

A Pragmatic Approach to the Translation of the Qur'an in Relation to Modern Technology

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Abstract: This research titled “*A Pragmatic Approach to the Translation of the Qur'an in Relation to Modern Technology*” sets to explore some selected verses of the Qur'an in relation to scientific discoveries that were already revealed to the Prophet Muhammad ﷺ that prove the theories. Translation of the Qur'an is achieved by using some verses, hadiths of Prophet Muhammad ﷺ, his companions and experts in the field of translation. The translation is a process of transforming a text from Arabic to English, French language and other languages of the world. The concept of equivalence and/or correspondence to other languages especially because of the cultural component of languages, translation specialists and theorists have frequently found Arabic to be a challenging subject. Each language sees things from a different perspective but the label is the same. The researcher noted that translating a voluminous text like that of the Qur'an poses various difficulties in finding equivalences and/or correspondences in translation. The researcher applies the theory of meaning and interpretative approach to arrive at a contextual, meaningful and acceptable translation. The author observed that the goal of the translation process is to find equivalencies, which is only feasible since every language has a unique perspective.

Keywords: Translation, Equivalence, Qur'an, Modern Technology, Pragmatics

INTRODUCTION – Exploring the Concept of Translation

Since the creation of humans on this earth, man has been curious to understand his natural surroundings. This curiosity made him investigate unimaginable things and nature. One of the difficult aspects that give humans difficulty is communication. Language is a tool in communication. Learning other languages makes it easy for one to discover ideas that are hidden from one simply because one does not understand that language. In our case study, the Arabic language is the language of the Qur'an. Transforming the text to other languages makes it easy for those languages to understand the message in the Qur'an.

Each language sees things and labels them differently so as cultures in translating Arabic, French and English languages. The researcher will explain briefly the above-listed languages. First, the Arabic language has wisdom in its morphological and syntactic structures. It is among the world's

most fascinating languages, and this makes it unique in so many ways. This language is among the most widely spoken ones globally. There are approximately 242,000,000 people in more than 60 countries that speak Arabic as their first language. The Arabic language can be traced as far back as the time of Prophet Isma'il (the eldest son of Prophet Ibrahim). It is spread through trade with their culture across the Mediterranean. Classic Arabic (*Quraish*) is a language closely used in the Qur'an. It is the language used by religious scholars and it has not changed due to its usage and teachings academically.

Since Arabic is the language from which many English words have been widely borrowed, Arabic has affected many other languages throughout the world. The Arabic alphabet comprises only three (3) vowels (*a, wa, ya*) and twenty-eight (28) letters. The three vowels have different variations as this implies the majority of words in Arabic have only consonants. A system of dots was developed to be placed over letters to differentiate the consonants that shared the same

shape. The Arabic script employs pothooks and titles to distinguish between vowels. The Arabic alphabet is one of the clearest and most vivid written languages around the globe because of its distinct format. Unlike languages based on Latin (English and French), it is written from right to left which are written from left to right.

The second, the French language has 37 sounds with 16 vowels out of which are nasals and 21 consonant sounds. It is only the French language that has nasal vowels. There is also liaison which links the final consonant that is produced only in certain syntactic contexts when the next word begins with a vowel. one of the languages spoken most frequently worldwide; French is spoken in 53 nations. Between 220 and 300 million people are thought to be first and second-language speakers globally. It belongs to 29 nations as an official, co-official, or de-factor national. There are nations on all continents that speak French either as their first language or as a second language. French has spread because of France's importance in politics, business, science and culture. It is recognised as an official language of the North Atlantic Treaty Organisation (NATO), the European Union (EU) and the United Nations (UN) and the most learned foreign language. Around 97.1 million people speak French as their first language and call French their native language globally.

The last is English; the Indo-European language family includes the Romance branch, which includes French (français). It evolved from the common Latin spoken by the Roman invaders, like all Romance languages. The region was inhabited by a Celtic population the Romans referred to as the Gauls before they invaded what is now France. Gaulish language had minimal effect on French. Germanic tribes began invading Gaul in the third century, and their languages had a significant impact on the region's Vulgar Latin, particularly on its vocabulary. Latin was the official written language of France until King Francis I replaced it with French as the official language of government and judicial proceedings in 1539.

There are commentaries on Qur'anic translations into European languages and researchers tend to explore the translations of the Qur'an from Arabic to those languages such as English, French and other major languages around the globe and their relation to modern technology. In this paper, the researcher applies a pragmatic approach to the translation of the Qur'an. This is the basis of the research considering the translations into the aforementioned languages concerning modern technology. The Qur'an is believed to be related to technology and contains guidance for all humans and every generation. The curiosity of humans, made them understand what was written in scriptures that are not in their language through translations. In this case, the Qur'an even though it was revealed in classical Arabic, the language is clear and understandable. This led to its translation by translators (experts

in the field) into almost all major languages of the world. The Qur'anic translation is unique in the sense that no translation can substitute the original text. The translation can only assist the reader in understanding the message. The revelation of the Qur'an was in the Arabic language and humankind finds it difficult to understand except with the interpretations from the Prophet Muhammad ﷺ even among the Arabs. It is unique and challenging even among the Arabs and Arabic speakers of the world.

There are six (6) kinds of translations: translation through other verses of the Qur'an, translation with the Hadith of the Prophet Muhammad ﷺ, translation by the companions (with direct linkage) to the Prophet ﷺ, translation by the students of the companions of the Prophet ﷺ, translation by Arabic language and the translation made by experts in the field of Arabic and understanding of the Qur'an and other methods like (*machine*) geniuses. In this research, the researcher lays emphasis on the fifth category as other types will assist us in discovering modern technologies and the true meaning of the message. There are two types of verses in the Qur'an that are decisive and easy to understand (*muhkamah*), they are the bases of the Qur'an. Others are allegorical or ambiguous (*mutashabihat*) with broader meaning that needs interpretation of the above-mentioned (see Qur'an 3:7). The research is based on the translation of the experts of *the Holy Qur'an English Translation of the Meanings and Commentary* and *"Le Noble Coran et la traduction en langue française de ses sens"*.

The knowledge of those disciplines that directly affect the history, interpretation, application, and recitation of the Qur'an is known as Uloom-ul Qur'an, or the science of the Qur'an, (Qadhi, 25). It is a vast field of Islamic Scholarship. It also deals with stages of revelation, the compilation of the Qur'an and the history of writing the Qur'an script. So, the Qur'an is derived from the word "*qara'a*" meaning to read or to recite. The Qur'an is "the Arabic word for speech (*kalaam*) of Allah, which He revealed to Prophet Muhammad ﷺ in wording and meaning, and which has been preserved in the *mus-hafs* and has reached us by *mutawatir* transmissions and is a challenge to mankind to produce something similar to it" (Qadhi, 36).

The word "hadith" in Arabic means "new," and it is used as an antonym for "*qadim*" or "old". Also, it literally translates to "statement", "speak", "story", "chat" or "communication". It also signifies brand-new. Hadith is a speech that might be brief or in-depth. Technically speaking, hadith refers to the reporting of Prophet Muhammad's ﷺ sayings, deeds or approvals (*Taqrir*). In other words, the word "Hadith" refers to particular accounts of the words and deeds of the Prophet ﷺ and several early Muslims. The literature that comprises accounts of the Prophet's ﷺ life is known as Hadith

literature and the things or actions approved by him, (Falahi, 23). Companion is to be counted among the companions of Prophet Muhammad ﷺ who were his friends and students. A companion was in the company of the Prophet ﷺ or has seen him. It is a process that depended in large part on the efforts of the traditionists (*ahl al-hadith*). The Sunnah (which is another term, sometimes synonymous in meaning to the Hadith) is based on the knowledge of those who were involved in its transmission and the most important of whom were the companions.

So, translation was essential to the development of the culture, since “translation enriches nations with the cultural values of other nations”. For (Yakasai *et al.*, 24) “translation helps in bringing to the speaker or reader of one language, those things that one can see on paper, those ideas scripted in books, those projections, those strategies that can make a nation develop, but are hidden from one because one cannot read or comprehend the language they are written in”. Put differently, translation uses different languages to uncover buried knowledge and their cultures. Understandably, translators are influenced by philosophy, science, and literature.

Additionally, the act of translating creates a connection between two languages and two civilisations. As supported by (Ivir, 13) one does not translate languages, one translates cultures. Also (Hotman, 44) adds that “no language can exist unless it is steeped in the context of culture, and no culture can exist which does not have at its center the structure of natural language”. Therefore, the range of languages and cultures in which a text is produced is covered by the units of translation, which go beyond merely a word, phrase, sentence or even text.

For (Lokman, 15) “translation should achieve the aim of the source text writer and on the other hand, it should function by serving to the determining aim established per the target world’s cultural properties. While functioning in this direction a new text should be produced in such a way that it should create the same effect in the target language”. Essentially, the goal of the translation should be to establish the cultural characteristics of the globe through a fresh text that has the same impact in the target language. This makes it possible to harmonise texts that relate to correspondence and/or equivalency between the source and destination languages.

The Concept of Equivalence and/or Correspondence in Translating the Qur’an

Without defining the idea of translation, the word “equivalence and/or correspondence” cannot be understood. The translation is as old humanity, (Basnett). It is an old practice of aging humanity, similar to breathing, translating is a natural process. It is a part of who we are. As part of our extensive translation practice, we convert our thoughts into

words, (Shastri, (3). The majority of translation theorists and even practitioners concur that equivalence, which is frequently referred to as correspondence, is the purpose of translation. Perfect correspondence between a departed text and an arrived text, however, is thought to be possible. Lederer, (45) tries to explain the slight difference between the concepts, even if most translation theorists agree that they are the same. The author claims that the fundamental distinction between equivalence and correspondence is that the former occurs between texts, whereas the latter occurs between linguistic concepts, such as words, syntactic formations, set expressions, or syntagmas in a text. Equivalence, in her words, “is an original correspondence and is the common way of translation”.

This scenario may be traced back to the discussion in the 1950s and 1960s about literal translation, which gave rise to an organised examination of translation based on linguistic components as the main method. The purpose of translation, in our opinion, is equivalence, not correspondence between words or expressions that are invoked outside context or used within the text, notwithstanding the minor discrepancies in the analysis of correspondence and equivalence. The comparative approach between the French and English languages is presented in Vinay and Darbelnet’s *Stylistique comparée du français et de l’anglais (1958)*, which was later translated as *Comparative Stylistics of French and English: A Methodology of Translation (1995)*. Here, the authors used equivalence-oriented translation and cultural change obtaining “the result of which mimics the same circumstance as in the original while utilising entirely different phrasing” as they put it.

In other words, if this method is used during the translation process, the stylistic influence of the source language text (SLT) will be maintained in the target language text (TLT). The authors provided seven translation strategies, which they divided into two categories (direct and indirect techniques). The first category is called “direct procedure”, which also includes “calque” and “literal translation”. When a word from the target language (TL) is transferred straight from the source language (SL), this is called borrowing. Calque is a special type of borrowing in which a literal translation of an SL expression or structure is made. Word-for-word translations, such as those between languages from the same cultural group and family as English and French, are what the literal translation entails. Transposition, modulation, equivalence and adaptation are included in the second classification of processes, which are also known as oblique or indirect procedures. Transposition is when one part of speech is substituted for another without altering the context or meaning. Modulation entails a shift in the SL’s semantic point of view. When a transposition appears to be grammatically correct but constricts the TL’s genius, the method is used.

So, equivalence implies that the same situation is depicted in the TL utilising several stylistic structures. For instance, in French, “merci” signifies “thank you” (English). When the SL circumstance does not exist in the TL, adaptation is a technique employed to allow the transfer to generate another equal situation, as in proverbs. Upsetting the syntactic order or even the SL’s lexis is required for some stylistic effects that cannot be translated into the TL. Because of the structural or metalinguistic distinctions between languages, a transfer has the option of using direct or indirect procedures.

Nida (1964, 1969, 2001) recognised the equivalence problem. His well-known writings, including *Contexts in Translating* (2001), *Towards a Science of Translation* (1964) and *The Theory and Practice of Translation* (1964) which he co-authored with Taber demonstrate that Nida made an effort to conduct a scientific investigation of translation-related issues. In an article on *contemporary Translation Theories* in 2010, Gentzler made the case that Nida had discovered through considerable fieldwork that religious messages are frequently misunderstood because of various cultural settings and worldviews. Nida argues that the individual's perspective and theoretical background of the individual hearing the message cannot be separated from the meaning.

Furthermore, the author strives to provide a more rigorous method of investigation when researching the field of translation studies and was impacted by the generative transformational grammar of Noam Chomsky. However, Gentzler claimed in his article that Nida’s Theory based on considerable fieldwork demonstrated how varied cultural settings and worldviews frequently make it difficult to express the religious message. Nida realised as a result that meaning cannot be separated from the individual’s unique experience and conceptual framework. Nida, a protestant Bible translator, maintains that the goal of a translator is to “affect the proper response one which will start dialogue not between the receiver and a text but between the receiver and God”, (Kundum, 2). According to Nida, there are two types of equivalence: “formal and dynamic”. For him, the message itself – both its form and its content – is the only thing that matters when translating.

For him, formal equivalence assumes that a target language item is the exact formal equal of a source language item. Formal equivalence assumes that a target language item is the exact formal equal of a source language item while according to the translation concept known as “dynamic equivalence,” the translator should attempt to convey the original text's meaning in a way that will have the same impact on the target language audience as the original text's audience did in the source language. In this case, the two texts are exactly the same in terms of both substance and structure.

The “principle of equal effect” is the foundation of dynamic equivalence. The translator is not required to replicate

the cultural context of the original text in this instance, nor is its source language and the target texts examined for correspondence. Despite Nida’s use of the source material and its semantic quality, the translator attempted to recreate the text so that the target language reader might understand it in a different cultural context. To ensure that the message is accurate and clear in the target text, he insists that the translator must follow certain guidelines. According to Nida, “differences in translation can generally be explained by three main aspects in translating: the nature of the message, the author’s or the translator’s intended audience and the aim of the translator”. In order to achieve “equivalence and meaning correspondence”, dynamic equivalence must be achieved.

Anthony Pym’s perspective on equivalence as a professor of Translation and Intercultural Studies contributed to the realisation of translational equivalence. According to Pym (2010, 2013 and 2014), “there is no such idea as a perfect equivalence between languages because no two languages can be exactly the same, hence, it is always “assumed equivalence”. In the context of equivalence history, this concept is regarded as revolutionary”. He claims that “equivalence” can be proven at any level of language, from form to function and is a relation of “equal value” between a source text and a target text. As a result, he made a distinction between “natural” and “directed” equivalence.

According to his classification, “natural equivalence” assumes that the translator understands the significance of the object and searches the target language culture for similar items, on one hand. The translator searches for a counterpart that already exists in the culture and language that is assumed to exist before the translation process. On the other hand, “directional equivalence” assumes that the translator would deliberately invent something new in the target language and culture that will uphold an equivalent link between the source language and the target language. This is significant because it acknowledges right away that the translator’s actions are not entirely dictated by the source text or that the source text simply offers up a range of possibilities for the translator to choose from, and that action will ultimately take place in an unforeseen location. Directional equivalence simply indicates that there are several types of equivalence from which to pick, therefore, the outcome is not similar. The term “directional equivalence” refers to the fact that there are various types of equivalents to choose from.

Overall, it may be claimed that there are two forms in which the ideas of connection and/or equivalence are entrenched. These are evident in the literal and oblique (indirect) translations done by Vinay and Darbelnet. Additionally, in Pym’s natural and directional equivalence and Nida’s formal and dynamic equivalence, the authors conceal the fact that culturally oriented translation theories are gaining

ground while linguistically oriented translation procedures are becoming less effective. Furthermore, translation studies seem to be moving away from source text-focused methodologies and toward the target text paradigm. Despite its flaws, the researchers find that equivalency is nevertheless important for translation since it serves as a reminder of the fundamental issues that translators face, particularly when translating literary materials.

In effect, equivalence in translation essentially refers to how closely a term or paragraph in one language resembles its translated counterpart in terms of meaning. It is thought of as a possible correspondence between the source and destination texts in terms of equivalence. Evidently, the theory of equivalence does not demonstrate that a translated text has the same worth as its original text in terms of form or function; rather, it suggests a relationship between “equal worth” and “sameness”. To put it in another way, the equivalence theory does not essentially imply that text is equal in form and expression. (Kumdu, 8) description of the paradigm of equivalence has to be adequately explained and evaluated.

The following questions also require an answer:

1. Where is the point of equal value?
2. What is the problem with the format or the size of the text?
3. Is it the text’s attributes or its message that needs improvement?

The idea of equivalence and/or equivalence according to (Pym, 37) is that “there is no exact equivalence across languages of the translated text. It is usually presumed that the translated text is equivalent. He continued by saying that we just make this assumption about the two languages’ similarity or direction of operation. Language affects how people perceive the world. People’s languages are a reflection of their spirits. Hickerson, (109) supports that a speaker’s native language “sets up a series of categories which operate as a kind of grid through which he categorises and conceptualises different phenomena”.

The meaning problem is at the core of translation as languages vary greatly from one another in terms of syntax, semantics and pragmatics. *Ad hoc* linguistics processes exist in every human language to convey meaning and to change meaning both through word changes and through changes in word order, (Raof, 22). Although there may be instances where certain languages’ meanings overlap, they cannot entirely be

the same. Therefore, all translations “represent varying degrees of paraphrase” (Nida, 195) because the corresponding cultures have such a strong influence on how words and writings are understood. No matter how closely two languages are related linguistically and culturally, there will always be a considerable number of words in one language that have no direct translation equivalent in the other.

However, the translators are constrained by these restrictions because of the inherent syntactic, semantic and pragmatic variations between languages, which might result in non-equivalence and untranslatable instances. The translator must break free of these constraints to produce a translation that is regarded as appropriate, informative and efficient. To do this, translators must pay attention to the linguistic and cultural standards of the target language. As a result, the original material experiences structural modifications that are unavoidable during any translation process. Though, whether it is a magnum opus or not, the translation of sacred and extremely sensitive literature like the Qur’an cannot avoid the pitfall of exegetical inaccuracies. This is the reason why the original text (Arabic scripts) remains unchanged accompanying its translations in any language or transliteration.

And, translated Qur’an will have new structural, textual and rhetorical qualities that are tailored to the target language. According to (Keenan 157), “The nature of natural language is such that we do not expect perfect translatability between languages to hold”. A good example is connotative and contextual meanings. House discusses the difficulty in translating meaning and how connotation limits our ability to translate. This is because they are inherently illegible, connotative meanings are too elusive to be accurately translated, (House, 166). Similar to semantic gaps, lexical, syntactic, cultural and environmental gaps are particular instances of language non-equivalence. They can only be addressed through periphrastic techniques or rewording.

THE SOURCE OF THE QUR’AN

The word Qur’an appeared with different connotations but is mentioned with the word “Qur’an” several times. It talks about how it was revealed in the Qur’an (26:192-199) as the source of revelation as supported in the verse below and its translations:

Extract 1:

Translation (English)	Translation (French)	Verse (Arabic)
192. Verily this is a Revelation from the Lord of the Worlds: 193. With it came down the Truthful spirit 194. To thy heart that thou may set admonish 195. In the perspicuous Arabic tongue. 196. Without doubt it is (announced) in the revealed	192. Ce (Coran) ci, c’est le Seigneur de l’univers qui l’a fait descendre. 193. Et l’Esprit fidèle est descendu avec cela. 194. Sur ton cœur, pour que tu sois du nombre des avertisseurs. 195. En une langue arabe très claire. 196. Et ceci était	وَإِنَّهُ لَنَزْلٌ رَبِّ الْعَالَمِينَ (192) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (194) بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (195) وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ (196) أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ (197) وَ لَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ (198) فَفَرَّاهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ (199)

Books of former peoples. 197. Is it, not a sign to them that the Learned of the children of Israel knew it (as true)? 198. And had he recited it to them, they would not have believed in it.

déjà mentionné dans les Ecrits des anciens (envoyé), 197. N'est-ce pas pour eux un signe, que les savants des Enfants d'Israël le sachent ? 198. Si Nous l'avions fait descendre sur quelqu'un des non-Arabe. 199. Et que celui-ci le leur eut récité. Ils n'y auraient pas cru.

Interpretation

The phrase “بِلِسَانٍ عَرَبِيٍّ مُبِينٍ” is translated from Arabic text to English as “in the perspicuous Arabic tongue”, also translated to French as “en une langue arabe très claire”. This proves the language in which the Qur’an was revealed is classical Arabic “*Quraish*”.

Source: (The Qur’an 26:192-199)

The phrase “الرُّوحُ الْأَمِينُ” or “*Ruh-ulamin*” is translated into English as “the Truthful spirit” and French as “l’Esprit fidèle” which is referring to angel Gabriel who came with the inspired messages to the Noble Prophet ﷺ. And also the word “قَلْبٍ” or “*Qalb*” is translated into English as “heart” and in French as “coeur” which signifies not only the seat of affection but also the seat of memory and understanding. The process of inspiration is indicated by the impression of the divine message

on the inspired one’s heart, memory and understanding from which it was promulgated in human speech to the world, (The Qur’an p.1081).

The source of the Qur’an is through revelation from Allah through the angel Gabriel to the Prophet Muhammad ﷺ when it started in the cave of Hira. Allah instructed the Prophet Muhammad ﷺ through the angel Gabriel by saying “Read” as in the Qur’an (196:1-5).

Extract 2:

Translation (English)	Translation (French)	Verse (Arabic)
Say: “What thing is most Weighty in evidence?” Say: “Allah is witness between me and you; this Qur’an hath been revealed to me by inspiration”. That I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there are no gods?” say: “Nay! I cannot bear witness!” say: “but in truth, He is the One God. And I truly am innocent of (your blasphemy of) joining others with Him”.	Dis: « Qu’y a-t-il de plus grand en fait de témoigne ? » Dis: « Allah est témoin entre moi et vous ; et ce Coran m’a été révélé pour que je vous avertisse, par sa voie, vous et tous ceux qu’il atteindra ». Est-ce vous vraiment qui atteste qu’il y ait avec Allah d’autres divinité ? Dis : « Je n’atteste pas ». Dis [aussi] : « il n’y a qu’une Divinité Unique. Et moi, je désavoue ce que vous (Lui) associez	قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَ مَنْ بَلَغَ أُوْحِي لَنْتَشْكُرُونَ أَنْ مَعَ اللَّهِ إِلَهَةٌ أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (19)

Interpretation

In the Arabic text “وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ” translated into English as “this Qur’an hath been revealed to me by inspiration” and in French “ce Coran m’a été révélé pour que je vous avertisse”. The phrase “وَ أُوحِيَ إِلَيَّ” is translated into English as “revealed to me by inspiration” as the structure differs from French “m’a été révélé pour que je vous avertisse”. There is expansion in English and French translations for clear understanding of the message. The expansion from this phrase “وَ أُوحِيَ” alone takes “revealed by inspiration” in English and the French translation is “pour que je vous avertisse” as possible corresponding equivalence.

Source: (The Qur’an 6:19)

There were also scribes among early Muslims who were responsible for recording the Qur’an. Among the pioneer scribes during Prophet Muhammad ﷺ is Zayd bin Thabit. Over the course of the roughly 23-year procedure, written unauthorised copies were produced. Within a year following the Prophet's Muhammad ﷺ passing, an official copy was created.

at the instruction of Caliph Abu Bakr. The text read aloud from memory and the written texts were used to cross-check the copy. The memorised text plays a vital role at a time when not everyone could read and write but everyone could memorise. The Qur’an explicitly stated that there must be a written record.

THE QUR’AN AS A SIGN OR MIRACLE

The Qur’an is a sign to prove the existence of Allah and his creatures. A sign is simply a wonder or a miracle. It can be a clearly visible object bearing a short message in words or pictures. In this case, a sign is proof of a given creation or nature

that Allah created for men of understanding to see. In other words, a miracle (*mu’ujizat*) is an occurrence that seems to defy natural rules and is therefore thought to have a supernatural source. Nothing written by humans has ever contained ideas

that go as far beyond what was known at the time as the Qur'an does, (Phillip, 2). The supernatural power here is Allah. The Qur'an is a sign and a sign is *Ayat* in the Arabic language as

stated 30 times in different verses of the Qur'an such as (Qur'an 17:9, 2:211, 6:37 and 6:109) as cited below:

Extract 3:

Translation (English)	Translation (French)	Verse (Arabic)
They swear their strongest Oaths by Allah, that if A (special) Sign came to them, by it they would believe. Say: "Certainly (All) Signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) Signs came, they will not believe?"	Et ils jurent par Allah de toute la force de leurs serments, que s'il leur venait un miracle, ils y croiraient (sans hésiter,) Dis : « en vérité, les miracles ne dépendent que d'Allah ». mais qu'est-ce qui vous fait penser que quand cela (le signe) arrivera, ils n'y croiront ?	وَ اَقْسَمُوا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ اٰيَةٌ لِّيُؤْمِنُوْنَ بِهَا قُلْ اِنَّمَا الْاٰيَاتُ عِنْدَ اللّٰهِ وَ مَا يُشْعِرُكُمْ اَنَّهَا اِذَا جَاءَتْ لَا يُؤْمِنُوْنَ (109)
Interpretation		
The word "آيَةً" is translated in English with extension with the addition of "special" to expand the meaning as "a (special) Sign" and also translated in French as "un miracle". Each language sees things differently using a given structure.		

Source: (The Qur'an 6:109)

The Qur'an cannot be used for science in and of itself because it is a religious text of the highest caliber. The extracts are presented based on their translations and scientific knowledge found in the Qur'an whose value was when there is no science in society. This is supposed by (Bucaille, 16) "scientific statements are only one specific aspect of the Islamic revelation which the Holy Bible does not share". It is also supported by the Arabic word "آيَةً" as extracted from the Qur'an proven it as a sign as well as a miracle. As a miracle, the Qur'an touches every area of the universe but in this research, the researcher is interested in modern technologies.

become understandable. The researcher refers to knowledge that has a solid foundation when s/he uses the term "technology". It does not include theories that initially explain a phenomenon or a set of related occurrences before being abandoned in favour of alternative hypotheses. These more recent responses now acknowledge scientific progress more reasonably. Modern technologies are technologies developed usually by humans to solve some difficulties humanities are facing to make a unique design by an individual and make life easier.

AEROPLANE/AIRCRAFT

An aircraft is a vehicle of atmospheric flight due to interaction with the air or lift. The manufacturing of airplanes is part of modern technology and a means of the fastest transportation across the globe. The shape, features and design of an aeroplane mimic that of a bird. The following verse of the Qur'an proves the existence of aircraft as a technology during the era of Solomon:

MODERN TECHNOLOGY IN THE QUR'AN

Humanity was unable to analyse some of the information provided in the Qur'anic verses for many years because they lacked the proper scientific tools. Qur'anic passages that explain natural occurrences have only recently

Extract 4:

Translation (English)	Translation (French)	Verse (Arabic)
And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from Our command, We made him taste of the Chastisement of the Blazing fire.	Et à Saloman (Nous avons assujetti) le vent, dont le parcours de matin équivalait à un mois (de marche) et le parcours du soir, un mois aussi. Et pour lui Nous avons fait couler la source de cuivre. Et parmi les djinns il y en a qui travaillaient sous ses ordres, par permission de son Seigneur. Quiconque d'entre eux, cependant, déviait de Notre ordre, Nous lui faisons goûter au châtement de la fournaise	وَ اِسْلَمْنَا بِاللّٰهِ الرِّيحَ عَدُوًّا لَهَا شَهْرًا وَ رَوْاحَهَا شَهْرًا وَ اَسْلَمْنَا لَهُ عَيْنَ الْقَاطِرِ وَ مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهِ وَ مَنْ يَزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (12)
Interpretation		
The word "الرياح" or "wind" in this case is the "flight" translated as "vent" in French which is the equivalent of the word "wind" in English language. The wind shortened the journey by a month to "stride" translated as "marche" in French which is easier than the journey. This is a feature of an aeroplane that eases the voyage.		

Source: (The Qur'an 34:12)

From the English commentary, the “wind” is quick and can fly the distance that takes a month to travel on foot or by bullock cart in a brief morning or evening trip. And for the French translation, “الرياح” or “le vent” is equivalent to “wind” in English and “riiha” in Arabic. At present, an aeroplane covers ranging from 460 - 575 miles or 740 -930 kilometers per

hour. And the word “Font” all his gifts and through his discipline, fairness, and good governance, subjects of differing degrees of intelligence, taste, and civilisation were kept in right order and cooperation. The following verse of the Qur’an further proves the technology:

Extract 5:

Translation (English)	Translation (French)	Verse (Arabic)
Do they not look at birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe.	N’ont-ils pas vu les oiseaux assujettis [au vol] dans l’atmosphère du ciel sans que rien ne les retienne en dehors d’Allah ? il y a vraiment là des preuves pour des gens qui croient.	أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (79)
Interpretation		
The Arabic text “فِي جَوِّ السَّمَاءِ” is from the English translation, “in the midst of the air and sky” which is translated into French as “dans l’atmosphère du Ciel” describes the stand of “birds” or “aeroplanes”. The French translator replaces “atmosphere” with “the midst of air” in the case of the English text as in the Arabic text “السَّمَاءِ”. The aeroplane has the statue of a bird that flies in the sky with the control of the pilot(s).		

Source: (The Qur’an 16:79)

Further interpretation is that the Arabic word “الطَّيْرُ” or “Tairi” is mentioned in the Qur’an ten (10) times referring to “bird” but in the tenth (10th) verse which does not refer to “bird” but an “aeroplane” simply because Allah has control over everything, as we know that they are being controlled by a pilot. The verses that talked about birds are (The Qur’an 2:260, 3:49, 5:110, 12:36, 12:41, 22:31, 27:20, 27:16 and 67:19). From the English commentary, Allah’s creativity, might, and wisdom are the sources of all the beautiful things in the universe. Such as the flight in mid-air which is some inventions and discoveries due to man’s intelligence which is a gift direct from Allah. The word “الطَّيْرُ” or “Tairi”, “bird” or “flight” and “vol” are equivalents in Arabic. English and French to best describe flight on air which is controlled by man’s intelligence through inventions and discoveries which came from Allah’s creation and gifts.

A comparison needs to be made between a “bird” and an “aircraft” for understanding. The aeroplane is a copy of Allah’s creation from “bird” where it has a cockpit that assists command and control representing the head or the brain of a bird where all the necessary calculations are made for taking-off, speed and landing. The cockpit contains the control wheels, brake pedal and footrest, radar display, navigation controls, system information display, the altitude indicator, the direction finder, the primary right and left display and finally throttle levers. The wings with the technology of winglet to decrease drag air, the flaps to increase lift and drag air, the slats to increase lift, the Alleron to change roll and the spoiler to change lift, drag and roll in the air. All these represent the wings and feathers of a bird. In an airplane, pitch is controlled by the horizontal stabiliser, yaw by the vertical stabiliser, pitch is changed by the elevator, and yaw is changed by the rudder. All

these technologies represent the tail. The turbine engine generates thrust representing the brain. And the fuselage holds things together and carries a payload representing the body of the bird. There are speed brakes and air brakes that help in landing and taking off representing the legs of the bird.

Moreover, like birds, aeroplanes have wings. In addition, they have a light skeleton, or structure, to reduce weight, and a streamlined form, akin to a bird's body, to reduce drag. The major difference is that airplanes do not flap their wings as the birds do. An airplane lacks feathers, whereas birds do. While an airplane's wings have an airfoil form that only produces lift, a bird's wings create both lift and thrust. Aircraft can twist and turn, but they cannot alter the shape of their wingspan like birds can. Aircraft don't breathe, but birds do. The planes were modeled by engineers using the shape of the inspiration bird. In order to avoid air resistance while in motion, the majority of airplanes feature a streamlined design. Birds have a smooth and sometimes glossy surface. The latest Engineering technology includes among others supersonic flights, smart automation and blockchain and autonomous flight systems with Artificial Intelligence (AI).

AUTOMOBILES

The definition of an automobile is a means of transportation that usually has wheels and an engine. By name, automobiles are also known as motor cars or cars. Usually with four wheels, it is primarily meant to carry passengers and is usually powered by an internal combustion engine that burns volatile fuel. Automobiles are manufactured using moulded iron and steel to shape it as desired in different shapes and designs as supported by the verse in the Qur’an thus:

Extract 6:

Translation (English)	Translation (French)	Verse (Arabic)
And (He has created) horses, mules and donkeys, for you to ride and as an adornment; and He has created (other) things of which ye have no knowledge.	Et les chevaux, les mulets et les ânes, pour que vous les mentiez, et pour l'apparat. Et il crée ce que ne savez pas.	وَ الْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيرَ لِتَرْكَبُوهَا وَ زِينَةً وَ يَخْلُقُ مَا لَا تَعْلَمُونَ (8)
Interpretation		
The English translation goes “He has created (other) things of which ye have no knowledge”. While the French translator lost some parts (other things) as compared to English in order to conform with its structure “il crée ce que ne savez pas”. The English sentence was written in positive form while that of French was written in negative form.		

Source: (The Qur'an 16:8)

The researcher studies and analyses these “other things”, it refers to other means of transport not listed in the verse. The history of transport evolved from those mentioned to the present-day means of transportation which undergo ages and diverse changes to mechanical contrivances such as the current automobiles, air-ship, trains (railways) and airplanes of all description. At any given point in time, the aforementioned were not known to man. Moreover, according to David, iron or steel is a hard substance that, in the hands of a skilled artisan, becomes soft and flexible and is produced traditionally, (Qur'an 21:80). In the present day, steel is used to manufacture any kind of automobile using the wisdom given to David. Steels are

moulded in different forms, shapes and designs for manufacturing industries to produce automobiles.

MEGA STRUCTURES

A megastructure is a massive construction or structure especially a complex design of many buildings. It can also be a very large multi-storey building or complex structure. A megastructure is an artificial structure that is extremely huge, however exact dimensions might vary greatly. Some apply the term to any especially large or tall building above the normal thinking of humankind. Some mega structures as self-supporting construction and many require multiple stages to complete as explained in the following verses:

Extract 7:

Translation (English)	Translation (French)	Verse (Arabic)
94. They said: “O Zhul-qarnain! The Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightiest erect a barrier between us and them? 95. He said: “(The power) in which My Lord has established me is better (than tribute); help me therefore with strength (and labour); I will erect a strong barrier between you and them” 96. “Bring me blocks of iron”. At length, when he had filled up the space between the two steep mountain-sides, he said:” Blow (with bellows)” then when he had made it (red) as fire, he said: “Bring me, that I may pour over it, molten lead. 97. Thus were they made powerless to scale it or to dig through it.	94. ils dirent: « O Dul-Qarnayn, les Ya juju et les Ma juj commettent du désordre sur terre. Est-ce que nous pourrons t'accorder un tribut pour construire une barrière entre eux et nous ? » 95. Il dit : « ce que Mon Seigneur m'a confère vaut mieux (que vos dons). Aidez-moi donc avec votre force et je construirai un remblai entre vous et eux. 96. Apportez-moi des blocs de fer. Puis, lorsqu'il en eut comblé l'espace entre les deux montagnes, il dit : « Souffle ! » Puis, lorsqu'il l'eut rendu une fournaise, il dit : « Apportez-moi du cuivre fondu, que je le déverse dessus » 97. Ainsi, ils ne purent quère l'escalader ni l'ébrécher non plus.	قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَ مَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَ بَيْنَهُمْ سَدًّا (94) قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَ بَيْنَهُمْ رَدْمًا (95) أَلْتُورِي رُبَّ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أْتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (96) فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَ مَا اسْتَطَاعُوا لَهُ نَقْبًا (97)
Interpretation		
The names in Arabic text “ذَا الْقَرْنَيْنِ” or “Zul-qarnain” and “Dul-Qarnayn” are adopted as translators do not translate names or they are referred to as toponyms. In the French translation, “Ya juju” and “Ma juj” are adopted from the Arabic text “يَأْجُوجَ وَ مَاجُوجَ” while in English, they are translated as “Gog” and “Magog”. These are people that appear in the Qur'an and Hebrew Bible as tribes or lands. The Gog is an individual and Magog is his land as explained in Genesis 10. In the Arabic text “أَلْتُورِي أُفْرِغْ عَلَيْهِ قِطْرًا” in English, the translator translates the phrase “bring me, that I may pour over it, molten lead” while the French translator puts it in this form “apportez-moi de cuivre fondu, que je le diverse dessus”.		

Source: (The Qur'an 18:94-97)

The “*Ya juju*” and “*Ma juj*” are adopted from the Arabic text “يَأْجُوجَ وَ مَاجُوجَ” which are termed as “*Tadad*” or antonyms in the English language. Presently, the Gog and Magog according to history live near the sea that encircles the earth and can only be counted by Allah. The sea is said to be the Caspian, Black or Azov Sea (Qur’an, 18:95). As Islam explained, they are two hostiles, corrupt forces that will ravage the earth before the end of the world.

Due to the above, the defences erected were mega structures as stated in the above verse of the Qur’an that is

between mountains with a strong barrier of irons and iron gates to protect the world from destruction. For protection, lead melted into the spaces between the iron blocks or bricks that made up the gate jamb, creating an impenetrable wall of metal. The towers were sufficiently high and strong with welded metal to prevent and resist any attempt to dig through or they are being scaled through the world. Furthermore, another verse of the Qur’an proves the existence of mega structures thus:

Extract 8:

Translation (English)	Translation (French)	Verse (Arabic)
Pharoh said: “O chiefs! No god do I know for you but myself: therefore, O Haman! Light me a (kiln to bake bricks) out of clay, and build me a loft palace, that I may mount up as far as I am concerned, I think (Moses) is a liar!”	Et Pharon dit: « O natables, je ne connais pas de divinité pour vous, autre que moi. Hâmân, allume-moi du feu sur l’argile puis construis-moi une tour peut-être alors monterai-je jusqu’au Dieu de Moïse. Je pense plutôt qu’il est du nombre de menteurs »	وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ (38)
Interpretation		
The name “هَامَانَ” in Arabic is adopted in English and French “Hâmân” translation. This is referred to as transliterating names in the translation process. Also, the Arabic word “صَرْحًا”, is translated into English adding an adjective to it as “lofty palace”. It is in other words a “tall” or “tower” as translated in French as “tour” to qualify the structure.		

Source: (The Qur’an 28:38)

Here is the construction of the word “صَرْحًا” as a “lofty palace” or simply a “tower” in English language and “*tour*” in the French language. This is also another mega structure that is presented by Pharaoh during his time.

Comparative Analysis and Interpretations of the Translation Process

The study explores some extracts of modern technologies and their translations in the Qur’an. To comprehend the process of translation, theoretical knowledge is essential. It discusses the causes of specific phenomena. It aids in the prediction of patterns and ensures issues. Theory sheds light on the connection between language, mind and meaning as well as the universal, cultural and personal elements of language use, (Shastri, 33). It aids in our comprehension of cultures and interpretation of writings that can be made clearer and even more complete through translation. The purpose of translation theory is to provide the translator with a framework for effective translation. The context of the text is the primary emphasis of the pragmatic-based approach. Since each utterance has a meaning and a force, it is crucial to comprehend the fundamental meaning in context when translating.

The researcher applied a pragmatic approach and theory of meaning (*théorie du sens*) in French. The translation

process involves strategies and procedures that assist a translator to translate a text from one language to another like in our case study, English and French languages which do not have the same text types as that of Arabic language. A translator undergoes what is referred to as strategic decisions, rephrasing and transforming messages from one language to another.

According to (Shastri 11), “the process of translation is an act of bilingual codification of finding equivalence at all levels. In the process, we translate the “message” of the text”. A word, a phrase, a sentence, a paragraph or the entire text might be considered the text’s unit. The goal, therefore, is to comprehend the text’s organisational structure. The structure of the text must be understood on both an intratextual and extratextual level by the translator as these concerns linguistic and extralinguistic elements.

Cultural Equivalence

The transfer of a message’s meaning from one language to another is referred to as translation. This meaning is mutable by nature since it never occurs in a vacuum but rather within a context, which is provided by culture. The translator must contend with the lack of complete linguistic and cultural equivalence. The term “equivalence” denotes the relationship between ST features and TT features that are seen as directly corresponding to one another, regardless of the quality of the TT, (Dickins *et al*, 16).

An example is in the source text Arabic as in “السموات والأرض” “the heavens and the earth” and “*les cieux et la terre*” are translated using equivalents corresponding to one another.

Translation Loss

Translation loss includes omission and addition as in French “*les pertes et gains*” with incomplete replication of the source text in the target text that is, the unavoidable loss of textuality and culturally relevant features. Also, the term “بمصباح” in Arabic is translated in English as “with light” translated as “*de lampe [étoiles]*” in French adding “*étoiles*” or “stars” as the source of the light that best describes the source of the light in the sky.

The Arabic text “العليم القدير” is translated with expansion or addition to bring out the meaning as “He Who has all Knowledge and Power”. While the French translator used compressed words to replace the same message instead of “*Qui sait tout, Qui est tout-puissant*” to “*Lui l’Omniscient, l’Omnipotent*” which looks like that of the Arabic language structure.

Cultural Transposition

Cultural transplanting is any level of cultural transposition in which native traits of the target language and cultures are chosen over features with ties to the source culture. It is known in other words as “naturalisation” in certain terminologies. An example is found in extract 7 “يَأْجُوجَ وَ مَاجُوجَ” or “*Ya juju et Majuj*” where the English translator translated the term as “The Gog and Magog” while the French translator applied the technique of cultural transposition in his translation. Another example is in extract 8 where both the translators in English and French applied this method in the name from the Arabic text “همان” or “*Hâman*” as cited above in extract 8.

Transliterating Names

Another kind of translation is transliteration. The process of translating a word or text written in one writing system into another is referred to as transcription, (Shastri, 29). Transliterating names is an issue that involved cultural transposition using Arabic names by transliteration systems or adopting a more ad-hoc approach. An example is in extract 7 “يَأْجُوجَ وَ مَاجُوجَ” or “*Les Ya juju et Ma juj*”, the English translator translated the term as “The Gog and Magog” while the French translator applied this technique in his translation. Other examples where both translators in English, as well as French transliterate names, are in extract 8 “همان” or

“*Hâman*” in extract 4 “Solomon” or “Saloman” and extract 7 “Zhul-qarnain” or “Dul-Qarnayn” above.

RESEARCH FINDINGS

In quest of this research, the researcher confirms that meaning plays a vital role in the translation process as stated above. Translation techniques and strategies are applied in the translation process. The translation processes are applied in some cases textual, referential, cohesive and naturalness levels of the translation. Also, cultural shift uses equivalence or correspondence as the theory contains in the theory of dynamic equivalence. There is also a consideration in both languages of linguistic and metalinguistic elements of the two texts between the two languages in question (English and French). And finally, the Qur’an contains everything except what knowledge has not reached or is unable to explore.

CONCLUSION

Some of the techniques, methods or strategies applied in the translation process of the Qur’an are cited with examples from the extracts. The combination of these strategies will give us a clear picture of our translation with meaningful results. A cultural shift is one of the procedures because a translation of this nature involves cultures especially religious texts using Arabic, English, and French languages. The translation involves transcultural processes using linguistic and metalinguistic elements.

The underlying premise of linguistic relativity is that languages are translated into one another. There is gender, number, person, tense, etc. in every language. The ability to translate between two languages is made possible by this. This is the rationale behind the notion of translatability, which makes language translation possible. Languages do not correlate exactly to one another at different levels because of structural and external variations.

Translation as a product is with degrees of freedom in the translation process. The translation is analysed with examination or evaluation of the two extracts as made from both: versions: English and French languages. There are two opposed degrees of freedom of translation as a process. The translation of the Qur’an is a kind of translation with exegetical gloss or “*nidaa*”, a system of “calling” in Arabic as both English and French translations made for example, O Zhul-qarnain!, O chiefs! The languages in most cases applied exegetical expansion in the translation process. The language of the Qur’an in Arabic as cited in Qur’an 26:195 states it clearly.

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- دلالة. محمد بن عبدالعزيز الصعب د. محمد بن عبدالعزيز الصعب " القرآن وأثرها في التفسير والاستنباط من النص القرآني الكريم " journal of King Abdulaziz University of Arts And Humanities, 2021