
**THE EFFECT OF QURĀNIC INIMITABILITY ON THE
INTERDEPENDENCE BETWEEN TEXT AND
CONTEXT IN TRANSLATION**

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الخلاصة

إن هذا البحث (أثر الإعجاز القرآني على التوافق بين النص والسياق في الترجمة) يساهم في التحقيق والتحقق من كيفية تأثير مفردات القرآن الكريم والدور العظيم الذي يلعبه الإعجاز القرآني في تحقيق عملية التوافق بين النص والسياق مما يجعل من هذه المفردات أثراً واضحاً في انتقاء المفردة المناسبة في المكان المناسب لها في الترجمة (من الإنكليزية إلى العربية ومن العربية إلى الإنكليزية) الأمر الذي يجعل المترجم يتقيد بالنص القرآني ويتقيد بالمعجزات الإلهية التي تصور المعاني التي يتضمنها السياق تصويراً رائعاً يلزم المترجم على التقيد بالنص.

من المؤمل أن يعرض هذا البحث موضوعاً هاماً بشكل مبسط يفيد منه المعنيون في مجال الترجمة خصوصاً من يعنى منهم بالدراسات الإسلامية والتعامل مع النصوص القرآنية.

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1. Introduction:

The present study investigates how the inimitability of the Glorious Qurān plays a vital role in the interdependence between text and context in the process of translation.

As we know text and context have been tackled differently by different scholars. For instance, Firth, 1930; Stern, 1932; Shattuck, 1964; Dixon, 1965; Flower, 1966; and Aziz, 1998, point out that English should be taught in a context; i.e., what is written should be a body of material that involves discussion and written work in such a way that enables the learner to practice the skills of listening, speaking, reading and writing.

Ezzat (1973: 30) states that in the "context of situation, the utterance or the successive sentences in it are brought into multiple relations with relevant components of the environment".

Concerning translation, the effect of the Qurānic inimitability has always been a serious way for the translators to improve their ability and how they should obtain a good understanding during the process of translation and to obtain as much equivalence as possible between the source text (henceforth ST) and the target text (henceforth TT).

2. The Problem:

Translators put forward pieces of translation that do not reflect the exact content of SL translated texts especially during the translation of Arabic works are that derived from the signs of the Glorious Qurān.

3. The Aims of the Study:

This study aims at:

1. showing the pitfalls of the translators in their work during translating when rendering a decontextualized text.
2. showing the wondrous nature of the Glorious Qurān to establish equivalence between SL and TL, and context in translation.
3. highlighting the difficulties, and giving the right solutions for them depending on the Glorious Qurān's Tafsīr.

4. Hypothesis:

The present research hypothesizes that the inimitability of the Glorious Qurān has a great effect on the interdependence between text and context.

5. Limits of the Study:

The current study is limited to Qurānic verses and Suras which are style related to the inimitability senses which also show the effect on the interdependence between text and context.

This study falls into two parts:

The first one subsumes the meaning of the text and context.

The second one is practical: an analysis of samples from the Glorious Qurān.

7. Value of the Study:

This study can be of benefit to those interested in the process of the translation from English into Arabic and vice

versa, and also to those students who study the Glorious (Qurān) at the Colleges of Islamic Sciences in Iraqi Universities.

8. Text:

"Text" is a term that covers both speech and writing. It may be language in action, conversation, telephone talk, dramatic dialogue, narrative fiction, poetry, prayer, inscriptions, public notices, legal proceedings, intimate monologue or anything else (Halliday, 1975: 123).

Lyons (1977: 623) points out that the beginning of a text-sentence is indicated by capitalization of the first letter of the first and the end of a text-sentence is indicated by the presence of a full stop.

Jackson (1980: 95) states that besides being about the way in which information within sentences is organized according to the demands of a text, text syntax is also about the ways in which sentences are linked together into a cohesive whole.

Hatim and Mason (1990: 178) state that a text is a coherent and cohesive unit, realized by one or more than one sequence of mutually relevant elements and serving some overall rhetorical purpose.

Finally, Aziz and Lataiwish (2000: 39) maintain that a text is a linguistic unit higher than a sentence, spoken or written, consisting of one sentence or more.

9. Context:

The relationship between the speaker and the utterance on the particular occasion of use happens to attract an analyst's

attention more than the relationship of one sentence to another. In the former case, the analyst is said to investigate the use of language in context by speaker or writer. He describes what the speakers/hearers or writers/readers are doing and not the mere relationship that exists between one sentence or proposition and another (Brown and Yule, 1983: 27).

Catford (1965: 5) states that the context or contextual meaning is what is most usually understood by 'meaning'. This is only one part of meaning which also includes formal meaning, i.e., the way any item operates in the network of formal relations.

Van Dijk (1977: 191) points out that a first property of context to be emphasized is its 'dynamic' character.

A context is not just one possible world-state, but at least a sequence of world-states.

9.1 Definition of Context:

Stern (1931: 143) claims that context is important in figures of speech, as in irony. Hence, the hearer must infer from his knowledge of the topic and the speaker's real attitude towards it, that the speaker means the reverse of what he is saying, and also from the appropriate use.

Moore (1962: 308) refers to the word 'context' as the environment associated surrounding and enveloping situation. He further states that an understanding of why one person will interpret a word differently from another is an indication of the strong relationship between language and context.

Flower (1966: 144) states that a context consists of a speaker, a listener, the objective environment, and behaviour –

both verbal and nonverbal – that arises from the interplay of the first three elements. When we consider any utterance, we must have regard not only to the verbal context, the words that preceded it and follow it, but the context of situation, the physical condition within which it was emitted and the occasion that gave rise to it.

Finally, Hatim and Mason (1990: 240) define context as the extra-textual environment which exerts a determining influence on the language used, at a time when context of situation comprises all the aspects of the situation in which a language event takes place to the interpreted.

Interdependence between Text and Context:

There is considerable variation in the degree of interdependence holding between actual situation, i.e. context of situation, and actual utterance, written or spoken. Most utterance tokens, if not all, can be identified as tokens of given types independently of the actual situations in which they occur as their identification is made on structural rather than on functional grounds.

Inimitability:

The Qurānic inimitability plays a vital role in the studies and researches in Arabic or in any other languages. It is even unfrequent to find a book that deals with the study of the Glorious Qurān empty of concepts related to inimitability.

Most Arab scholars and linguists have depended completely on the Glorious Qurān in their work especially when

they want to study the effect of the Glorious Qurān on the interdependence between text and context in translation.

Arab linguists have defined the interdependence of text and context. Al-Hutay'a referred to this in his verse to Omar Bin Al-Khattab saying:

تَحَنَّنْ عَلَيَّ هَذَاكَ الْمَلِيكَ فَإِنْ لِكُلِّ مَقَامٍ مَقَالاً

"Have mercy on me, Gold bless you As for every situation, there is a suitable speech."

Another example is what Allah says in the chapter of Seba,
Line 13:

قوله تعالى:

﴿يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَنَمَائِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ مَرَّاسِيَاتٍ﴾

(سورة سبأ: ١٣)

"They made for him what he pleased of Chamber, and images and dishes like through, and firm pots" (Palmer, 1946: 368)

And what Allah says in the Chapter of AL-Baqara 'Heifer',
Line 71:

قوله تعالى:

﴿فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾ (سورة البقرة: ٧١)

"And they slaughtered her, though they came near leaving it undone"

(Palmer, 1942: 9)

Matlub (1987: 296) remarks that the context of situation means "that there should be an interdependence between speech

and the case it talks about and the situation in which this speech takes place", e.g.

Almighty Allah says in the Chapter of S 'Saad'. Line 4:

قوله تعالى:

﴿هَذَا سَاحِرٌ كَذَّابٌ﴾ (سورة ص: ٤)

"This is a magician, a liar" (Palmer, 1942: 390)

And says in the Chapter of Al-Nasr 'Victory', Line 29:

قوله تعالى:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ مِرْحَمَاءُ بَيْنَهُمْ﴾ (سورة الفتح: ٢٩)

"Mohammed is the Apostle of God, and those who are with him are vehement against the misbelievers, compassionate amongst themselves"

(Palmer, 1942: 444)

Arabs paid attention to the interdependence of text and context a long time ago depending on the inimitability of the Glorious Qurān, the speech of Allah which surpasses all can be said by any human, e.g.

Allah says in Chapter of T.H.:

قوله تعالى:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (سورة طه: ١٤)

"Verily, I am God, there is no God but Me, then serve Me, and be steadfast in prayer to remember Me" (Palmer, 1942: 265)

And says in the Chapter of Al-Israa' 'The Night Journey', Line 10:

قوله تعالى:

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (سورة الإسراء: ١١٠)

"Say, call on God, or call on the Merciful one, whichever ye may call on Him by; for His are the best of names" (Palmer, 1942: 245)

And says in the Chapter of Al-Kahf 'Cave', Line 2:

قوله تعالى:

﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ﴾ (سورة الكهف: ٢)

"To give warning of keen violence from Him" (Palmer, 1942: 246)

So, the concept of Qurānic Miracle is to show the truthfulness of the Prophet Mohammad (PBUH) the weakness of the Arabs against the immortal miracle (the Glorious Qurān) and the weakness of the generations after them.

The Messenger Mohammad (PBUH) challenged the Arab and the unbelievers by the Glorious Qurān by all of it, within public character took them whether they were Inns or Jinns with a quit challenge which appears on their ability as a whole, e.g. Allah says:

قوله تعالى:

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

(سورة الإسراء: ٨٨)

"Say: "If mankind and the jinn were together to produce the like of this Qurān, they could not produce the like thereof, even if they helped one another" Sūrah Al-Īsrā, (Line 88)

Then He challenges them with ten Sūrah as Allah says:

قوله تعالى:

﴿أَمْ يَقُولُونَ اقْتَرَاهُ قُلُوبُنَا بَعْشَرٍ سُوْرٍ مِّثْلِهِ مُفْتَرِكَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

(سورة هود: ١٣)

"Or they say: "He Prophet Mohammad (ﷺ) forged it (the Qur'an)." Say; "Bring you then ten forged Sūrah (Chapter) like unto it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!" Sūrah Hūd, (Line 13)

And Allah challenges them with one Surāh as He says:

قوله تعالى:

﴿أَمْ يَقُولُونَ اقْتَرَاهُ قُلُوبُنَا بِسُوْرَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

(سورة يونس: ٣٨)

"Or do they say: "He (Mohammad ص) has forged it?" say: "Bring them a Sūrah (Chapter) like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!" Sūrah Yūnūs, (Line 38)

Let us give practical symbols (as examples) from the following signs and Sūrahs of the Glorious Qurān.

قوله تعالى:

﴿فِي الْحَمِيمِ نُزْفِي النَّارِ يُسْجَرُونَ﴾ (سورة يونس: ٧٢)

Surāh Ghāfir, Line 40

Context:

No.1

يسجرون

Burned in the fire

من سجر التنور إذا ملأه بالوقود أي مملوءة بها أجوافهم.

The context refers to burning the tannūr (furnace); that is, their stomachs are filled with fire.

قوله تعالى:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ﴾ (سورة المؤمنون: ١٢)

Surāh Mū'minūn, Line 13

Context:

No.2 سلاله **Water and earth**

which means that the pure water and earth taken from clay and this is the origin.

قوله تعالى:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ (سورة المؤمنون: ١٢)

“Verily, We have created man from Nutfah (mixed drops of male and female sexual discharge), in order to try him, so We made him hearer and seer.” Surāh Insān, Line 2

Context:

No.3 أمشاج **Nutfah (mixed drops of male and female sexual discharge)**

Amshaj, Nutfah, water mixed in it (mixed drops of the male and female sexual discharge).

قوله تعالى:

﴿وَمُرْسَلًا قَدْ قَصَصْنَاهُ عَلَيْكَ مِنْ قَبْلُ وَمُرْسَلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

(سورة النساء: ١٦٤)

“And Messenger We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mūsā (Moses) Allāh spoke directly.” Surāh An-Nisā, Line 164

Context:

No.4 تكلّما Allāh spoke directly

It means that Allāh talked to Mūsā (peace be upon him) without mediation (i.e. Revelation via the Angel Jibril (peace be upon him)).

قوله تعالى:

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لَتَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا﴾

﴿المُخْلِصِينَ﴾ (سورة يوسف: ٢٤)

“And indeed she did desire him, and he would have inclined to her desire, and he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of our chosen (guided) slaves.” Surāh Yūsūf, Line 24

Context:

No.5 همت به وهم بها She did desire him, and he would have inclined to her desire

This means that Yūsūf would have desired the ‘Azīz’s wife has he not seen the evidence of his Lord. The word (لولا) is a refrain particle, so the desire was calmed down because of the evidence

and the immortal law of morality in Yūsūf (PBUH) that made him rejects Al-‘Azīz wife’s invitation to commit sin. If this expression, is outside of the context, the meaning would be sadness, start, ...etc.

No.6 The expression Group الملائ mentioned in many positions of the Glorious Qurān as the following:

A. Sūrah Al-Baqarah sign No. 246.

قوله تعالى:

﴿الْمُرْتَابِ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى﴾

"Have you mot thought about the group of the children of Israel after Mūsā?"

The Context each one of the Israeli groups after Mūsā.

B. Sūrah Al-A'rāf sign Nos. 60, 66, 88, 90, 109 and 127.

قوله تعالى:

﴿الْمَلَائِكَةِ مِنْ قَوْمِهِ﴾

No.60: (The leaders of his people)

The context refers to Noah’s (PBUH) people who were disbelievers.

قوله تعالى:

﴿الْمَلَائِكَةِ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

No.66: (The leaders of those who disbelieved)

The context is about Hūd’s (PBUH) people who were disbelievers.

قوله تعالى:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ﴾

No.88: (The chiefs of those who were arrogant among his people said:)

The context: Shu‘aib (PBUH) people who were proud.

Following are examples which fall under the same phenomenon: They are numbered according to their occurrence in the Glorious Qurān.

قوله تعالى:

﴿وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لئنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ﴾

No.90: (The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘aib, be sure then you will be the losers!”)

The context refers to Shu‘aib’s (PBUH) people who were proud.

قوله تعالى:

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ﴾

No.109: (The chief of the people of Fir‘aun (Pharaoh) said: “This is indeed a well-versed sorcerer;)

The context refers to those who disbelieved Prophets.

قوله تعالى:

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُنَا مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ الْأَهْلِيكَ قَالَ سَتَقْتُلُونَ أَبْنَاءَهُمْ
وَسَتَخُونُ نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ﴾

No.127: (The chiefs of Fir‘aun’s (Pharaoh) people said: “will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?” He said: “We will kill their sons, and let live their women, and we have indeed irresistible power over them”.)

Context: the agreement of killing the Prophet.

C. Sūrah Hūd sign Nos.27 and 38.

قوله تعالى:

﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَمْرٌ ذُلٌّ بَادِي الرَّأْيِ
وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ﴾

No.27: (The chiefs who disbelieved among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking, and we do not see in you any merit above us, in fact we think you are liars.”)

Context: the unbelieving and mocking of the Prophet.

قوله تعالى:

﴿وَيَصْعُقُ الْفُلُكَ وَكَلَّمَ مَرْعِيَهُ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ﴾

No.38: (And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him, He said: “If you mock at us, so do we mock at you likewise for your mocking.”)

Context: mocking what Noāh (PBUH) made.

D. Sūrah Yūsūf sign No.43.

قوله تعالى:

﴿وَقَالَ الْمَلِكُ إِنِّي أَمْرِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَتُونَنِي فِي رُؤْيَايَ إِنَّ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾

(And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.)

Context: fat cows, means plentiful years, lean cows means shortage of food, seven green ears of corn means good yield and dry ones means drought.

E. Sūrah Al-Mu'minūn sign No.24.

قوله تعالى:

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَنْفِضَ عَلَيْكُمْ وَكُوشَاءَ اللَّهِ
لَأَنْزِلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَى﴾

(But the chiefs of his people who disbelieved said: “He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.)

Context: the chiefs of Noāh’s people who were unbelievers disbelieved and mocked Noāh’s (PBUH).

F. Sūrah Ash-Shu'arā sign No.24.

قوله تعالى:

﴿قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ﴾

([Mūsā] (Moses)] said: “The Lord of the heavens and the earth and All that is between them, if you seek to be convinced with certainty.”)

The Context refers to the omnipotence of Almighty Allah.

G. Sūrah Al-Qasas sign Nos.20 and 38.

قوله تعالى:

﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ

التَّاصِحِينَ﴾

No.20: (And there came a man running, from the farthest end of the city. He said: “O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.”)

Context: Man who believe in Allah said to Mūsā (PBUH) that the chiefs wanted to kill him.

قوله تعالى:

﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلِّي أُطْعَمُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ﴾

No.38: (Fir‘aun (Pharaoh) said: “O chiefs! I know not that you have an ilāh (a god) other than me, so kindle for me (a fire). O Hāmān, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace) in order that I may look at (or look for) the ilāh (God) of Mūsā (Moses); and verily, I think that he (Mūsā (Moses)) is one of the liars.”)

Context: Chiefs here means that disbelievers among Fir’aun’s people.

H. Sūrah As-Sāffāt sign No.8.

قوله تعالى:

﴿لَا يَسْتَمِعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ﴾

(They cannot listen to the higher group (angles) for they are pelted from every side.)

Context: The Angles who were the higher group while the lower groups were Al-Jinn.

I. Sūrah Sāad sign Nos.6 and 69.

قوله تعالى:

﴿وَأَطَّلِقَ الْمَلَأُ مِنْهُمُ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى الْهَيْكُمِ إِنَّ هَذَا لَشَيْءٌ يُرَادُ﴾

No.6: (And the leaders among them went about (saying): “Go on, and remain constant to your ālihah (gods)! Verily, this is a thing designed (against you)!)

Context: chiefs here means the leaders of Fir’aun’s people.

قوله تعالى:

﴿مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يُخْتَصِمُونَ﴾

No.69: (I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam))

Context: The angles.

J. Sūrah An-Naml sign Nos.29, 32 and 38.

قوله تعالى:

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ﴾

No.29: (She said: “O chiefs! Verily, here is delivered to me a noble letter,”)

Context: Queen Balkees’ people.

قوله تعالى:

﴿قَالَ يَا أَيُّهَا الْمَلَأُ أَتُونَنِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ﴾

No.32: (She said: “O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions).”)

Context: Queen Balkees’ people.

قوله تعالى:

﴿قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِ مُسْلِمِينَ﴾

No.38: (He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”)

Context: chiefs here mean Al-Jinn.

Conclusions:

The present paper has come up with the following conclusions:

1. Most of the translators can encounter many problems during the process of the translation especially when they translate the holy expressions from the Glorious Qurān and they fail to give the exact meaning semantically and communicatively.
2. In regard to the Interdependence between text and context, it has been found that inimitability has a significant effect during the process of translation.

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