An Educational Exploration of Various Translations of a Single Ayah from the Holy Quran

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إستكشاف تعليمي لترجمات مختلفة لآية واحدة من القرآن الكريم

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الملخص :

تستكشف هذه الورقة بشكل عام النصوص الدينية من جوانب عديدة، مثل التعريف، وطرق الترجمة، والصعوبات التي قد تواجه المترجمين وطلاب الماجستير. ومع ذلك، تركز بشكل خاص على القرآن الكريم، وتفرده عن أنواع النصوص الأخرى، والصعوبات التي يواجهها المترجمون و/أو طلاب الماجستير عند ترجمة آياته ومقاطعه. إن ترجمة المقاطع الدينية حرفياً (مثل القرآن الكريم) لن تعطي المعنى الحقيقي، بل تعتمد على التفسير (التفسير) لكي يحصل قراء الترجمة على المعنى الحقيقي والمقصود. المشاركون في هذه الدراسة عشرة طلاب ماجستير من كلا الجنسين.

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تظهر نتائج هذه الدراسة أن الترجمة ليست دائماً مهمة سهلة، خاصةً ترجمة النصوص الدينية. هذا النوع من النصوص يختلف عن جميع أنواع الأدب الأخرى، العلمية، التقنية، وغيرها. يجب على المترجمين اتباع تقنيات ترجمة خاصة لإنتاج ترجمة دقيقة والوفاء بالنص الأصلي، وعدم حذف الكلمات أو استبدالها بكلمات قد تغير المعنى المقصود. هذه تحدٍ كبير يواجه المترجمين للنصوص الدينية.

الكلمات المفتاحية: ترجمة القرآن، النصوص الدينية، الغموض

Abstract :

This paper generally investigates religious texts in many aspects, definition, ways of translation, and difficulties in translation that may face both translators and MA students. Yet it particularly focuses on The Holy Quran, its distinction over other kinds of texts and difficulties translators and/or MA students face when translating its verses and passages. Translating religious passages literally (like The Holy Quran) will not give the real meaning , but it depends on the interpreting (tafseer) to make the readers of the translation get the real and intended meaning. The participants of this study were ten MA students of both genders.

The results of this study show that translation is not always an easy task, especially translating religious texts. This type of text is different from all other types of literature, scientific, technical … etc. Translators have to follow special translation techniques to produce an accurate translation and be faith to the original text, never omit words or replace them with words may change the intended meaning. That is a big challenge faces translators of religious texts.

Key words: Quran translation, religious texts, ambiguity

Introduction:

Translating the Quran is a contentious topic in Islamic theology and law. This has led to a peculiar paradox: while the Quran is available in various languages around the world, authoritative scholars continue to issue fatwas prohibiting its translation. To grasp the reasons behind the beliefs that translating the

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Quran is both impermissible and impossible, it's essential to clarify the confusion and ambiguity surrounding this contradiction (Boulaouali, 2021).

The comparison were in three categories which were grammar and syntax, meaning, and style. Since every translator has his own idea in meaning and style, and there are many grammatical choices for each part of the verse (Ayah), we will notice some differences between the translations. There is also a similarity in some parts, so that any two translations may be completely different in some parts, similar in others, and there is a small difference in others. The religious stance of any translator appears in his translation. Muslim translators differ from non-Muslim, for example : George Sale translated the first part of the verse (Ayah): (لاَ يُكَلِّفُ اللهُ نَفْساً إلاَّ وُسْـعَهَا) as "God will not force any soul beyond its capacity". But Khan translated it as "Allah burdens not a person beyond his scope". The first difference is in the tense, we notice that George. Sale used simple future as Khan used present simple. There are also some other differences as in translating the word (لاَ يُكَلِّفُ), we notice that George. Sale translated it as will not force, but khan translated it as burdens not, and also the difference between soul and person in translating the word (نَفْساً), since George. Sale translated it literally, Khan (the Muslim) translated the intended meaning.

Hypothesis of the study:

Translation is not a science, like mathematics or physics, so that we can find more than one translation to the same text- as The Holy Quran - and all are correct, or at least we cannot say that any of them is wrong, but we can think which is more appropriate.

The aims of the study:

This study compares many translations of the same verse of the Holy Quran and aims to show the most appropriate and understandable translation in the point of view of a group of translation students. It also aims to put forward religious translation and tries to shed light on some problems that translators may face in translating sacred texts.

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The scope of the study:

This study takes the religious translation in general and then, shows the style of some well-known translators in translating the last verse of Surat Albaqura with a simple questionnaire to see other translators' opinions about the translations.

Methodology of the study:

This paper explores religious texts and the problems that face translators and/or MA students in translating them. The study adopted a quantitative approach and a questionnaire was used to collect the main data. The study is shaped in three phases in terms of style, transferring meaning, and grammar. Three of the translations will be given to a group of translators as a questionnaire[2] in order to research the translations in many points of view. And make them share investigating, analyzing and criticizing the translations.

Religious translation :

The style of religious translation differs from the style of other kinds of translation especially in quotes, that there are a lot of quotations from sacred books such as The Holy Quran, Bible, Prophet's saying (Hadith), or any traditional text. For example when we translate an English text that contains verses from The Holy Quran, we have to write the verses in Arabic as they are, and never try to translate the English words. That is also true for Prophet's saying (Hadith) and traditional books we have to get the quoted text from its source and write as it is. Also, in translating an Arabic text contains Qur'anic verses, it is advised to get famous translation of the verse and not translate from yourself unless you are confident that your translation is completely correct in Arabic (Najib, 2005).

What is a religious text?

A religious 'sacred' text as it defined by Clarke (2011) is a body of writing held to be the core or received doctrine of a religious belief system. Some people argued that a religious or "sacred" text is a different and distinct type with certain qualities. The way in which a sacred text is written often linked with the expression of taboo. This is considered to be the ban of mentioning

something because it is sacred to the holiness which is sacrosanct and people cannot finally hold. This in turn goes with the idea that religious text is the word that received from the holy magnificent God. But for Muslims the religious and sacred texts are of two types Allah's words which is The Holy Quran, and the Prophet Mohammed's words which is Hadith or Sunna. That differs from Christian people who believe wrongly that Jesus is Allah's son, so that he is also a god, and – as The Quran told us- they make their monks gods other than Allah, and that describes why they have many bibles and all are sacred for them.

Difficulties in translating the Holy Quran and differences between it and other types of text:

The Holy Quran distinct from all other types of text in all sides and sectors. In a research published in 2011(Dwiek & Abu Shakra) referred to three scholars who mentioned this point as following: the first one is Abdelwali (2002: p.4) who said that the translation of The Holy Quran's problem is symbolized in that Qur'anic characteristics seems to be coming from other world when compared with linguistic forms of other languages. He (ibid: p.3) also said that it is superior, even to other types of Arabic literature not only foreign languages, in the combination of its cultural, rhetorical, phonetic and semantic features. Then he sets an example of the moving from third person to second person and then to first person in personal pronouns in one verse describing it as a linguistic method, that found a lot in Qur'anic passages, is difficult in paraphrasing. He also mentioned that the English versions of The Holy Quran lacks the techniques and styles.

The second one is Ghazala (2004) who declared that the enormous challenge to the translator represented in grasping the specificity and cultural features of Qur'anic terms. There is also Abdurrauf (2007: p.1) who mentioned the variety of style in Qur'anic passages as a challenge faces the translators. He added that the greatest difficulty translators face is "the liturgical emotive and cultural association" of The Holy Quran. Whereas considering the references and understanding the context of the source text are very important aspects in

translation job in general, translating The Holy Quran or any other Islamic text will not be done without an Islamic awareness (Pennanech: 2013).

The challenges translators face when dealing with a Qur'anic text are greater than the ones they face when dealing with other types of text, that is because of the possibility of losing the purpose or deformation if they misunderstand the source text.

When dealing with the Holy Quran's passages or verses, a translator or even reader is advised to put in mind the miracle in its language and that it proves its origin as Allah's words. It is for people of any race at any time and could be translated to any language. It is already usable for any time and place (Pennanech: 2013).

How could religious texts be translated?

Translation plays an important role in the spreading of the most public religions like Islam and Christianity. Thus there was a contrast between the inviolable sacred texts and the need of making religious texts acceptable and easily comprehend by all people with different languages. Translators would either follow the way of literal translation and be as faithful as possible to the ST, or translate freely and find the equivalence in TL that convey the meaning, but if a translator mistranslates even one word, especially if it effects the meaning of the text and the reader of the translation may understand it not as it is intended in ST. The translator will face problems and may be accused of falsify the religion, or even more, blasphemy, apostasy or heresy, by people who act as mediators between God and believers. Moreover some translators lost their lives because of mistranslation like Dolet in the sixteenth century whose mistranslation of Plato's dialogues led to his execution. Also in 1989 two translators of Salman Rushdy's Satanic Verses were killed not because of mistranslation but of the concept of taboo (Clarke, 2011).

Difficulties in translating religious text:

There are always difficulties when translating from one language to another, and often said that something gets lost in translation. But when translating religious texts, like The Holy Quran and The Bible, the difficulties are larger.

The importance of such texts which directed to a big number of people over the world, makes their translation more important and struggles against many difficulties such as:

Cultural difficulties:

The differences in cultural practices between the culture of the original text and the new culture of translated text always make problems to translators. For example an idiomatic phrase of a Qur'anic or Hadith text that was addressing Arab people who lived fourteen centuries ago, may not make sense for people who live in America or Europe in the twenty-first century. Idioms of any language make no sense if translated literally, for instance in English when we say some one "kicked the bucket" that means he died, although no word in the phrase refers to death. All cultures have such idiomatic phrases which can be difficult to translate into another language (Lewis: 2013).

A collocation is two or more words in any text of a language connected steadily to each other, a noun with an adjective (e.g. عذاب اليم a painful torment) , a noun with a verb (e.g. استوقد ناراً kindled a fire), or a noun with a noun (e.g. السماوات والأرض the heavens and the earth), or any other type. It is just words go with each other (Ghazala: 2008, p. 106).

Translators sometimes face a problem in translating collocations which become more difficult in religious texts. The problem is represented in the specificity of some words that have deep roots in the construction of their language and fastened in their culture they represent the culture to which they belong. Therefore the equivalent does not always give the same meaning in target language in translation, and some collocations have no equivalent so that they are untranslatable. In religious texts collocations have their own semantic and linguistic features in which they culturally specialize, and their equivalents in meaning are not found in target language (Dwiek & Shakra. 2011).

Meaning transfer:

Meaning transfer may not be a problem itself the problem occurs in choosing the right and appropriate meaning of a multi meaning word. In any language

there are words which have several meanings, and these could be found a lot in religious texts, a translator here must select the most appropriate meaning of a word and the translation's phrasing to get to the nearest meaning to the original. The problem is not only the variety of meanings of the same word, but also the difficulty of finding an equivalent to some words in target language so that the translator has to decide what strategy is appropriate to get to the exact or nearest meaning, or if he has to follow the procedure of borrowing when translating words that could not have an equivalent in target language such as "Zakah" (زكاة) or "Rokow" (ركوع) (Dwiek & Shakra: 2011). Meaning also effected by differences in grammar. We sometimes face difficulties in finding a grammatical equivalent of a word when we translate from Arabic to English and vice-versa. For example nouns in Arabic like some other languages-Eskimo and Slavonic languages- distinguish between three types of number singular, dual, and plural, but in English as in many other European modern languages there are only singular and plural, yet the dual is not a grammatical term but just lexical (Baker:1992). So, the lack of an equivalence to Arabic dual type in English language sometimes causes a problem especially in translating religious texts like The Holy Quran where we find a lot of dual expressions that when be translated into English the reader may think that it refers to more than two, for instance in translating the verse{ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَى ، طه45}, while Rashad translated the underlined verb *They said* ,Shakir translated it as *Both said*. In the first translation there is no sign of the dual case of the verb, as the second translator tried to avoid the problem by using <u>both</u> instead of <u>they</u>.

There is also the difference in verb tense. Arabic language has only two tenses, but in English there are twelve common tenses out of more than fourteen distributed between past, present and future (simple – perfect – progressive – perfect progressive) so, most of them have no direct equivalence. Translating tenses is not a big problem, as translators used to translate past tenses as past (ماضي) and present and future tenses as present (مضارع) the problem for some

translators ,especially beginners, appears when translating tenses such as perfect, progressive or perfect progressive(Ghazala: 2008).

Faith challenges

The believers of any religion often identify the original religious text with its source language and never accept the translation to replace it. Muslim scholars discuss the deep roots of the Holy Quran in Arabic culture, claiming that any translation is just a try to come near the original, it is just a tool of interpreting and studying it. That is also true for Christians who claim that a translation will not convey the real meaning of the bible. It is not done to take the original's place but to realize its role. (Clarke 2011).

Muslims separately followed three different methods in dealing with the challenges that Islam is facing in modern life. The first method insists on keeping Islamic traditions from fourteen centuries and never accept any change or try to modernize them considering it as a war against Islam. The second does not want to resist the changes and modernization of Islam, thinking that such action is not a wisdom, and it is an obstacle to the goal of making Muslims share the modern world actively, but never come near Islam traditions or try to adapt them to modern world. The third tries to introduce Islam again in a modern way ignoring all ideas and values that do not go with modern world keeping faith just to The Holy Quran which is steady and unchangeable (Saeed: 2006). Such a dissimilarity in Muslims' beliefs effects the translation of Islamic sacred texts, such as Hadith, Sunna, and Quran interpretation (tafseer), that everyone follows a doctrine, so his translation will satisfy his doctrine. Even in translating The Holy Quran there is a competition between different groups of doctrines, that each one follows his faith thinking that his translation is superior to the others. This idea makes it very difficult, or even impossible, to make them all agree on one translation.

The samples of the study:

The sample of the study are all students in MA degree in the Libyan Academy, six of them are male and four are female. Neither gender nor age were mentioned in the questionnaire, we have just made a simple mark to

distinguish female participants' responses. It is not an impossible task to guess the religion and nationality of the participants. Table (1) shows the sample's details.

Total number	nationality		Religion		Gender		Educational level	
	Libyan	other	Muslim	Other	male	female	MA	BA
10	10	0	10	0	6	4	10	0

Table (1) shows the sample of the study

Three out of thirteen were selected – translations, each of which was produced by a translator lived in a different century, the eighteenth, nineteenth, and between the twentieth and twenty-first centuries. The oldest two translations were done by English translators whereas the third was by an Arabic Muslim translator.

The first one set up in (1734) by George Sale,(1697-1736) an English Christian orientalist. The second was in (1880) by Edward Henry Palmer, (1840 – 1882) also an English orientalist, it is not mentioned if he stayed on Christianity or changed into Islam (he may pretend that he was a Muslim because he was known by Arab Bedouin- who killed him later- as Abdullah Effendi). The third was in (2000) by izzidin Al-Haik (1926), an Arab Syrian Muslim scholar.

Results and analyses of the questionnaire:

While each question has two or three choices of answers- three of them are of two choices and the others of three, none of the choices has been elected by all participants or in other words has got hundred per cent of selection. The following are the results in detail.

Results of all answers:

We shall start with the number of participants who selected each choice of answer of each question with percentage. We notice that there are some choices had got (0%) that none of the participants selected it whereas there is

no choice was selected by all of them or got (100%) of choices. We can see that in table (1).

Question no	Participants' choices for each answer and percentage					
	1-G. sale's Translation	percentage	2-E. Palmer's Translation	percentage	3-Al-Hayek's Translation	Percentage
1	6	60%	1	10%	3	30%
2	1	10%	5	50%	4	40%
3	4	40%	6	60%	Just 2 choices	
4	1	10%	9	90%	Just 2 choices	
5	6	60%	1	10%	3	30%
6	7	70%	3	30%	Just 2 choices	
7	4	40%	0	0%	6	60%
8	3	30%	1	10%	6	60%
9	5	50%	1	10%	4	40%

Table (1) shows the participants' answers

3.4.2 Questions (1&2):
The first and second questions were about understanding the translations. Before ticking the answers he/she would choose, we asked each participant to read the three translations carefully. Questions (1&2) ask each participant to choose the translation that makes sense to him/her and the one does not. Six (60%) of them had chosen George Sale's translation as the most understandable, while Palmer's had been chosen by only one (10%), and three (30%) had chosen Al-hayek's. On the other hand, only one (10%) had chosen sale's translation as the less understandable in question two, whereas five (50%) had chosen palmer's, and Al-hayek's was chosen by four participants

(40%). Table (2) shows questions one and two with choices selected and percentage.

Questions (1&2)	Participants' choices & percentage					
1-Which translation is the most understandable ?	1-G. sale's Translation	%	2-E. Palmer's Translation	%	3-Al-Hayek's Translation	%
	6	60%	1	10%	3	30%
2- Which translation is the less understandable	1	10%	5	50%	4	40%

Table (2) shows the participants' choice and percentage

Question (3):

Some translators use old English, particularly when translating the Holy Quran, they may think that it makes sense to readers more than modern English, also many people prefer to read it in old English. While others use modern English in translating and reading The Holy Quran, their idea may be easier to be read in the language which people use nowadays. by question (3) I investigate participants' preference between the two models. The result was four participants (40%) chose old English, and six (60%) chose modern English. This is shown in table (4).

Question no (3)	Participants' choices & percentage			
what model of language do you think is better to be used in translating the Holy Quran?	Choice no (1) Old English	%	Choice no (2) Modern English	%
	4	40%	6	60%

Table (4) shows the participants' choice and percentage

3.4.4 Question (4):

All Muslims need to read or intone the Holy Quran, especially in its original (Arabic) language. Yet there are Muslims whose native language is not Arabic, and bilingual Arab Muslims who of course can read the Holy Quran

in two languages. This raises the question whether the sense when doing so is the same or is it different? Since all the participants are translation students, and can read the Holy Quran in both English and Arabic languages, I put this question. The results were as following: one participant (10%) selected the first choice whereas the other nine (90%) had chosen the second one. Table (5) shows question (4) with results and percentage.

Question (4)	Participants' choices & percentage			
Is reading the Holy Quran in Arabic the same as reading its translation in English or it is different ?	Choice no (1) The same	%	Choice no (2) different	%
	1	10%	9	90%

Table (5) shows the participants' choice and percentage

3.4.5 Question (5):

Question (5) is about meaning transfer. It is a comparison between the three translations in translating a complete sentence. I invited the participants to select the most appropriate translation for the same sentence from the verse which is {لاَ يُكَلِّفُ اللهُ نَفْساً إِلاَّ وُسْعَهَا } . As a result six participants (60%) chose Sale's translation, whereas only one (10%) had chosen Palmer's and three (30%) preferred Al-Hayek's. The question's and chosen answers in detail are in table (6).

Question (5)	Participants' choices & percentage					
which is the best translation of the sentence { لاَ يُكَلِّفُ اللهُ نَفْساً إِلاَّ وُسْعَهَا} ?	1-G. sale's Translation	%	2-E. Palmer's Translation	%	3-Al-Hayek's Translation	%
	6	60%	1	10%	3	30%

Table (6) shows the participants' choice and percentage

Question (6):

Choosing the accurate grammar when translating the Holy Quran is very important. Furthermore differences in tenses between Arabic and English

languages, especially number of tenses- whereas there are more than fourteen English tenses versus just two Arabic ones. There is quite difference between the three translators when translated the phrase { لاَ يُكَلِّف }.So question(6) was about this point and which tense of the two that were used is most reasonable in participants' opinion. The result was seven participants (70%) had chosen first choice (present simple) and three (30%)chose the second (future simple). The question and answer choices are in table (7).

Question (6)	Participants' choices & percentage			
What tense is more reasonable in translating the phrase { لاَ يُكَلِّف }?	Choice no (1) Does not	%	Choice no (2) Will not	%
	7	70%	3	30%

Table (7) shows the participants' choice and percentage

3.4.7 Question (7):

Each translator has his own style, which distinguishes him from other translators. This is clearly noticeable when reading different translations of one text, as in our study, which may affect readers' selection of the most appropriate one. By question (7) I aimed to explore which style of the three in calling Allah's majesty makes sense in participants' consideration. It is observed that four of participants (40%) selected Sale's style (O Lord), whereas none of them (0%) chose Palmer's, and six (60%) had selected Al-Hayek's style. Table (8) illustrates question seven in detail.

Question (7)	Participants' choices & percentage					
which style do you prefer in calling God ?	1-G. sale's style	%	2-E. Palmer's style	%	3-Al-Hayek's style	%
	4	40%	0	0%	6	60%

Table (8) shows the participants' choice and percentage

Question (8):

Here we returned back to transferring meaning, but this time the question is about the translation of a short phrase { لَا تُؤَاخِذْنَا }. This phrase has been translated differently by the three translator- Sale's translation was *punish us not* whereas Palmer's was *catch us not up* and Al-Hayek's was *Do not condemn us*. Three participants (30%) preferred Sale's translation and only one (10%) went to Palmer's whereas the other six (60%) saw that Al-Hayek's translation is the most appropriate. The details of question (8) are in table (9).

Question (8)	Participants' choices & percentage					
which translation is the most appropriate for the phrase { لَا تُؤَاخِذْنَا}?	1-G. sale's Translation	%	2-E. Palmer's Translation	%	3-Al-Hayek's Translation	%
	3	30%	1	10%	6	60%

Table (9) shows the participants' choice and percentage

Question (9):

Question (9) is also about meaning transfer, the translation of one word in which also the differences in translator's style may appear. Each one of the three subjects translated the word {مولانا} differently- Sale translated it as *our patron*, and Palmer as *our Sovereign* and Al-Hayek's translation was *our protector*. The participants were asked to select the most accurate translation in their point of view so the result was five (50%)of them selected Sale's, as only one (10%) had chosen Palmer's translation and four (40%) selected Al-Hayek's. More details in table (10).

Question (9)	Participants' choices & percentage					
which translation is the most accurate for the word {مَوْلَانَا }	1-G. sale's Translation	%	2-E. Palmer's Translation	%	3-Al-Hayek's Translation	%
	5	50%	1	10%	4	40%

Table (10) shows the participants' choices and percentage

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Point (10) participants' comments:

In this point we asked the participants if they want to add any comments on the three translations, supposing that that will help in supporting the research by ideas we have not mentioned within the research. We also expected this point to help in making participants share the questionnaire by giving extra ideas that could be added to it, which we may have forgotten. However some participants wrote down comments and the others did not. Two participants mentioned that there is no comment, whereas another three did not write anything. Nevertheless there are five participants who had written comments down. The comments generally referred to the differences between the translations. Three of them for instance have one thing in common, that is they all said they prefer the Muslim's translation, the reasons they expressed are nearly the same, as one of them referred to the accurate knowledge of the Holy Quran that the Muslim translator have, and another mentioned that Muslim translator-in contrast to non-Muslims- does not translate Allah's name as God, that is because he considers it as a proper name not an adjective. The third's opinion is not far away from the first one as he talked about the Muslim translator's awareness of his religion. Another participant had criticized the three translation attributing that to the translations' lack to the Holy Quran's meaning and effect. The last participant admitted that all three translations give meaning, the difference is just in the way of conveying it, then he expressed his personal preference of the first (Sale's) translation.

Findings :

The results clearly show the variety of translation students' estimations of the Holy Quran's translations. The first finding is that there are four participants prefer old English and of course the other six satisfy with modern English. On the other hand, six participants see that Sale's translation is the most understandable and only three have gone to select Al-Hayek's – one selected Palmer's. It is noticeable that although there are three participants prefer reading the Holy Quran in modern English and do not consider Al-Hayek's

translation, which is in modern English, is the most understandable, in other words there is a contradiction in three participants' choices.

When comparing reading the Holy Quran in Arabic with reading its translation in English, we expected the second choice "it is different" to be selected by all the participants that means it takes 100% of ticks. Surprisingly there is one participant ticked the first choice "it is the same", which means that she finds no difference in reading in both languages. Because I did not ask about the reason, we could not predict it, but may excuse her supposing that she might misunderstood the purpose of the question.

In the point of meaning transfer we find that the choices in question number (5) are the same as in question number (1). That means the same number of participants who selected Sale's translation is the most understandable had also chosen his translation of the sentence {لاَ يُكَلِّفُ اللهُ نَفْساً إلاَّ وُسْعَهَا } as the best of the three. That is also true about Palmer and Al-Hayek's translations. The case is different in questions number (8) and (9) where three participants chose Sale's translation for the phrase {لاَ تُؤَاخِذْنَا } in question (8) and five had chosen it for the word {مَـوْلاَنَـا } in question (9), whereas six participants selected Al-Hayek's in question (8) and four in question (9), but the same number (one) had chosen Palmer's in the four mentioned questions. The finding here is that there are participants who prefer a translator in general but does not agree with him in particular words or phrases.

Grammatically, in the use of tenses, we find that seven participants selected the present simple does not in the translation of the phrase {لاَ يُكَلِّف }, which used by the Muslim translator Al-Hayek. The other three are on opposite, they selected the future simple will not that used by the other two translators.

We also find in the translators' style in calling Allah's majesty no one selected Palmer's translation which seem impolite, whereas four participants went the English style of Sale O Lord, and four chose the Arabic style of Al-Hayek Our Lord which seems to be literal translation for the word {ربنا}.

Finally, we found that most of the comments were about participants' preference in reading The Holy Quran in English some of them said that he

prefers reading to the Muslim translator, and another prefers reading in old English. Only one participant criticized the three translations without mentioning which type he prefers.

Recommendations:

As a result of this study highlighting the differences between that quite large number of translations, the researchers firstly suggest producing one final accurate translation of the Holy Quran, sharing in it a group of scholar Muslim translators from all Islamic doctrines recommending English Quran readers to neglect non-Muslim translations especially by those who show hostility toward Islam. The second suggestion is making translation students aware of religious translation especially Qur'anic texts, why not making it a subject that studied in MA term.

Conclusion:

Translation is not always an easy task, especially translating religious texts. This type of text is different from all other types literature, scientific, technical … etc. Translators have to follow special translation techniques to produce an accurate translation and be faith to the original text, never omit words or replace them with words may change the intended meaning. That is a big challenge faces translators of religious texts.

This simple paper tried to shed light on religious translation on many aspects such as definition, how it is different from other kinds of translation, and some difficulties translators may face when translating this type of text. The study focused on cultural difficulties, meaning transfer, and faith challenges.

In the cultural side the translator may face a big problem if he has not got a good knowledge of the differences between the original culture of the source text and the new culture of the target language and how to produce a reasonable target text with a nearer to or even the same spirit of the original.

Meaning transfer is not that big problem, but when facing multi meaning words, translators must be careful in selecting the appropriate meaning in order to make a coherent target text. Translators also have to focus on grammar differences between the two languages which might cause a

problem if a translator does not put the right grammatical equivalent to each verb or noun or any other language unit.

The paper also touched on the challenges of faith, which is a very important element in religious translation. Thus a translator has always to keep faith to original text, and give a suitable translation at the same time. Being faith to the original text obliges the translator on following literal translation which is often inappropriate and classified as a weak translation. A suitable translation on the other hand requires a free translation which is less faith to the original, hence is the dilemma of religious translation.

The paper then made a comparison between three different translations for one verse (ayah) of The Holy Quran held by three famous translators. The translations were selected from thirteen ones. The three translations then were put in a questionnaire presented to MA degree students in the Libyan Academy aiming to make them participate in the comparison. There were ten participants six of them are male and the other four are female. The questionnaire contained ten questions selected to cover the three main aspects of the comparison meaning, style and grammar usage.

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