The Qur’an: Limits of Translatability
Abstract
Translation of the Holy Qur'an has been a difficult topic for discussion and research by translators and research specialists because of its sacred status. The wording of the Qur'an is so precise that no word is out of place, redundant or used haphazardly in a way that serves no purpose. Available translations of the Qur'an are often being judged as imprecise and looked at out of its context (i.e., the Qur'an). To overcome this ambiguity in Qur'an translation, translators have adopted different strategies such as transliteration, explication, cultural substitution, and footnotes. Even though, available translations of the Qur'an have been critiqued by Muslim scholars and researchers at different degrees. Practically, translation of the Qur'an, being the Word of Allah, brings to the surface the limits of translatability. The wording, the structure, the rhetoric and lexical choices vary from the Qur'an Arabic to standard Arabic, let alone a foreign language. It is fair enough to bear in mind while performing a Qur'an translation that you are dealing with Allah's Words and not human.

How to Cite

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Translatability when it the ideological content for the premise, some form of the individual factor when translation as can a matter, inclusive, of course, is the most ideal, but also to have to sacrifice, or you will make wrong with formalism. This fact does not affect the sacrifice of the original thoughts and artistry, for translation and not simply and machinery to copy the individual elements within the sum, but will it as an artistic whole to introduce. 2. The translatability of the poem. Poetry is a form of literary works, and some people think that is the highest form of literary works... Obviously, the number of words in Chinese poetry limits, and restrictions, dual, and so on, is certainly not translated into English. Such an attempt highlights translatability as an operational mode, which marks it off from the underlying assumptions that guide both comparative culture and typologies of culture. /pp. 10-11/. Translatability, however, requires construing a discourse that allows for transposing a foreign culture into one's own. Such a discourse has to negotiate the space between foreignness and familiarity, which is in the nature of a "black box" that defies explanation. The "black box," in Gregory Bateson's words, reflects the point at which we are "to stop trying to explai