1.1 Introduction:

Translation is an important part of human activities. It is a process by which the translator decodes the message sent by Source Language (SL) text producer and encodes it into Target Language (TL) receiver in such a way that similar meaning and intended effects are constructed between (SL) and (TL). The main goal of the translator is attained when transmitting the essence of the message and when he is faithful to the meaning of the (SL) text being transferred to the (TL) text.

An important question of translation is whether there is always a meaning-preserving translation. It may be the case that some (SL) meanings are not precisely expressed in (TL). It may even be the case that one cannot tell whether the same meaning in two languages has been properly expressed. These are important questions that will be addressed in this paper. It is to be concerned with the extent the translators have been able to convey the meanings and implications intended in the original text.
In translation, the case of recreating equivalent text would be more problematic, especially between two languages remote linguistically, culturally, and stylistically (as in the case between English and Arabic). A certain degree of meaning loss is expected due to the disparities that exist between the two languages and cultures. In this regard, Culler (1975:21-22) argues that languages are not nomenclatures and the concepts of one language may greatly differ from those of another, since each language articulates or organizes the world differently, and languages do not simply name categories; they articulate their own. So, one of the major problems of translation is the disparity among languages; the more disparities that exist between any two languages, the greater the meaning loss in the translation.

A distinction in the field of translation theory has been made between the SL-oriented translation approach and the TL-oriented translation approach. SL-oriented approach calls for transferring the linguistic form of the original text, whereas the TL-oriented translation approach seeks to achieve an equivalence effect, i.e., the effect the target text has on the target readers is expected to be similar to that created by the source text on the original readers. Accordingly, many theorists of translation (e.g. Nida, 1964; Catford, 1965; Newmark, 1988 among others) attempted to categorize types of translation. For them, types of translation could be generally divided into two main headings: the first one is directed to the form, whereas the second is directed to the message content (see, for example, Nida, 1964; Catford, 1965; Newmark, 1988;
However, appropriate rendition requires the grasp of form and message content. In other words, form and content have significantly important status.

In principle, the main task of the translator is to produce the most appropriate equivalent of Source Text (ST) in Target Text (TT). Thus, in translation theory, one of the most basic problems is the definition of equivalence criteria: precisely when is it justified in calling text B a translation of text A? And when is B an adequate or appropriate translation of A? It is commonly agreed (for example, Nida and Taber, 1969; House, 1977; Newmark, 1982; 1988; Baker, 1992; and Vinay and Darbelnet, 1995, among others) that there are many criteria of equivalence: grammatical equivalence, linguistic equivalence, functional equivalence, cognitive equivalence, pragmatic equivalence, the principle of equivalent effect on the receiver of the message and so forth. Indeed, equivalence is an essential basis for the discussion of problems which are important to translation theory and necessary for its application (Catford, 1965:33). Thus, finding an appropriate translation equivalent is a central question for the theories and practices of translation. The theory of equivalence has been studied by several scholars and researchers of translation (for example, Jakobson, 1959; Nida, 1964; Catford, 1965; among others). Most of them argue that the translator should search for the highest degree of closeness between the (SL) and (TL).

A detailed discussion of the notion of equivalence can be found in Nida (1964) and Baker (1992). For Nida, Dynamic Equivalence “is achievable when the message and response which is evoked in the receptor of (ST) and (TT) should be
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the same”. Thus, Nida (1964: 95) defines translation as “reproducing in the receptor language the closest natural equivalent of the message of the source language”. Baker (1992) offers a detailed list of conditions upon which the concept of equivalence can be defined. She explores the notion of equivalence at different levels and puts together, in relation to the translation process, linguistic and the communicative approach to achieve an appropriate translation.

This paper calls for an equivalence that takes into account the contextual meaning of the verb "ظن". Giving an inappropriate equivalence may cause loss of meaning which is not acceptable in religious translation.

1.2 Propositional Meaning vs. Contextual Meaning:

In the field of semantics, types of meaning in words and utterances have been perceived from different perspectives (Leech, 1974; Halliday and Hasan: 1976, Cruise, 1986; Lobner, 2002). These scholars generally make a distinction between two main types. The first type of meaning is often referred to by several terms such as the "ideational" meaning, the "propositional" meaning, the "conceptual" meaning, the "lexical" meaning, the "logical meaning" or the "denotative" meaning. The second type of meaning, on the other hand, is termed as the "contextual" meaning, the "interpersonal" meaning, the "presupposed" meaning, the "evoked" meaning, the "stylistic" meaning, the "collocative" types of meaning, or the "connotative" meaning.
In this study, a distinction is made between contextual meaning and propositional meaning. The former is related to the speaker's feelings and attitude towards the event, rather than to what words refer to. It can not be judged as true or false, while the latter can be judged as true or false. It arises from the relation between it and what it refers to in a real world, as perceived by the speakers. Thus, it could be said that contextuels are evaluative. Such a distinction is drawn because the propositional meaning of a word is the type of meaning which could mainly be used in isolation from linguistic context, whereas the contextual meaning is derived from the situational context. Hence, the focus should be placed on the difference between the dictionary meaning and contextual meaning. Such a difference institutionalises a significant development, particularly relevant to translation approach: SL-oriented approach and TL-oriented approach.

Kecskes (2002), analysing the relationship of situation-bound utterances and context, concludes that actual contextual meaning is the result of a ‘confrontation’ between the activated world knowledge represented by the actual context and prior standard contexts encoded in the lexical units the speakers have chosen to use. The standard approach to contextual vs. non-contextual meaning involves a model of linguistic organization where processing and production is divided into several components: a syntactic component, responsible for grammatical rules, structures, and grammatical functions; a semantic component which includes referential meanings; and a pragmatic or discourse-pragmatic component which fixes up the interpretation given in the semantic
component, according to contextual and pragmatic conditions. Ventura et al. (2004) say that imposing constraints on the neighbors for pair will accurately represent the contextual meaning of the pair. For instance, *cow-graze* should give a more specific representation of *cow* than *cow* without a context because constraints are built on the meaning of *cow*. These constraints initially involve measuring the neighborhood overlap between the neighbors of *cow* and the neighbors of *graze*, which then are used to compare another set of information (e.g., word, sentence).

It seems that contextuals are often much more difficult to analyse compared to propositionals because, as Baker (1992: 17) puts it, contextuals have "blurred edges"; their meanings are negotiable and are only realized in specific contexts. Most languages are likely to have equivalents for the more general verbs of speech such as say and speak, but many may not have equivalents for the more specific ones. According to Baker (1992:24), there may be a (TL) word which has the same propositional meaning as the source language word, but it may have a different contextual meaning. The difference may be considerable or it may be subtle but important enough to pose a translation problem in a given context. Differences in contextual meaning are usually more difficult to tackle when the (TL) equivalent is more emotionally loaded than the (SL) item. This is often the case with items which are related to sensitive issues such as religion, politics, and sex.
1.3 Word Meaning:

Defined loosely, the word is the smallest unit of language that can be used by itself (Bolinger and Sears, 1968: 43). Crystal (1985) defines a word as "a unit of expression which has universal intuitive recognition by native speakers, in both spoken and written language". He adds that defining a word as a unit of meaning or idea is of no help because of the vagueness of such notions. Therefore, he says that a word is a grammatical unit. Lyons (1977) says that a word exhibits several different denotations in isolation.

Baker (1992: 11) defines the written word as any sequence of letters with an orthographic space on either side. She gives a definition of the term word since it should be remembered that a single word can sometimes be assigned different meanings in different languages and might be regarded as being a more complex unit. This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense (ibid.:11-12). Enkvist (1965: 41) argues that language processing occurs through words with all the syntactic, semantic, pragmatic and collocational information that they carry with them. In this sense, words may motivate syntax, semantics, pragmatics and other types of linguistic information (ibid.). The meaning of a given word or set of words is best understood as the contribution that word or phrase can make to the meaning or function of the whole sentence or linguistic utterance where that word or phrase occurs (Zaki, 2000). In fact, between English and Arabic, differences are many and the shackles of a word for a word must be broken. To be more
specific, the Arabic word may be translated as an English phrase to express its meaning adequately and appropriately. For instance, as in our study, ظَنَّ has been translated into a phrase as shown in the analysis.

Landauer et al. (1998) argue that some words that have more than one contextual meaning receive a sort of average high-dimensional placement that out of context signifies nothing, and that many words are sampled too thinly to get well placed. Rieder (2002) studies the factors that determine the effort a learner makes to determine the meaning of an unknown word in a text, and those responsible for the degree to which the contextual meaning can be determined. He says that the dimension of the text comprehension process appears to be totally neglected in most current studies, so that no distinction is made between the text meaning level and the word meaning level within the comprehension process. Apart from the connection between a lexeme and its denotational concept, the denotational knowledge of a speaker will also contain knowledge about the potential lexical environment of words. However, Rieder (2002) states that even for lexemes which seem to have a unified denotation structure at first sight, the variation of the meaning from one context to another makes clear that the denotational meaning includes a range of different contextual specifications. He presents the following examples to substantiate his view.

(1) He poured coffee into his cup.
(2) A pound of coffee costs £3.
(3) Coffee is grown in Brazil.
While sentence (1) refers to coffee as a drink, sentence (2) is directed towards the meaning aspect of beans or powder. In sentence (3), in turn, coffee is seen as a plant or crop. These examples illustrate to what extent the recipient has to limit the denotational meaning potential of a word when specifying the contextual meaning of this word within a text. Furthermore, these observations also illustrate the basic difference between the concrete contextual meaning of a word and its abstract denotative meaning range. In the case where the reader knows the denotational word meaning, the process of determining the contextual meaning variant can thus be pictured as a process of disambiguation, selection and stretching: In the first step, the reader has to disambiguate the denotational meaning range through the surrounding context (sense, frame or collocational relations, syntax, etc.) and through his/her top-down expectations. This process is then followed by selecting the contextually relevant meaning aspects, or by stretching the word’s meaning range if the contextual variant is not directly contained in the activated denotational spectrum (as e.g. in the case of metaphorical language). Rieder (2002) adds that the reader usually stays on the textual level when trying to figure out the meaning of the unknown word. It gives the impression that the process of deducing contextual word meaning is automatically situated on the lexeme level.

In terms of the semantic enrichment of the unknown conceptual structure, Rieder (2002) maintains that the learner also takes the text meaning as a starting point for forming a hypothesis about the contextual word meaning. As a result, the concept of the contextual meaning will be specified to a
certain degree, and the learner will be more or less certain that his/her meaning hypothesis is correct. He goes on arguing that the reader will specify the word meaning on the basis of its contribution to the text meaning and will not automatically assume that this contextual contribution is representative for its denotational meaning. He concludes that the contextual meaning in one context will only offer very limited information on the denotational meaning range.

1.4 Hedging vs. Certainty:

As hedging is a hybrid concept with the aspects of semantics and pragmatics, a clear indication of its linguistic forms and its definite corresponding function is unavailable. Linguists use the term *hedges* to describe words that point at uncertainty. This kind of hedging could raise questions about the certainty of what is being expressed and could also open up for readers an awareness of the value of conjecture. A hedge enables the authors to mitigate their certainty about their propositions, and to establish the interpersonal interactions with the readers by opening the possibilities of negotiations. To analyze or to learn how to use hedges is not straightforward (Hinkel, 2004), because there is no one-to-one correspondence between the function and form of hedging (Li, 1999).

In his study on logical properties of words and phrases such as *rather, very, largely, it seems that*, Lakoff (1972:195-213) introduces the term “hedges” to these words and phrases stating that “some of the most interesting questions are raised by the study of words whose meanings implicitly involve
fuzziness – words whose job it is to make things fuzzier or less fuzzy. Such words are referred to as ‘hedges’”, and he goes on to say that hedges “interact with felicity conditions for utterances and with rules of conversation”. Thus, hedges are related to semantic and pragmatic indeterminacy (Channell, 1994).

Teufel and Moens (2002) say that the presence or absence of a modal auxiliary might be relevant to detect the phenomenon of hedging (i.e., statements in which an author distances himself from his claims or signals low certainty). Geschier (2004) argues that hedging verbs and adverbs are linguistic cues of evaluative positioning. They are modal indicators of the level of certainty or level of authority claimed by the speaker, adding that hedging lowers the strength of the claim to truthfulness.

Certainty Markers are closely connected to hedges because the items belonging to it also express the degree of commitment to the truth value of the proposition but at the opposite end of the scale, that is full commitment to it such as certainly and know (Crismore et al., 1993:52) The notion of certainty, or uncertainty, falls under the speculative type of subjectivity (Wiebe, 2000). Subjectivity has been defined as “aspects of language used to express opinions and evaluations” (Wiebe, 1994: 2000).

Modality also appears in verb choice. The frequency of the use of different modal verbs indicate an amplified voice of certainty because the verbs that express stronger conviction (would, can, and will) are much more common than those that communicate weaker conviction (could and should).
According to Simpson (1990: 66-67), modality refers to "a speaker's attitude toward or opinion about the truth value of a proposition expressed by a sentence and toward the situation or event described by a sentence".

There seems to be an agreement that there are at least three articulated points on a presumed continuum from certainty to doubt. Hoye (1997) suggests an epistemic trichotomy of certainty, probability, and possibility, consistent with Holmes’ (1990) scale of certainty of assertions and negations where the writer asserts with certainty that a proposition is true or not true; or that the proposition is probably or possibly true or not true. Rubin et al. (2004; 2005) study the identification of explicit certainty divisions and extended Hoye-Holmes' models by adding two extremes on the epistemic continuum scales: Absolute certainty (defined as a stated unambiguous indisputable conviction or reassurance) and uncertainty (defined as hesitancy or stated lack of clarity or knowledge), and re-defined the middle categories as high certainty (i.e., high probability or firm knowledge), Moderate certainty (i.e., estimation of an average likelihood or reasonable chances), and low certainty (i.e., distant possibility).

Pinkal (1985:48, cited in Schaffner, 1998) classifies hedges into four types: (1) Defining or specifying hedges such as "real, genuine, true, exactly, etc.". These hedges make a concept or a proposition more precise in that they narrow down the scope of indeterminateness of such concepts or propositions. (2) Despecifying hedges such as "kind of,
roughly, etc.". By extending the scope of indeterminateness of
certain propositions, these hedges increase the vagueness of
these propositions. (3) Modifying hedges such as "fairly, too,
typical, etc.". They shift the scope of indeterminateness of the
utterance and modify relative expressions based on a scale of
degree when there is a hesitation on the part of the doer.
(4) Quantifying hedges, such as "in every respect, in some
respect. etc.", which clarify the characteristics of the whole
scope of precision. Schaffner (1998:196) finds out three
translation strategies for hedges including the deletion of
hedges, where the relativising function of the SL statement is
lost. Another strategy is the addition of hedges in which the
statement becomes vague. Finally, the change in the
perspective of hedging where the translator changes the type
of hedging in the original text.

Urrea and Gradoville (2006) say that when using
hedging, the intention of the speaker, is to weaken the
assertion. For Fraser (1980: 344) mitigation can be used “to
ease the anticipated unwelcome effect”. He makes three main
distinctions: (i) “mitigation only occurs if the speaker is
polite” (ibid.) but not the opposite; (ii) mitigation is not a
speech act but modifies the force of a speech act; (iii)
mitigation is not hedging but “hedging words can contribute to
creating a mitigating effect” (ibid.). He finds it “difficult to
construct a case where the speaker is viewed as impolite but
having mitigated the force of his utterance”.

There are many items that can be classed as hedges.
According to Tannen (1986:17-18), hedges measure the word
or idea against what is expected by qualifying of modifying a
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word or statement. Text producer can employ adverbs (e.g., perhaps, possibly), modal verbs (e.g., might, may), lexical verbs with a modal meaning (e.g., suggest, seem, appear), “parenthetical verbs” (e.g., guess, suppose) (Urmson, 1952: 481), downtoners (e.g., some, there is some evidence to suggest), and approximating expressions (e.g., this is about right). All these items may show a cautious commitment on the part of text producer to the truth of ideational material. Other linguistic devices used as hedges are, for example, verbs of cognition such as (think, feel, suppose), when they can be interpreted as expressing lack of commitment as to whether what follows is true. A number of adverbs of epistemic modality (uncertainty) clearly belong to hedges like (perhaps, may be) as well as higher clauses like "it is possible", and expressions such as "in my opinion" (Crismore et al.: 51-52).

An interesting distinction is made by (Crismore and Vande Kopple, 1997); they view that hedges can be presented in personal voice contained personal pronouns and those presented in impersonal voice contained the third person pronouns (ibid.:89). By the same token, Schaffner (1998) states that hedging devices include the use of modal auxiliaries, personal and impersonal constructions.

Yule (1996) views hedges from a pragmatic perspective. He argues that the use of hedges indicates that speakers are not only conscious of the Gricean Maxims (quantity, quality, manner, and relation), but that they want to show that they are trying to observe them (ibid.:39). The following examples act as hedges:
1. He could not live without him, I guess. (Yule, 1996:38)
2. As you probably know, I am terrified of bugs. (ibid.:38)
3. I don't know if this is important, but some of the files are missing. (ibid.:39)
4. I am not sure if this makes a sense, but the car had no lights. (ibid.:39)

According to Yule(ibid.) the underlined expressions are hedges. They are used to show that the speaker is aware of the maxims. In other words, the maxims of quality, quantity, relation and manner are flouted out as illustrated respectively in the above examples. However, the Cooperative Principle is at work.

Hedges can be included within the realm of modality if we accept Stubbs' (1986:5) view that “it is possible to indicate degrees of commitment to just three kinds of linguistic item: not only (1) to propositions but also (2) to illocutionary forces and (3) to individual lexical items”. According to Simpson (1990: 66-67), modality serves to reveal how confident text producers are about the truth of the ideational material they convey. Generally speaking, all these types of hedges used in the (ST) lessen the text producer’s commitment to the truthfulness of what s/he is saying; he does not present it as a “fact”, but as something which is 'possibly' or 'may be' or 'could be' true. In this way, the text producer presents informed opinions, rather than objective truth. This rhetorical strategy shows the willingness of the text producer to negotiate with readers who hold a different view. Thus, it could be said that s/he attempts to show that the proposition is open to other possible interpretations. Indeed, this calls for explanation.
Grammatically, this verb is categorized under a heading termed أفعال القلب (lit. verbs of heart: verbs of perception) that signify an act that takes place in heart and mind. Such verbs are classified into two types: أفعال اليقين (verbs of certainty) such as رأي، علم، وجد (to perceive, to know, to find) respectively and أفعال الظن (uncertainty verbs) such as: ظن، خال، حسة، زعم (to think, to deem, to reckon, to imagine). According to old and modern Arab grammarians as well as non-Arab linguists (Ibn Ya‘ish, 643: 64; Ibn-Al-Hajib, 646:328, Hassan cited in Al-Saqi, 1975: 163; Wright, 1971: 48, and Sultan, 2000: 53), the verb ظن is regarded as a ditransitive verb and functions as a predictor within sentence. It is also the origin of all the verbs of uncertainty that refer to mental activities. Old and Modern Arabic dictionaries (Ibn Mandur, 1994: 272; Al-Zubeidi 1306, H: 271 Vol.9; Ibn Zakarria, 1970: 462-63) agrees that the verb ظن signifies uncertainty and certainty.

Semantically, the verb ظن is commonly used for uncertainty and sometimes for certainty i.e. it is an antithesis. However, certainty is neither visible nor experiential but pondered. In other words, the meaning of this verb is encapsulated in the mind. But it does not denote the sense of knowledge (Ibn Mandur, 1994: 272).

ظرن indicates that the addressee is not certain about the truth value of the propositions. The main purpose of ظن is to show doubtfulness, and it may convey interpersonal meaning as it reveals the addresser’s attitude towards the content of the message and the addressee. Relying on some Arab
grammarians and linguists, the communicative function of نّظن is determined by considering the textual and contextual factors in which the verb نّظن takes place. For example, نّظن can be interpreted as certainty verb when it is associated with the intensive particles such as إنّ "inna" (Al-Raghib cited in Al – Zubeidi 1306, H:271 Vol. 9). On the other hand, this verb can be interpreted as uncertainty verb when it is associated with the non-intensive particles such as أن "an" (ibid., Al-Samirai, 1968:437). It could also be argued that the presence of some lexical items associated with نّظن can detect its intended meaning as will be shown in the analysis below.

Accordingly, نّظن has been perceived from different perspectives. The verb نّظن may be classified into hedging and certainty. When it is used as a hedging, it signifies doubt, while as certainty signifies the whole removal of doubtfulness. And in both cases it is viewed as politeness formula (Al-Zubeidi, 1306H: 271, Vol. 9).

1.6 Religious Translation:

It is accepted that a certain degree of meaning loss in translation is, as Nida (1964: 175) puts it, "inevitable”, since "a translator can rarely do complete justice to the (linguistic) and cultural context of the communication, to the emotive features of meaning, and to the behavioral elements [of the source text]". Such inevitability may be tolerated in translating various text types. However, in Quranic discourse, it can distort the intended implications and deplete the evaluativeness of the Quran. At word level, as in the case of this study, exact translation may be "impossible" due to the fact that meanings
of words between Arabic and English do not correspond. However, Quranic translators should minimize the loss of the word meaning.

The language of religion is often so removed from the language of everyday conversation as to be almost unintelligible (David and Davy, 1969:147). The cultural and linguistic background exerts a unique range of pressures on the choice of forms to be used. These influences include the linguistic originals, speakability, appropriateness and intelligibility in that religious language must be clear for those to whom it is addressed including the avoidance of unnecessary difficulties of pronunciation (David and Davy, 1969:149). Therefore, religious language must be a language used by the majority of addressed individuals. On the other hand, too intellectual, obscure or unintelligible language is avoided (David and Davy, 1969:150).

Translating the Quran is not an easy task due to the fact that highly linguistic and rhetorical features (see, for example Al-Hashimi, 1960; Al-Jurjani, 1969). Most Quranic translators face enormous challenges in the process of translation. They are mainly concerned with conveying the message content avoiding the idiosyncrasies and specificities of the Quranic discourse. Modern Arab linguists (Shunnaq, 1994; Abdelwali, 2007) argue that in the Quran, there are many verses that are richly nuanced, strongly rhetorical and highly communicative, but when translated they look pleonastic in English.

One of the problems of translating Quran lies in the comprehension of the intended meaning. This may be due to
the difficulty of understanding the ancient Arabic language in which the Quran was written, which is much distant from contemporary Arabic. The latter, like other languages, continually changes over time. New words are being added and others take on different or added meanings. Thus, many words do not have only one meaning, and others are differently used at present from the way they were used in the past. For example, the word حرض (stir up) in contemporary Arabic indicates negative meaning as illustrated below:

حرضت بعض الجهات الخارجية على إثارة الفتنة الطائفية في العراق

Some foreign parties stirred up the sectarian sedition in Iraq. However, this word used in the Quranic discourse signifies positive implication as in the following:

لا أَلِّهَةَ إِلَّا الَّذِيْنَ حَرَضَ الدوْمِينَ عَلَى الْفَتْنَةِ (الأنفال: 65)

“O Prophet! rouse the Believers to the fight.” (Yusuf Ali)

As shown above, the word حرض was appropriately rendered as(rouse) which triggers positive meaning in the (TL) reader's mind.

**Analysis and Discussion:**

It is agreed that the analysis of discourse should operate at two levels: the macro-level and the micro-level. The first one is mainly concerned with the global structure of the text which determines the overall organization of the discourse, whereas the second is mainly concerned with small elements such as words, collocations, and conjunctives. Such micro-elements in a discourse can serve to the purposes of the way
the macro-structures are organized and effectively contribute to the flow of discourse.

This could be applied to the theories of translation. Equivalence can appear at word level and above word level (discoursal level), when translating takes place from one language into another. Baker (1992) acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translator starts analyzing the ST s/he looks at the words as single units in order to find a direct 'equivalent' term in the TL. The inclusion of the verb ظَنُّ is restricted to linguistic and semantic analysis as shown below. Thus, the function of ظَنُّ will be determined in the (SL) and its rendition will be judged as appropriate in the (TL) if the translators capture the functional equivalence of this verb. Professionals in Arabic, English and translation were consulted. Also, some remarkable and reliable dictionaries were checked, especially "The Random House Dictionary of English Language" edited by Stein and Urdance (1983), Merriam-Webster's Collegiate Dictionary edited by Mish (2003). Such dictionaries were selected because co(n)text are taken into account. The verses selected in this study are of two types: impersonals (statements) as will be illustrated in verses 1, 2, 3 and 4, and personals as in 5, 6, 7 and 8 respectively.
Discussion:

The function of the verb "ظَنَّ" in this verse is specifying hedging because no human being is sure that he will observe the limits prescribed by ALLAH. Most translators have appropriately expressed the function of specifying hedging by the use of different verbs including "think" and "consider". Also, they have captured the same tense (present tense) as used in the (SLT). However, Khan and Yusuf Ali have inappropriately expressed different functions by their renditions of the verb "feel" which indicates modifying hedging. Such renditions could not grasp the communicative function of ظَنَّ. In a rare case, Rashad has deleted the function
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of "ظنّ". On the other hand, Sherali has inappropriately used the adjective "sure" which indicates certainty. It could be argued that certainty marker, in this context, is inappropriate equivalent to the verb "ظنّ" because one can not make full commitment to his/her decision in unknown future. However, the use of this verb, in this verse, may indicate politeness that reveals the positive act and good intention.

### Discussion:

In this verse, the verb "ظنّ" is preceded by the verb "رأي" (lit. "saw") which confines the function of "ظنّ" to certainty because the verb "see", in this context, is concrete rather than abstract. Some translators have noticed this linguistic clue and have given the appropriate function in their translations. Precisely, Ahmed and Pickthall, have used the verb "know" which indicates certainty. Similarly, Rashad used the verb

#### Table: The Translation of the Verb "ظنّ" in the Glorious Quran into English

<table>
<thead>
<tr>
<th>SLT(2)</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>Type appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>know</td>
<td>present</td>
<td>certainty</td>
<td>Moderate</td>
<td>+ -</td>
</tr>
<tr>
<td>Ayub</td>
<td>think</td>
<td>present</td>
<td>hedging</td>
<td>specifying</td>
<td>- -</td>
</tr>
<tr>
<td>Pickthall</td>
<td>know</td>
<td>present</td>
<td>certainty</td>
<td>Moderate</td>
<td>+ -</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>will reckon</td>
<td>Verb</td>
<td>future certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Khan</td>
<td>apprehend</td>
<td>present</td>
<td>hedging</td>
<td>specifying</td>
<td>- -</td>
</tr>
<tr>
<td>Rashad</td>
<td>will realize</td>
<td>Verb</td>
<td>future certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Sarwar</td>
<td>will have no doubt</td>
<td>Clause</td>
<td>future certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Shakir</td>
<td>shall know</td>
<td>Verb</td>
<td>future certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Sherali</td>
<td>realize</td>
<td>Verb</td>
<td>present</td>
<td>certainty</td>
<td>Moderate</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>apprehend</td>
<td>Verb</td>
<td>present</td>
<td>hedging</td>
<td>specifying</td>
</tr>
</tbody>
</table>
"realize" which also indicates certainty. These renditions are the most appropriate ones which give the precise function of moderate certainty. On the other hand, Ayub, Yusuf Ali and Khan have inappropriately used "apprehend" and "think" indicating hedging, and, consequently, they did not make use of the linguistic clue and inappropriately gave the function of hedging instead of certainty in that they have used which indicate specifying hedging. Other translators used absolute certainty by adding emphatic modal verbs as in "will reckon, will realize, will have no doubt". Such renditions are inappropriate simply because there is no emphatic marker in the (SLT), whereas "shall know" used by Shakir is appropriate because "shall" indicates only futurity rather than certainty.

<table>
<thead>
<tr>
<th>SLT(3)</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>يظنون</td>
<td>Present</td>
<td>Certainty</td>
<td>Absolute</td>
<td></td>
</tr>
<tr>
<td>Ahmed</td>
<td>conscious</td>
<td>Adj.</td>
<td>present</td>
<td>hedging</td>
</tr>
<tr>
<td>Ayub</td>
<td>reckon</td>
<td>Verb</td>
<td>present</td>
<td>hedging</td>
</tr>
<tr>
<td>Pickthall</td>
<td>know</td>
<td>Verb</td>
<td>present</td>
<td>certainty</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>reckon</td>
<td>Verb</td>
<td>present</td>
<td>hedging</td>
</tr>
<tr>
<td>Khan</td>
<td>certain</td>
<td>Adj.</td>
<td>present</td>
<td>certainty</td>
</tr>
<tr>
<td>Rashad</td>
<td>believe</td>
<td>Verb</td>
<td>present</td>
<td>hedging</td>
</tr>
<tr>
<td>Sarwar</td>
<td>certain</td>
<td>Adj.</td>
<td>present</td>
<td>certainty</td>
</tr>
<tr>
<td>Shakir</td>
<td>know</td>
<td>Verb</td>
<td>present</td>
<td>certainty</td>
</tr>
<tr>
<td>Sherali</td>
<td>know</td>
<td>Verb</td>
<td>present</td>
<td>certainty</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>bear in mind the certainty</td>
<td>predicate</td>
<td>present</td>
<td>certainty</td>
</tr>
</tbody>
</table>
The Translation of the Verb "ظُنُ" in the Glorious Quran into English: A Linguistic and Semantic Study  Dr. Salim Y. Fathi & Dr. Luqman A. Nasser

Discussion:

For believers, there is no doubt in meeting and returning to God. Therefore, the verb "ظُنُ", in this verse, indicates certainty. Pickthall, Rashad, Shakir, Sherali have all given the appropriate rendition of certainty when they used the verb "know" which indicates certainty, whereas the same function is given by Khan and Sarwar who used the verb "certain". Paraphrasing also has been used to indicate certainty as seen in Yusuf Ali's translation of "ظُنُ" into "bear in mind the certainty". However, other translators (Ahmed, Ayub, and Qarib & Darwish) have given inappropriate function in their translation because Ahmed has used the paraphrasing of "conscious" which indicates hedging, and both Ayub, and Qarib & Darwish have used the verb "reckon" which also indicates hedging. All translators have appropriately rendered the same present tense as used in the (SLT).

<table>
<thead>
<tr>
<th>SLT(4)</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>Translators</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَظَنُ</td>
<td>Present</td>
<td>Certainty</td>
<td>Absolute</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translators</th>
<th>TLT</th>
<th>Class</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>Appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>think</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Ayub</td>
<td>think</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Pickthall</td>
<td>consider</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>Think</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Khan</td>
<td>Think</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Rashad</td>
<td>know</td>
<td>Verb</td>
<td>Present</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Sarwar</td>
<td>realize</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Shakir</td>
<td>think</td>
<td>Verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Sherali</td>
<td>know</td>
<td>Verb</td>
<td>Present</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>think</td>
<td>verb</td>
<td>Present</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
</tbody>
</table>
Discussion:

In this verse, the use of a rhetorical question indicates certainty in the state of affairs. It is a question that expects no answer and requires a mental response rather than an explicit answer. The answer here is already known. This verse is loaded with the force of urging and astonishment. This purpose is strengthened by the use of لا. However, only three translators (Rashad, Sarwar, and Sherali) have kept the function of certainty when they used verbs of certainty such as "know and realize". The rest have inappropriately used the verb "think and consider" which express hedging. All translators have appropriately rendered the same present tense as used in the (SLT).

<table>
<thead>
<tr>
<th>Translators</th>
<th>TLT</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>Appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>have only a vague idea</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>modifying</td>
<td>+ +</td>
</tr>
<tr>
<td>Ayub</td>
<td>think</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>specifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Pickthall</td>
<td>deem</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>despecifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>guess</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>modifying</td>
<td>+ +</td>
</tr>
<tr>
<td>Khan</td>
<td>think</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>despecifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Rashad</td>
<td>Are full of conjecture about it</td>
<td>نظن</td>
<td>predicate</td>
<td>hedging</td>
<td>despecifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Sarwar</td>
<td>are suspicious about it</td>
<td>نظن</td>
<td>predicate</td>
<td>hedging</td>
<td>modifying</td>
<td>+ +</td>
</tr>
<tr>
<td>Shakir</td>
<td>think</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>despecifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Sherali</td>
<td>think</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>despecifying</td>
<td>+ -</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>think</td>
<td>نظن</td>
<td>present</td>
<td>hedging</td>
<td>specifying</td>
<td>+ -</td>
</tr>
</tbody>
</table>
Discussion:

There are certain linguistic clues which indicate that the function of "ظن" is hedging in this particular verse. These clues include the word "تمستيقنين" and "لا ظنا": these contextual factors implicate modifying hedging rather than certainty. It seems that some Quranic translators have been able to take advantage of such clues and therefore they have provided an appropriate translation of the function of the verb "ظن" in spite of the fact that different wordings and structures have been used in these renderings. Ahmad, Qarib & Darwish, and Sarwar have given equivalences such as "have only a vague idea, are suspicious about it, and guess". All these forms express modifying hedging in that they express the hesitation of the speaker. Since there is an appropriate equivalence of the verb in the TL which is in this case "guess", they should have used it for the principle of economy in translation instead of resorting to paraphrasing. Paraphrasing should be the last resort for the translator, and in this regard, Cauer (1986, cited in Newmark, 1988:13) says that translation should be as literal as possible and as free as necessary. So, it can be argued that Qarib & Darwish's translation are the most appropriate ones as they could capture the highest degree of accuracy. Other translators have inappropriately rendered the verb by using "think" and "only think it is an idea" which indicate specifying hedging: and "deem it naught but a conjecture, do not think it but as a conjecture, are full of conjecture about it, we do not think (that it will come to pass), think it to be nothing but a conjecture", which indicate despecifying hedging. All
translators have appropriately rendered the same present tense as used in the (SLT).

<table>
<thead>
<tr>
<th>SLT(6)</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظَنَنَتْ</td>
<td>past</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translators</th>
<th>TLT</th>
<th>Class</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>certain</td>
<td>adjective</td>
<td>Past</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+</td>
</tr>
<tr>
<td>Ayub</td>
<td>thought</td>
<td>verb</td>
<td>Past</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Pickthall</td>
<td>knew</td>
<td>verb</td>
<td>Past</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>knew</td>
<td>verb</td>
<td>Past</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Khan</td>
<td>did believe</td>
<td>verb</td>
<td>Past</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Rashad</td>
<td>did believe</td>
<td>verb</td>
<td>Past</td>
<td>hedging</td>
<td>specifying</td>
<td>-</td>
</tr>
<tr>
<td>Sarwar</td>
<td>sure</td>
<td>adjective</td>
<td>Past</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+</td>
</tr>
<tr>
<td>Shakir</td>
<td>knew</td>
<td>verb</td>
<td>Past</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Sherali</td>
<td>knew</td>
<td>verb</td>
<td>Past</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>did really understand</td>
<td>verb</td>
<td>Past</td>
<td>Certainty</td>
<td>Moderate</td>
<td>+</td>
</tr>
</tbody>
</table>

**Discussion:**

Arab grammarians agree that when the verb "ظَنَّ" is preceded and/or followed by the assertive particle of "Innaَن" the function of the verb is confined to the highest level of certainty. Another indication is that a rhetorical use of the tense, namely the event will take place in future, yet past tense is used to ascertain the certainty of the event. All translators have appropriately rendered the same past tense as used in the (SLT). Ahmad, Serwar and Yussif Ali have used some linguistic devices indicating a high level of certainty such as "was certain, was sure, and did really understand" that provide absolute certainty. Picthal, Qarib & Darwish, Shakir, and Sherali have not captured the absolute certainty as the verb...
The Translation of the Verb "ظَنَّ" in the Glorious Quran into English: A Linguistic and Semantic Study  
Dr. Salim Y. Fathi & Dr. Luqman A. Nasser

"know" gives the function of moderate certainty but not the absolute one. On the other hand, Khan and Rashid have inappropriately used "did believe" which indicates only emphatic specifying hedges. All translators have appropriately rendered the same past tense used in the (SLT).

<table>
<thead>
<tr>
<th>SLT(7)</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>أظنَّ</td>
<td>Present</td>
<td>Hedging</td>
<td>Despecifying</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translators</th>
<th>TLT class</th>
<th>Tense</th>
<th>Function</th>
<th>Type appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>imagine verb present</td>
<td>hedging despecifying</td>
<td>+ +</td>
<td></td>
</tr>
<tr>
<td>Ayub</td>
<td>guess verb present</td>
<td>hedging modifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Pickthall</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Qarib &amp; darwish</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Khan</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Rashad</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Sarwar</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Shakir</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Sherali</td>
<td>think verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>deem verb present</td>
<td>hedging specifying</td>
<td>+ -</td>
<td></td>
</tr>
</tbody>
</table>

**Discussion:**

In this verse, the verb "ظَنَّ" is followed by "أن" which confines the function of "ظَنَّ" to hedging. All translators have been able to recognise the function of this verb "ظَنَّ". They have produced the function of hedging with different linguistic devices. However, only Ahmad has appropriately rendered the verb by using "imagine" which gives despecifying hedging. Other translators have used hedging devices such as "guess, think, and deem". They have not captured this type of hedging because their renditions provide specifying hedges rather than
despecifying. All translators have appropriately rendered the same present tense as used in the (SLT).

<table>
<thead>
<tr>
<th>Translators</th>
<th>TLT</th>
<th>SL Verb</th>
<th>Tense</th>
<th>Function</th>
<th>Type</th>
<th>appropriateness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>truly think</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Ayub</td>
<td>Do think</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Pickthall</td>
<td>deem</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>believe</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Khan</td>
<td>I think you are, indeed</td>
<td>أظن</td>
<td>present</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Rashad</td>
<td>think</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Sarwar</td>
<td>believe</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Shakir</td>
<td>most surely I believe</td>
<td>أظن</td>
<td>present</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
<tr>
<td>Sherali</td>
<td>certainly consider</td>
<td>أظن</td>
<td>present</td>
<td>Hedging</td>
<td>specifying</td>
<td>_ _</td>
</tr>
<tr>
<td>Yusuf Ali</td>
<td>consider thee indeed</td>
<td>أظن</td>
<td>present</td>
<td>Certainty</td>
<td>Absolute</td>
<td>+ +</td>
</tr>
</tbody>
</table>

Discussion:

Three different treatments have been followed in this case in which the verb "أظن" is preceded by "أن" and "emphatic ل" which confine the function of "أظن" to Absolute Certainty. The first group of translators including Pickthall, Rashad, Sarwar and Qarib & Darwish have inappropriately used verbs indicating hedging such as deem, think, and believe with no reference to certainty. The second group including Ahmed, Ayub, and Sherali, in spite of using certainty markers, they have used them immediately with the hedging verb" truly
think', Do think, and certainly consider, which is inappropriate in that these certainty markers certify only the verb and not the whole proposition, therefore, they should have been separated from the verb so that the whole proposition would be certified. The third group have appropriately used separate certainty markers to certify the whole proposition as in the translations of Khan, Shakir, and Yusuf Ali.

CONCLUSIONS:

1. This paper shows that the verb "ظن" has been grammatically realized by different parts of speech including verbs and predicates to express both hedging and certainty with their different types as in the following tables.
## Table (1) The realizations used by the translators and their appropriateness

<table>
<thead>
<tr>
<th>Text No.1</th>
<th>Text No.2</th>
<th>Text No.3</th>
<th>Text No.4</th>
<th>Text No.5</th>
<th>Text No.6</th>
<th>Text No.7</th>
<th>Text No.8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>think</td>
<td>know</td>
<td>conscious</td>
<td>think</td>
<td>have only a vague idea</td>
<td>certain</td>
<td>imagine</td>
</tr>
<tr>
<td></td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Ayub</td>
<td>think</td>
<td>think reckon</td>
<td>think</td>
<td>think</td>
<td>thought</td>
<td>guess</td>
<td>do think</td>
</tr>
<tr>
<td></td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Pickthall</td>
<td>consider</td>
<td>know</td>
<td>know</td>
<td>consider</td>
<td>deem</td>
<td>knew</td>
<td>think</td>
</tr>
<tr>
<td></td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>think</td>
<td>will reckon</td>
<td>reckon</td>
<td>think</td>
<td>guess</td>
<td>knew</td>
<td>think</td>
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<tr>
<td>Khan</td>
<td>feel</td>
<td>apprehend</td>
<td>certain</td>
<td>think</td>
<td>think</td>
<td>did believe</td>
<td>think</td>
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<tr>
<td>Rashad</td>
<td>------</td>
<td>know</td>
<td>believe</td>
<td>know</td>
<td>are full of conjecture about it</td>
<td>did believe</td>
<td>think</td>
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<tr>
<td>Sarwar</td>
<td>think</td>
<td>will realize</td>
<td>certain</td>
<td>realize</td>
<td>suspicious</td>
<td>sure</td>
<td>think</td>
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<tr>
<td>Shakir</td>
<td>think</td>
<td>will have no doubt</td>
<td>know</td>
<td>think</td>
<td>think</td>
<td>knew</td>
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<tr>
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<td>sure</td>
<td>shall know</td>
<td>know</td>
<td>know</td>
<td>think</td>
<td>knew</td>
<td>think</td>
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<tr>
<td>Yusuf Ali</td>
<td>feel</td>
<td>apprehend</td>
<td>bear in mind the certainly</td>
<td>think</td>
<td>think</td>
<td>did really understand</td>
<td>think</td>
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</tbody>
</table>

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2. Table No. (2) shows that the verb "Think" is the most common realization of hedging, used not necessarily appropriately in 29 cases out of 80, whereas, the verb "Know is the most common realization of certainty, used not necessarily appropriately in 11 cases out of 80. It also shows that grammatically, the verb "ظن" has been rendered...
into a verb in 68 cases out of 80 and into a predicate (be+ Adj) in 11 cases, whereas it has been deleted in one case.

3. The translator must grasp the meaning of the original as best he can and then seek to reproduce that meaning in the Target Language. It seems that when the translators did pay a closer attention to the linguistic features of Arabic by seeking equivalent forms or using other lexical items in the target language, the translations were able to convey the meanings and implications intended by the use of the verb نّظن in the original text. In this regard, table (3) shows that the translators have been able to reproduce the same function in 66% of the cases. Out of 8 cases, Shakir's translation has been the best in giving 7 appropriate functions. Yet, as far as the type of hedging and certainty is concerned, they have only given the appropriate type in 27%. Ahmed's translation has been the best in giving 4 appropriate types.

Table (3) Numbers of appropriate functions and types for each translator.

<table>
<thead>
<tr>
<th>Translators</th>
<th>Appropriate function</th>
<th>Appropriate Type</th>
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<tr>
<td>Ayub</td>
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<td>1</td>
</tr>
<tr>
<td>Pickthall</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Qarib &amp; Darwish</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Khan</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Rashad</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Sarwar</td>
<td>6</td>
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<td>3</td>
</tr>
<tr>
<td>Sherali</td>
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</table>
Appendix

Text No.1

فَئٌِْ طَهَّمَيَب فَهَب جَذِمُّ نَوُ يٍِْ ثَعْدُ دَحََّ جَنكِخَ شًَْجًب غَْْسَهُ فَئٌِْ طَهَّمَيَب فَهَب جُنَبحَ عَهَْْيًَِب أٌَْ َّحَسَاجَعَب إٌِْ ظَنَّب أٌَْ ُّمًَِْب دُدًُدَ انهَّوِ ًَجِهْكَ دُدًُدُ انهَّوِ نِمٌَْوٍ َّعْهًٌٌََُ (البقرة: 230)

Ahmed If a man divorces her again (a third time), she becomes unlawful for him (and he cannot remarry her) until she has married another man. Then if he divorces her there is no harm if the two unite again if they think they will keep within the bounds set by God and made clear for those who understand.

Ayub Then if he divorces her (finally), she shall not be lawful to him afterwards till she marries a mate other than he; then if he also divorces her, it is no fault in the two that they return to each other, if they think that they will maintain God's bounds; and these are God's bounds which He makes clear to people who have knowledge.

Pickthall And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

Qarib & Darwish If he divorces her (for the third time), she shall not be lawful to him after that until she has wed (not for the purpose of remarrying her former husband) another spouse
and then if he divorces her it shall be no offense for either of them to return to each other, if they think that they can keep within the Bounds of Allah. Those are the Bounds of Allah. He makes them plain to people who know.
And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.

If he divorces her (for the third time), it is unlawful for him to remarry her, unless she marries another man, then he divorces her. The first husband can then remarry her, so long as they observe GOD's laws. These are GOD's laws; He explains them for people who know.

After a divorce for the third time, it is not lawful for the husband to resume marital relations with her or remarry her until she has been married and divorced by another husband. In that case, there is no sin for the former husband to marry her if they (both) think that they can abide by the law. These are the laws of God. He explains them for the people of knowledge.

So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

And if he divorces her the third time, then she is not lawful for him thereafter, until she marries another husband; and, if he also divorces her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits prescribed by ALLAH. And these are the limits prescribed by ALLAH which HE makes clear to the people who have knowledge.
So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

Text No.2

Whenever it was said: 'God's promise is certainly true, and there is no doubt about the Hour,' you replied: 'We know not what the Hour is. We have only a vague idea, but are not certain.'

And when it was said, 'God's promise is true, and there is no doubt in the Hour,' you said, 'we do not know what the Hour is; we think it only a surmise, and we are not at all certain.'

And when it was said: Lo! Allah's promise is the truth, and there is no doubt about the coming of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

When it was said: 'The promise of Allah is true, and of the Hour there is no doubt, 'you replied: 'We do not know what the Hour is, we guess, assuming, and we are by no means certain.

And when it was said: "Verily! Allah's Promise is the truth, and there is no doubt about the coming of the Hour," you said:" e know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
When it is proclaimed that GOD's promise is the truth and that the Hour (of Judgment) is inevitable, you said, "We do not know what the Hour is! We are full of conjecture about it; we are not certain."

When it was said that the promise of God is true and that the Hour would inevitably come, you said, "We do not know what the Hour of Doom is, we are suspicious about it and we are not convinced".

And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

And when it was said to you, "The promise of ALLAH is certainly true, and as to the Hour, there is no doubt about its coming," you said, "We know not what the Hour is; we think it to be nothing but a conjecture, and we have no certainty concerning it.'

And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'

The sinners will see the Fire and know that they will be thrown into it and will not find a way of escape from it.

And the sinners will see the Fire, and think that they are about to fall into it, but will not find any escape from it.

And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.
And when the evildoers see the Fire of Hell they will reckon it is there they shall fall. They shall find no escape from it.

And the Mujrimun (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

The guilty will see Hell, and will realize that they will fall into it. They will have no escape therefrom.

When the criminals see hell fire, they will have no doubt about falling (headlong) therein, nor of finding anyone to save them.

And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

And the guilty shall see the fire and realize that they are going to fall therein; and they shall find no escape therefrom.

And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

4. Do they not think they will be raised (to life) again

Do those not think that they shall be raised up, (4)

4. Do such (men) not consider that they will be again

Do they not think that they will be resurrected

Think they not that they will be resurrected (for reckoning),

Do they not know that they will be resurrected?

Do they not realize that they will be resurrected

Do not these think that they shall be raised again

Do not such people know that they will be raised again

Do they not think that they will be called to account? -
Text No. 5

ٌِِِّ ظَنَّ أََِِّ يُهَبلٌُ زَثِّيِىْ ًَأَََّيُىْ إِنَْْوِ زَاجِعٌٌَُ (البقرة : 46)

Ahmed Who are conscious that they have to meet their Lord, and to Him they have to return.
Ayub who reckon that they shall meet their Lord, and that to Him they are returning. (46)
Pickthall Who know that they will have to meet their Lord, and that unto Him they are returning.
Qarib & Darwish who reckon that they will meet their Lord and that to Him they will return.
Khan (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.
Rashad who believe that they will meet their Lord; that to Him they ultimately return.
Sarwar who are certain of their meeting with their Lord and their return to Him.
Shakir Who know that they shall meet their Lord and that they shall return to Him.
Sherali Who know for certain that they will meet their Lord, and to HIM will they return.
Yusuf Ali Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

Text No. 6

إَِِِّ ظَنَنثُ أََِِّ يُهَبقٍ دِسَبثِِ (الحاقة : 20)

Ahmed I was certain I'll be given my account."
Ayub I thought that I should meet my reckoning'.
Pickthall Surely I knew that I should have to meet my reckoning
Qarib & Darwish Indeed, I knew that I should come to my reckoning.'
Khan "Surely, I did believe that I shall meet my Account!"
Rashad "I did believe that I was going to be held accountable."
Sarwar  I **was sure** that the record of my deeds would be shown to me".

Shakir  **Surely I knew** that I shall meet my account

Sherali  **Surely, I knew** that I would meet my reckoning

Yusuf Ali "**I did really understand** that my Account would (One Day) reach me!

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**Text No. 7**

And he walked into his garden, and, (forgetting) his limit, said: "I cannot **imagine** that this will ever be ruined,

And he entered his garden wronging himself; he said, `I do not **guess** that this will ever perish;

And he went into his garden, while he (thus) wronged himself. He said: I **think** not that all this will ever perish.

And when, having wronged himself, he entered his garden, he said: 'I do not **think** that this will ever perish!

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I **think** not that this will ever perish.

When he entered his garden, he wronged his soul by saying, "I do not **think** that this will ever end.

He unjustly entered his garden and said, "I do not **think** this (property) will ever perish

And he entered his garden while he was unjust to himself. He said: I do not **think** that this will ever perish

And he entered his garden while he was wronging his soul. He said, `I do not **think** that this will ever perish;

He went into his garden in a state (of mind) unjust to his soul: He said, "I **deem** not that this will ever perish,
Ahmed He replied: "You know that none but the Lord of the heavens and the earth has sent these (signs) as cogent proof. I truly think, O Pharaoh, your days are done."

Ayub He said, 'thou indeed knowest that none has sent these down, except the Lord of the heavens and the earth, as clear proofs; and I do think that thou, O Pharaoh, art doomed to perish'. (102)

Pickthall He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

Qarib & Darwish 'You know,' he replied, 'that none except the Lord of the heavens and the earth has sent down these as clear proofs. Pharaoh, I believe you are destroyed.'

Khan [Musa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear(evidences i.e. proofs of Allah's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'awn (Pharaoh) doomed to destruction(away from all good)!"

Rashad He said, "You know full well that no one can manifest these except, obviously, the Lord of the heavens and the earth. I think that you, Pharaoh, are doomed."

Sarwar He replied, "Certainly you have come to know that these have been sent by the Lord of the heavens and the earth as lessons to people. Pharaoh, I believe that you are doomed to perdition.

Shakir He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.
Sherali  He said, 'Thou thinkest well that none has sent down these Signs but the Lord of the heavens and the earth as so many evidences; and I certainly consider thee, O Pharaoh, to be doomed to perish.'

Yusuf Ali  Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!
REFERENCES


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The Translation of the Verb "ظن" in the Glorious Quran into English: A Linguistic and Semantic Study

Dr. Salim Y. Fathi & Dr. Luqman A. Nasser


ترجمة الفعل "ظن" في القرآن الكريم إلى الإنجليزية: دراسة لغوية ودلالية

م.د. سالم يحيى فتحي* و م.د. فقمان عبد الكريم ناصر**

الملخص

يتناول هذا البحث ترجمة الفعل "ظن" في القرآن الكريم إلى الإنجليزية. ويعد الإجابة عن عينة من عشر ترجمات لثمان آيات قرآنية، وقد تحرى البحث عن مدى نجاح وفعالية الترجم في إيصال المعنى المقصود ومضامين الفعل "ظن". وقد افترض البحث وجود معنى واحد مقصود للفعل في كل حالة، وكشف أن الفعل ظن مربك للمترجمين بحيث أنهم أعطوا عدة ترجمات للفعل نفسه في الآية نفسها. إن هدف هذه الدراسة هو توضيح أن هذا الفعل يمكن أن يشير مرة إلى الشك وأخرى إلى اليقين. وقد اتبع المترجمون منهجين للترجمة الأول يستند إلى اللغة الهدف والثاني إلى اللغة الأصل. ففي بعض الحالات التي اتبعت فيها المترجمون لغة الأصل لإيصال المعنى اللغوي والداللي للفعل، نجحوا في إيصال المضامين المقصودة في الخطاب القرآني، وبالتالي ساعدوا قارئ اللغة الهدف على فهم معنى الفعل كما يفهمه قارئ اللغة المصدر. فيما قدم المترجمون الذين تمكنا باللغة الهدف ترجم غير دقيقة. تقترح الدراسة أن على مترجمي معاني القرآن الكريم إبراز الجوانب الدلالية والتدالأوية لأفعال الإدراك والحس خاصة للفعل "ظن". كما تقترح تفسير الفعل "ظن" إما إلى الشك أو اليقين حسب القرآن اللغوية والداللي وتوفر بأن يهتم المترجمون بواضعات النصية لهذا أفعال.

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