Mursalat The (Emissaries), (Wind sent Forth), data will be collected to inform the body of the research.

5. DISCUSSION

5.1 Introduction

For Muslims, since the Qur'an is the perfect Word of Allah in its original Arabic language, its translation to any other language is always limited to the understanding of the human translators of the meaning of the Noble Qur'an. The text of the Noble Qur'an has very unique characteristics that its translation is bound to lose. The mode of expression of the Qur'an is very special and unique. It has its own style and rhythm that is neither poetry nor prose. It has a rare beauty and grandeur, and it is sublime. Further, the Arabic of the Noble Qur'an is a very rich language, and many of its words have numerous shades of meaning that sometimes cannot be easily found in other languages, including English. While Arabic is a living language, the classical Arabic of the Noble Qur'an requires more study in order to fully appreciate and understand the depths of meanings. In addition, the Qur'an as an inexhaustible source of meaning for all times continues to reveal its meaning for the changing needs of humanity as knowledge of life advances. Therefore, there is a continuous challenge to improve the quality of the translations of the Qur'an in other languages. Further, it should be noted that the various translations that exist today, however accurate they may be, cannot be designated as the Noble Quran since they can never replace the perfection, diction, style, depth, and the sublimity of the original text of the Qur'an.

5.2 Overview of the selected translators.

This study has selected two translations, out of the many English translations of the Quran available, for further analysis. Before turning to these, however, it is useful to understand the background of the translators and their qualifications. The following two English translations of the meaning of the Noble Qur'an are selected for a comparative review in this study:

5.2.1 Abdullah Y. Ali (1872-1953)

The Holy Quran: Text, Translation and commentary, New Edition with Revised Translation, Commentary and Newly Compiled Comprehensive Index. 10th Edition. Amana Publications, first published in 1934. The Holy Qur'an: Text, Translation and Commentary is an English translation of the Qur'an. It has become among the most widely known English translations of the Qur'an, due in part to its prodigious use of footnotes and its distribution and subsidization by Saudi Arabian beneficiaries during the late 20th century. Al-Khatib's (2010) He began studying the Quran and the Arabic language at the age of five, and was later sent to the Bombay Anjuman Islam School, one of the most prominent educational establishments in India, which was distinguished by the fact that it was open to students from different Islamic sects. Ali studied there for a short time before moving, in 1882, to the Welton English School, founded John

Welson, a minister of the free Scottish church. Ali spent five years at the school before moving to Welson College, part of the University of Bombay, where he graduated in classical literature in 1891. He obtained a scholarship to pursue legal studies at St John's College, Cambridge, and graduated with a higher degree in 1895. His long and varied experience gave him a solid background in research and an understanding of how to express himself in a style of English that could be easily understood by Western non-Arabic speakers, which stood him in good stead when he came to translate the Quran into English in 1934. Ali's publication appeared under the title *The Holy Quran: An Interpretation in English* and his translation of the Quran still remains one of the most popular in the English-speaking world, and it has been reprinted numerous times in many different countries, including India, the US, Britain, Saudi Arabia and Lebanon.

5.2.2 Ali's translation approach.

Al-Khatib's (2010) Ali's translation of the Quran is focused on his adoption of semantic and literal approaches. The semantic approach ignores the target reader, who needs a more communicative translation to understand the message of the sacred text, Ali also adopts a literal translation technique at times, using footnotes to clarify the original text and a translation style that seems 'overly poetic' and 'romantic'.

5.3.1 MUHAMMAD ASSAD (2 JULY 1900 - 23 FEBRUARY 1992),

Urdu born Leopold Weiss, was an Austrian Jew who converted to Islam, and a 20th century journalist, traveler, writer, social critic, linguist, thinker, reformer, diplomat, political theorist, translator and scholar. Assad was one of the 20th century's most influential European Muslims. Muhammad Assad is famously known for his two publications -*The Road to Mecca*, his conversion to Islam from Judaism and his journey to Mecca, and his magnum opus, *The Message of the Qur'an*, a translation and commentary of the sacred book of Islam, the Qur'an. During his stay in Saudi Arabia, he spent time with Bedouins and enjoyed the close company of the state's founder, Ibn Saud.

5.3.2 Assad' Translation approach.

As regards the style of my translation, I have consciously avoided using unnecessary archaisms, which would only tend to obscure the meaning of the Qur'an to the contemporary reader. On the other hand, I did not see any necessity of rendering the Qur'anic phrases into a deliberately "modern" idiom, which would conflict with the spirit of the Arabic original and jar upon any ear attuned to the solemnity inherent in the concept of revelation. With all this, however, I make no claim to having reproduced anything of the indescribable rhythm and rhetoric of the Qur'an. No one who has truly experienced its majestic beauty could ever be presumptuous enough to make such a claim or even to embark upon such an attempt. And I am fully aware that my rendering does not and could not really "do justice" to the Qur'an and the layers upon layers of its meaning: for, if all the sea were ink for my Sustainer's words, the sea would indeed be exhausted ere my Sustainer's words are exhausted. (Qur'an 18:109). The first noticeable thing that, Muhammad Assad begins his book on the left with pages running from the left side to the right side of his book whereas Abdullah Yusuf Ali begins his book from the right with pages running from the

right side to the left side of his book. It is a known fact that any book written in Arabic, including the Quran in its original text, has its pages running from the right to the left side of the book as The Holy Quran -English language translation of the meaning of the Quran by Abdullah Yusuf Ali.

5.3 The examples.

In this examples differences and similarities between the two translations under the stud, It will be precise. The section will deal with the differences and similarities between the two translations with respect to the language, vocabulary and style adopted in both translations with special reference to the meaning of vocabulary. The researcher will compare the translation verse by verse to detect the differences and similarities in meaning. In the following examples the researcher will highlight the differences. The sixty-first surah, As-Saff and The seventy seven surahAl- Mursalatranslated by Muhammad Assad and Abdullah Yusuf Ali was marked (A) by MA and (B) by AYA respectively. Each verse from the Holy Quran, translated by Muhammad Assad is put first, followed by the same verse translated by Abdullah Yusuf Ali.

Example (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(A) By Muhammad Assad

In the name of God, the Most Gracious, and the Dispenser of Grace:

(B)Abdullah Yusuf Ali

In the name of Allah, Most Gracious, Most Merciful.

In Abdullah Yusuf Ali's version, God is substituted with Allah. The word "God" used by Muhammad Assad has been specifically put as "Allah" by Abdullah Yusuf Ali. "Allah" has been used throughout Abdullah Yusuf Ali's book. It is a unanimous feeling that "Allah" should be used in translated versions of the Quran in any language instead of "God". Muhammad Assad uses "The Dispenser of Grace" whereas Abdullah Yusuf Ali uses "Most Merciful", one being a paraphrase of the other. It is observed that "Most Merciful" is widely used and is more acceptable.

Example (2)

سورة الصف /سورة المرسلات

(A) By Muhammad Assad

1. The Ranks
2. As- Saff (used meaning and transliteration سورة الصف
2. Al- Mursalat (used transliteration) سورة المرسلات

the readership is used to refer to the believers in Muhammad Assad's version and "ye" an old English word it so difficult and understandable by the readership of today is used in Abdullah Yusuf Ali's version. Verse three of both translated versions use different words "Most loathsome" by Muhammad Assad and "Grievously hateful" by Abdullah Yusuf Ali.

Example (4)

4) ((إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُفَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرصُوصٌ))

(A) By Muhammad Assad

(4) Verily, God loves [only] those who fight in His cause in [solid] ranks, as though they were a building firm and compact.

(B) Abdullah Yusuf Ali

4. Truly Allah loves those

Who fight in His Cause

In battle array, as if

They were a solid

Cemented structure.

The word "solid" is used in verse four of both translated versions but at different junctions of the verse. Muhammad Assad uses "solid" and put it between square brackets[solid] to describe ranks and Abdullah Yusuf Ali uses "solid" to describe "solid cemented structure". Both translated version describe the arrangement of soldiers in fighting

Example (5)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعَلَّمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ (الْفَاسِقِينَ) 5)

(A) By Muhammad Assad

Now when Moses spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, the while you know that I am an apostle of God sent unto you?"

And so, when they swerved from the right way, God let their hearts swerve from the truth: for God does not bestow His guidance upon iniquitous folk.

(B) Abdullah Yusuf Ali

5. And remember, Moses said

To his people: "O my people!

Why do ye vex and insult

Me, though ye know

That I am the Messenger

Of Allah (sent) to you?"

Then when they went wrong,

Allah let their hearts go wrong.

For Allah guides not those

Who are rebellious transgressors?

Different words are used - "cause me grief" by Muhammad Assad and "vex and insult me" by Abdullah Yusuf Ali. "You" as current English word is used by Muhammad Assad's version adhering to Modern English, and "ye" as an archaic word is used by Abdullah Yusuf Ali's version, adhering to Classical English. Muhammad Assad continues with (God) and Abdullah Yusuf Ali continues with (Allah).

Example (6)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7} يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ (بِأَفْوَهِهِمْ وَاللَّهُ مِنْكُمْ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ 8)

(A) By Muhammad Assad

(7) And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him? But God does not bestow His guidance upon evildoing folk.

(8) They aim to extinguish God's light with their utterances but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth.

(B) Abdullah Yusuf Ali

7. Who doth greater wrong

Than one who forges

Falsehood against Allah,

Ever as he is being invited

To Islam? And Allah

Guides not those

Who do wrong?

8. Their intention is

To extinguish Allah's Light

[By blowing] with their Mouths:

But Allah will complete

His Light,

Even though the Unbelievers

May detest (it).

Verses seven and eight in Muhammad Assad's version are arranged in two paragraphs. Abdullah Yusuf Ali's version has numbered them one after another.

Example (7)

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ) (9)

(A) By Muhammad Assad

(9)He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, however hateful this may be to those who ascribe divinity to aught but God.

(B)Abdullah Yusuf Ali

9. It is He Who has sent

His Messenger with Guidance

And the Religion of Truth.

That He make it prevail

Over all religion,

Even though the Pagans

May detest (it).

Verse nine in Muhammad Assad's version begins with "He it is" and in Abdullah Yusuf Ali's version with "It is He". This gives a more Classical English effect in Muhammad Assad's version with its deviation via inversion and more Modern English effect in Abdullah Yusuf Ali's

version its way that it normally appears. Muhammad Assad's version is more literal translation while Abdullah Yusuf Ali's version giving the readers more of an interpretation.

Example (8)

(10) ((يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ))

(A) By Muhammad Assad

(10) O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?"

(B) Abdullah Yusuf Ali

10. O ye who believe!

Shall I lead you?

To a bargain that will

Save you from

A grievous Chastisement?

Verse ten begins with "O YOU" capitalized in Muhammad Assad's version - "You" is used to refer to the believers in Muhammad Assad's version and "ye" is used to refer to the believers in Abdullah Yusuf Ali's version. The 'ye' gives the Classical English effect and the 'you' gives a more Modern English effect. Muhammad Assad used grievous suffering and made explanation between brackets [in this world and in the life to come]?" where as Abdullah Yusuf Ali used different word A grievous Chastisement? Without explanations.

Example (9)

(11) ((تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ))

(A) By Muhammad Assad

(11) You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives! This is for your own good - if you but knew it!

(B) Abdullah Yusuf Ali

11. That ye believe in Allah

And His Messenger, and that

Ye strive (your utmost)

In the Cause of Allah,

With your wealth

And your persons:

That will be best for you,

If ye but knew!

The two translators versions are quite similar except for a few different words used: "possessions" in Muhammad Assad's version and "wealth" in Abdullah Yusuf Ali's version. "Your lives" in Muhammad Assad's version and "your persons" in Abdullah Yusuf Ali's version. These words basically mean one's life as well as the lives of the people one is responsible for. Both translators fail to render accurate and complete translation of these words.

Example (10)

(12) *يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِينٍ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ*

(A) By Muhammad Assad

(12) [If you do so,] He will forgive you your sins, and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!

(B) Abdullah Yusuf Ali

12. He will forgive you

Your sins, and admit you

To Gardens beneath which

Rivers flow, and to beautiful

Mansions in Gardens

Of Eternity: that is indeed

The supreme Triumph.

Verse twelve has descriptions of Paradise. Both translated versions use basically similar words of description - "running waters flow" in Muhammad Assad's version and "rivers flow" in Abdullah Yusuf Ali's version. "Gardens of perpetual bliss" in Muhammad Assad's version and "Gardens of Eternity" in Abdullah Yusuf Ali's version. These gardens are a paraphrase of "the supreme triumph". Verse twelve of both versions do not differ much in meaning. They mention "the supreme triumph" (paradise) as a promise of spiritual victory of the Quranic message. The two translators can use the word Jannah instead of (Gardens) and instead of "the supreme

triumph" because the word Jannah in Arabic is there is no equivalent, it better to use transliteration approach.

Example (11)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ (فَأَمَّنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ) 14

(A) By Muhammad Assad

(14) O YOU who have attained to faith! Be helpers [in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones,] "Who will be my helpers in God's cause?"- Whereupon the white-garbed [disciples] replied, "We shall be [thy] helpers [in the cause] of God!"

And so [it happened that] some of the children of Israel came to believe [in the apostleship of Jesus] whereas others denied the truth. But [now] we have given strength against their foes unto those who have [truly] attained to faith: and they have become the ones that shall prevail.

(B) Abdullah Yusuf Ali

14. O ye who believe!

Be ye helpers of Allah:

As said Jesus the son of Mary

To the Disciples, "who will be?

My helpers to (the work Of) Allah?" Said the Disciples,

"We are Allah's helpers!"

Then a portion of the Children

Of Israel believed, and a portion disbelieved:

But we gave power

To those who believed

Against their enemies,

And they became

The ones that prevailed.

Verse fourteen marks a new section, the words, "O YOU" are capitalized and verse fourteen carries two paragraphs in Muhammad Assad's version. Abdullah Yusuf Ali's version has verse fourteen numbered as the last verse.

سورة المرسلات

Surah Al-Mursalat

Example (1)

It is basically agreed upon that Muhammad Assad provides a clearer and more accurate translation of the meaning of the Quran than Abdullah Yusuf Ali. The experts feel that Muhammad Assad seems to go that extra mile for the sake of clarity and this is noticeable in some instances. The words in [] make that difference in clarity whereas Abdullah Yusuf Ali leaves it vague. The experts commented that although Abdullah Yusuf Ali aimed at a free translation, they find his translation to be fairly literal and in some instances, shades of meaning are missed. For example, in verses one to six in Surah Al-Mursalat:

وَالْمُرْسَلَاتِ عُرْفًا {1} فَالْعَاصِفَاتِ عَصْفًا {2} وَالنَّاشِرَاتِ نَشْرًا {3} فَالْفَارِقَاتِ فَرَقًا {4} فَالْمُلْقِيَاتِ ذِكْرًا {5} عُدْرًا أَوْ (A) نُذْرًا (سورة المرسلات)

By Muhammad Assad

- (1) CONSIDER these [messages] sent forth in waves
- (2) And then storming on with a tempest's force!
- (3) Consider these [messages] that spread [the truth] far and wide,
- (4) Thus separating [right and wrong] with all clarity,
- (5) And then giving forth a reminder,
- (6) [Promising] freedom from blame or [offering] a warning!

(B) Abdullah Yusuf Ali

In the name of Allah, Most Gracious, Most Merciful.

1. By the (Winds) Sent Forth One after another (To man's profit);
2. Which then blow violently In tempestuous Gusts;
3. And scatter (things) Far and wide;

4. Then separate them, One from another;
5. Then spread abroad A Reminder;
6. Whether of Justification Or of Warning;

Example (2)

In verse (8) Muhammad Assad uses (effaced) is more forceful words than Abdullah Yusuf Ali who uses " and "become dim" about the stars respectively. It is agreed that Muhammad Assad uses a more accurate description of the stars than Abdullah Yusuf Ali. It is also mentioned that the words to describe the stars should rightfully be forceful.

(فَإِذَا النُّجُومُ طُمِسَتْ) سورة المرسلات (8)

(A) By Muhammad Assad

(8) Thus, [it will come to pass] when the stars are effaced,

(B) Abdullah Yusuf Ali

8. . Then when the stars become dim;

Example (3)

(لِيَوْمِ الْفَصْلِ) سورة المرسلات (13)

(A) By Muhammad Assad

(13) For the Day of Distinction [between the true and the false]!

(B) Abdullah Yusuf Ali

13. For the Day of Sorting out.

Muhammad Assad uses "the Day of Distinction" and Abdullah Yusuf Ali uses "the Day of Sorting Out". Both translated versions mean "the Day of Judgment". Muhammad Assad goes on to further explain this "Day of Distinction" with "[between the true and the false]!", both translators have translated the essence of the word. However, Muhammad Assad goes on to attempt to clarify further by adding the words "[between the true and the false]". His addition does make a difference in clarifying the verses and that Abdullah Yusuf Ali has left it vague.

Example (4)

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ {16} ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ {17} كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ) سورة المرسلات (16-18)

(A) By Muhammad Assad

(16) Did we not destroy [so many of] those [sinners] of olden days? (17) And We shall let them be followed by those of later times: (18) [for] thus do We deal with such as are lost in sin.

(B) By Abdullah Yusuf Ali

16. Did we not destroy?
The men of old.
(For their evil)?

17. So shall we make?
Later (generations)
Follow them.

18. Thus do we deal?
With men of sin.

Muhammad Assad provides a more narrative prosaic style and this is his approach to translating Quran is quite unique, while Abdullah Yusuf Ali, a more poetic-like style so as to make it like the target language . This can be discerned in the arrangement of verses by each translator. For example, in verses sixteen to eighteen of Surah Al-Mursalat.

Example (5)

انطَلِفُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ {29} انطَلِفُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ {30} لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31} إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ {32} كَأَنَّهُ جِمَالَتٌ صُفْرٌ {33} سورة المرسلات

(A) By Muhammad Assad

(29) GO ON towards that [resurrection] which you were won't to call a lie!

(B)Abdullah Yusuf Ali

29. (It will be said :)
"Depart ye to that
Which ye used to reject
As false!

(A) By Muhammad Assad

(30) Go on towards the threefold shadow (31) that will offer no [cooling] shade and will be of no avail against the flame (32) which - behold! Will throw up sparks like [burning] logs, (33) like giant fiery ropes!

(B)Abdullah Yusuf Ali

30. "Depart ye to a shadow
(Of smoke ascending)
In three columns,

31. "(Which yields) no shade
Of coolness, and is
Of no use against
The fierce Blaze.

32. "Indeed it throws about
Sparks (huge) as Forts,
33. "As if there were
(A string of) yellow camels
(Marching swiftly)."

Both translated versions continue to describe the fire in Hell by using different metaphors - "like giant fiery ropes" in Muhammad Assad's version and "As if there were (A string of) yellow camels (Marching swiftly)." in Abdullah Yusuf Ali's version. Muhammad Assad has presented more accurate descriptions than Yusuf Ali version.

Example (6)

(36) وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ) سورة المرسلات (36)

(A) By Muhammad Assad

(36) Nor be allowed to proffer excuses!

(B) Abdullah Yusuf Ali

36. Nor will it be
Open to them
To put forth pleas.

In verse thirty-six of Surah Al-Mursalat, Abdullah Yusuf Ali uses the word "pleas", making it the language of the law in this instance. In verse forty-eight of Surah Al-Mursalat, Abdullah Yusuf Ali uses the word "prostrate", making it the language of religion; consequently, the language of instruction in religion in this instance.

Example (7)

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ {38} فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ) (سورة المرسلات)

(A) Muhammad Assad

(38) That Day of Distinction [between the true and the false, when they will be told]: "We have brought you together with those [sinners] of olden times; (39) and if you [think that you] have a subterfuge left, try to outwit Me!"

(B) Abdullah Yusuf Ali

38. That will be a Day
Of Sorting Out! We shall
Gather you together
And those before (you)!
39. Now, if ye have
A trick (or plot),
Use it against Me!

The Day of Judgment is described as "Day of Distinction" in Muhammad Assad's version and "Day of Sorting out" in Abdullah Yusuf Ali's version. Although one is a paraphrase of the other, in this instance, Abdullah Yusuf Ali's description of "Day of Sorting out" is a literal translation and Muhammad Assad has provided a more of an interpretation. The translators use different expressions to mean one's ancestors who have sinned before and who have been destroyed- "those sinners of olden times" and "those before (you)". Muhammad Assad's expression provides a clearer explanation. Muhammad Assad indicated the opening of a speech to be continued throughout verse thirty-nine. Abdullah Yusuf Ali does not mark any speech form in verses thirty-eight and thirty-nine. Verse thirty-eight and thirty-nine appear in speech form in Muhammad Assad's version whereas in Abdullah Yusuf Ali's version the verses do not appear in speech form. These two verses should appear in speech form and that Muhammad Assad gives accurate and complete translation for these verses (thirty-eight and thirty-nine).

Example (8)

(إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41) وَفَوَاكِهَ مِمَّا يَشْتَهُونَ) سورة المرسلات (41-42)

(A) By Muhammad Assad

(41) [AS AGAINST this,] behold, the God-conscious shall dwell amidst [cooling] shades and springs, (42) and [partake of] whatever fruit they may desire;

(B) Abdullah Yusuf Ali

41. As to the Righteous,

They shall be amidst

(Cool) shades and springs (Of water).

42. And (they shall have)

Fruits, - all they desire.

In two versions of translation of this two verses forty-one and forty-two, there is accessibility in the language used to describe Paradise. For example, in verses forty-one and forty-two of the seventy-seventh surah, Al-Mursalat. In both versions, the descriptive words -cool shades and springs, fruits are familiar to all to help create a clear picture to describe Paradise.

Example (9)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (43) سورة المرسلات

A) By Muhammad Assad.

(43) [and they will be told:] "Eat and drink in good cheer in return for what you did [in life]!"

(B)Abdullah Yusuf Ali

43. "Eat ye and drink ye

To your heart's content:

For that ye worked

(Righteousness).

Different vocabulary is used - "in good cheer" by Muhammad Assad and "to your heart's content" by Abdullah Yusuf Ali; both translators try to capture the inner feelings by these words. The experts agree that Abdullah Yusuf Ali's version should have marked the closing of the speech at the end of verse forty-three. Verse forty-three of surah Al-Mursalat.

Example (10)

(وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ) سورة المرسلات (48)

(A) By Muhammad Assad

(48) And when they are told, "Bow down [before God]", do not bow down:

(B)Abdullah Yusuf Ali

48. And when it is said

To them, "Prostrate yourselves!"

They do not so.

In verse forty-eight of Surah Al-Mursalat, the tenor becomes impolite, informal due to the disobedience of the disbelievers. When they were told to bow down before God, they disobeyed.

6. CONCLUSION

The two versions of the English language translations of the meaning of the Noble Quran by Muhammad Assad and Abdullah Yusuf Ali were compared. The sixty-first surah, As-Saff and seventy seven Surah Al-Mursalat, translated by Muhammad Assad and Abdullah Yusuf Ali. Similarities and differences were found. With regards to language and style variation, the language of two surahs from The Message of the Quran - English language translation of the meaning of the Quran by Muhammad Assad is generally found to be Modern English, adult, religious - class, educated language. The language of the same surahs from The Holy Quran - English language translation of the meaning of the Quran by Abdullah Yusuf Ali is generally found to be Classical English, adult, religious- class, educated language. For example, in verse seven of surah As-Saff, The translation of Yusuf Ali (Y A) has been recognized for its unique

features, such as: use of chaste English, the translator's vast knowledge of traditional Qur'anic sciences and the views of major commentators, and his broad knowledge of life and issues in the Western world. Yusuf Ali (Y A) is distinguished with certain features such as: use of old English language. The translation of Mohammad Assad (MA) is distinguished with certain features such as: its academic style and approach, its use of idiomatic and formal English, a logical oriented approach in explaining some difficult verses. The examples selected for analyzed bring out very clearly The many difficulties scholars and translators face while translating the Noble Qur'an. It usually happens while rendering some of the difficult words which have no equivalents or the words which have a variety of meanings in the target language. Linguistic knowledge alone insufficient to render accurate and complete translation of any text from one language into another language. Religious scriptures cause the most difficult problems in translation because of the richness of the texts, both form and meaning, their sensitivity, and their various possible interpretations.

7. FINDINGS

1-Ali uses outdated speech and writing; he writes in the language that Shakespeare and other old English poets have written.

2- The two translations are completely different Ali uses poetic old English whereas Mohammed Assad uses contemporary English for translating the meaning of the noble Qur'an corrects some of the problems which exist in Abdullah Yusuf Ali's translation.

3-Both translators fail to render the exact meaning of the Holy Quran as a natural sounding text in the target language.

4.Translation is a challenge that poses various difficulties which face the translator of the Noble Quran.

5- Overusing transliteration as a technique to render the meaning is ineffective.

6-Literal translation is a very serious factor which affects the target text both in terms of meaning and comprehensibility. Thus, literal translation must be avoided in all cases. The classical Arabic of the Quran is very rich and its words have many shades of meaning. Arabic and English are in many respects semantically incompatible languages.

6-Muhammad Assad provides a more narrative prosaic style while Abdullah Yusuf Ali, a more poetic-like style. This can be discerned in the arrangement of verses by each translator.

7. The Qur'an as a central text poses various problems for translators.

8. Arab native translators are more successful in conveying the intended meaning of the Qur'anic text and, on the other hand English native translators have produced more stylistically acceptable sentences than the non-English translators.

8. RECOMMENDATIONS

Based on findings the study provides the recommendations below.

- 1- Translators should adopt a method of translation that help them to render the exact meaning of the Noble Quran.
- 2- The meaning of the Noble Quran should be transfer inup to date English style and vocabulary.
- 3- Transliteration can be used when there is no exact equivalent.
- 4- The translator should use modern English vocabulary which can be readable and understand by all readership.
- 5- The translator is required to fully appreciate and understand the depth of the meaning of each Quranic word in order to find an English equivalent which relays the same sense and meaning.
- 6-In translating the NobleQuran, the translator should transfer its theological messages without misrepresenting or misinterpreting.
- 7-The translators should simply avoidpersonality impact on their translations.
- 8- In order to minimize any loss of meaning, translations of the Noble Qur'an should be done by a group mission rather than as an individual task, this group consist of native English and native Arab scholars and linguists, grammarians and rhetoricians of both Arabic and English.
- 9- The translators of the meaning of the Holy Quran should be knowledgeable of Arabic, English, exegesis, and Quranic sciences.
- 10- Future translators must avoid pitfalls of later translators and benefit from their merits.

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