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A Study of Qur'ānic Proverbial Verses and Their Translations in English

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ABSTRACT

The Holy Qur'ān, considered a miracle of the Prophet Muhammad (peace be upon him and his family), is rich in stylistic and rhetorical structures, figures of speech, and cultural references that convey its profound concepts in the Arabic language. This sacred scripture employs a distinctive rhetoric, specifically proverbial expressions, which can present challenges in translation. This study aimed to examine various English translations of proverbial verses from the Qur'ān based on Baker's (1992) model. Out of 245 proverbial expressions in the Qur'ān, 100 were randomly selected and analyzed along with their English translations by Pickthall (1930), Irving (2011), Saffarzadeh (2010), Asad (1980) and Shakir (1980). The findings indicated that the most commonly used translation strategy was the omission of idiomatic play (literal translation), while translating an idiom with a similar meaning and form to the source language was the least frequent. Additionally, it was found that a literal translation with added explanatory notes was the most suitable strategy for translating proverbial verses. However, overall, the study revealed that due to various factors, including cultural disparities, the translators struggled to capture all the aesthetic and captivating elements of the Qur'ānic proverbial verses in their translations.

1. Introduction

Many individuals worldwide, both Muslim and non-Muslim, show great enthusiasm for reading the Holy Qur'ān. Given that the Qur'ān is deeply rooted in Arabic and Islamic culture, translators of the Qur'ān must possess a thorough understanding of the Arabic language, culture, and Islam. They should consult various dictionaries, reference books, theologians, scholars, and Qur'ānic commentaries to accurately interpret the words and convey the intended meaning. The challenge lies in ensuring that the translation captures the unique essence of the Qur'ān, as readers with diverse ideologies, beliefs, and backgrounds may interpret it differently. Therefore, the translation of the Qur'ān is a complex task that requires meticulous attention to detail due to the sacred nature of the text. Additionally, Qur'ānic proverbs reflect Islamic culture, Arab traditions, actions, and beliefs. These proverbial verses are intrinsic to Arabic culture and Islamic traditions, containing valuable insights, teachings, notifications, and warnings. Indeed, the Holy Qur'ān contains a total of 245 proverbs that are commonly used in everyday speech and were compiled by ancient Islamic scholars. Handling these verses can be challenging due to the sanctity of the Qur'ān on one hand and the intricate nature of idioms and proverbs on the other. Some examples of these proverbs include:

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَعْقِلُونَ (بقره، ١٨)

Deaf, dumb, and blind, they will not return [to the path]. (Surah Al-Baqarah: 18)

لا يُكَلِّفُ اللهُ نَفْساً إِلَّا وُسْعَها (بقره، ٢٨٦)

On no soul doth Allah Place a burden greater than it can bear. (Surah Al-Baqarah: 286)

كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ (آل عمران، ٣)

Every soul shall have a taste of death. (Surah Ali 'Imran: 185)

Given the examples provided, the Holy Qur'ān is rich in cultural expressions, and the disparities between Arabic and English languages and cultures can pose challenges during the translation process, particularly when dealing with figures of speech and cultural elements like proverbs. This study aims to explore how translators approach verses where proverbs play a crucial role in understanding the intended meanings. Additionally, alternative translations or English equivalents of the relevant verses, based on authoritative Qur'ānic interpretations, will be presented. The goal is to enhance translators' understanding of the meanings and messages conveyed in the verses and to transform some verses into common proverbs that resonate with people, utilizing strategies commonly employed in proverb translation. Furthermore, the study seeks to introduce translators and interested readers to potential English equivalents for Qur'ānic proverbs that may not be widely recognized by the general audience. The study aims to address the following questions:

✓   What strategies do translators of the Holy Qur'ān employ when translating verses containing common proverbs?

✓   Are there suitable English equivalents for translating Qur'ānic proverbs effectively?

1. Review of literature

1.1. Theoretical background

The Oxford Learner's Dictionary (2017) defines a proverb as a well-known phrase or sentence that offers advice or expresses a generally true statement. Ghazala (1995) describes proverbs as special, fixed phrases with unchanging meanings that represent the history and culture of a nation, serving as didactic tools conveying wisdom, truth, morals, and traditional perspectives (Mieder, 2004). Nida (1985) highlights that proverbs are unique metaphoric expressions, emphasizing the importance for translators to understand proverbial concepts in both the source language (SL) and target language (TL) by recognizing their similarities and differences. Rowland (1926) emphasizes that proverbs are memorable, enrich vocabulary, and exemplify the idiomatic expressions of a foreign language. Baker (2011) explains that idioms and fixed expressions, including proverbs, are rigid language patterns that offer limited variation in form. Despite their apparent transparency, the meaning of a fixed expression or proverb transcends the literal interpretation of its individual words. Baker (2011) further notes that non-native translators often struggle to match the nuanced understanding of idiomatic expressions that native speakers possess, particularly in determining when and how to manipulate idioms effectively. The challenges posed by idiomatic and fixed expressions for translators lie in accurately recognizing and interpreting idioms and conveying the nuanced meanings they carry in the target language (Baker, 2011).

Baker (1992, p. 65) has outlined six strategies for translating idioms, fixed expressions, and proverbs, which are as follows:

a) Using an idiom in the target language that mirrors the meaning and form of the source-language idiom: This strategy involves selecting an idiom in the target language that closely matches the meaning of the source-language idiom and includes equivalent lexical items. Achieving this level of correspondence is challenging and may only be possible on rare occasions.

b) Using an idiom in the target language with a similar meaning but different form from the source-language idiom: It is often feasible to identify an idiom or fixed expression in the target language that conveys a similar meaning to the source idiom but employs different lexical items.

c) Borrowing the source-language idiom: Similar to the incorporation of loanwords for culture-specific items, borrowing idioms in their original form from the source language is a common practice in certain contexts.

d) Translation through paraphrasing: This method is frequently employed when an exact match is unavailable in the target language or when using idiomatic language in the target text may not align with stylistic preferences due to differences between the source and target languages.

e) Translation by omitting the play on an idiom: This approach involves conveying only the literal meaning of an idiom in a context that allows for a straightforward interpretation, disregarding any playful or figurative language use.

f) Translation by omitting the entire idiom: In some instances, an idiom may be entirely omitted from the target text, similar to omitting a single word. This omission may occur due

to a lack of close equivalents in the target language, challenges in paraphrasing the meaning, or for stylistic considerations.

When translating proverbs, it is essential for the translator to be well-versed in the linguistic and non-linguistic aspects of both languages. Non-linguistic features, such as cultural nuances, play a crucial role in conveying the intended meaning of a proverb within a specific context. Therefore, translating a proverb requires careful consideration to ensure that the cultural conventions embedded in the original proverb are preserved. Dabaghi et al. (2010) emphasize that translating a proverb solely based on the literal meanings of its words from a dictionary is not sufficient and may overlook the deeper cultural implications conveyed by the proverb.

1.2. Empirical background

Given the unique rhetorical beauty and elegance of the Holy Qur'ān, the proliferation of English translations has raised concerns about potential misrepresentations, misinterpretations, and textual discrepancies in conveying Islamic concepts, principles, and cultural norms. Whissell (2004) conducted an analysis of an English translation of the Qur'ān, focusing on word usage patterns, emotional language, and style using computational tools and the Dictionary of Affect in Language. The study revealed that the translation prominently emphasized themes related to Allah, His Prophets, His Message, and Believers based on word frequency. In terms of emotional tone, the translation exhibited a slightly less active and concrete style compared to everyday English, with a notable presence of negatives and a lack of rare or lengthy words. Variations in emotion, style, and word usage were observed between early and late surahs (chapters) in the Qur'ān, with a distinct inflection point identified in the Meccan surahs.

Horri (2007) explored the linguistic challenges in translating the Qur'ān as a literary text, examining the resistance encountered in translating its subtle linguistic and complex rhetorical elements. The study juxtaposed arguments for and against translating the Qur'ān, delving into the methods employed in literary translation. Through the analysis of Qur'ānic instances from various Persian and English translations, including considerations of phonology and rhetoric such as alliteration, minimal sets, wordplay, rhyme, and rhythm, the study concluded that while the Qur'ān's linguistic intricacies may not be entirely untranslatable, they remain resistant to translation. Al-Salem (2008) investigated the translation of Qur'ānic metonymies by evaluating five different translations of the Holy Qur'ān. The study focused on thirty examples representing various types of metonymies from Surah Al-Baqarah, translated by Pickthall, Arberry, Al-Hilali and M. Khan, Ghali, Abdalhaq, and Aisha Bewley. Through a linguistic analysis and comparison, the study assessed the accuracy and intelligibility of the translations, concluding that a literal translation method is most effective for rendering Qur'ānic metonymies. While literal translation preserves both the direct and indirect meanings of metonymy, linguistic and cultural constraints may pose challenges. The study highlighted the importance of footnotes in Qur'ān translations to provide essential background information for bridging cultural gaps and ensuring a correct understanding of the text.

Akbari, Yazdani, and Ghamkhah (2011) conducted a study on the transference of simile components in Persian and English translations of the Qur'ān. The research compared translators' strategies in rendering the figurative language of the Qur'ān by analyzing all the similes present in the text. Using chi-square analysis, the study examined the changes in similes during the translation process into Persian and English to assess the significance of

differences in transferring simile components. The findings indicated that while some alterations occurred in the transference of simile components, there was no significant difference between the partial point of similarity and explicitation strategies in Qur'ān translation.

Mohaghegh and Ketabi (2012) explored the vitality of metaphors in the Qur'ān, which were revealed over 1400 years ago, by analyzing their presence in three English and three Persian translations of the Qur'ān. The study revealed that out of 70 metaphors examined, approximately 32.85% were classified as live metaphors, around 67.14% as moribund, and none as completely dead. The translations predominantly treated moribund metaphors as dead, resulting in the omission of their imagery and failing to capture the metaphorical and literary essence of the original text. Najjar (2012) delved into the challenges of translating metaphors in the Qur'ān, focusing on English speakers' comprehension of selected Qur'ānic metaphors from three prominent English translations. The study also identified potential sources of misunderstanding Qur'ānic metaphors. The research concluded that debates surrounding faithful versus dynamic translation approaches have yielded insightful explanations but have not led to a consensus on the most effective translation methods for Qur'ānic metaphors.

Arab and Farshchiyan (2012) addressed the topic of literal allegories in the field of Qur'ānic sciences by reviewing the translation of literally allegorical verses in seven Persian translations of the Qur'ān, including works by Ayati, Dehlavi, Fuladvand, Mojtabavi, Meshkini, Naser Makarem Shirazi, and a group translation. The study examined discrepancies in allegorical verses, such as lexical variations and disagreements regarding the number and composition of these verses. The translators' attention to maintaining consistent translations was also evaluated. The findings revealed that many translators did not give sufficient consideration to translating allegorical verses, with the group translation by Mohammad Ali Rezaee Isfahani and colleagues being identified as more successful in this regard. Kiani and Tohidi (2012) explored the paraphrasing of Qur'ānic proverbs by drawing on nuanced paraphrases derived from the teachings of the Innocent Imams. The study focused on the careful and subtle rephrasing of Qur'ānic proverbs to elucidate their meanings.

Ali, Brakhw, Fikri Bin Nordin, and Shaik Ismail (2012) identified linguistic challenges in translating the Holy Qur'ān from Arabic into English. The study highlighted lexical, syntactic, and semantic difficulties encountered in the translation process, supported by examples from Qur'ānic verses. Abdulwahid (2013) investigated the translation of idioms in the Glorious Qur'ān into English, aiming to demonstrate how translators handle verses where idioms are integral to understanding the meanings. The study found that in many cases, translators provided inaccurate translations by rendering Qur'ānic idioms literally. The study recommended revising these translations idiomatically to enhance comprehension for English-speaking readers.

Al-Hamad and Salman (2013) conducted a study on the translatability of euphemisms in the Holy Qur'ān, focusing on the challenges of translating Qur'ānic euphemistic expressions into English in the works of Ali, Hilali and Khan, Pickthall, and Arberry. The research collected 23 euphemistic expressions from various surahs of the Holy Qur'ān, categorizing them based on the mechanisms of lexical euphemism: substitution and deletion, as well as the topics requiring euphemism. Evaluation of the translations centered on criteria related to meaning and euphemism, revealing that euphemism is prevalent in the Holy Qur'ān and that its translation into English poses difficulties due to linguistic and cultural differences.

Translators were observed to prioritize conveying direct meanings over preserving euphemistic nuances.

Halimah (2014) sought to assess five different English translations of the Qur'ān using concepts, principles, and norms as parameters for analysis. The study highlighted the need for a standardized explanatory translation of the Qur'ān that is authoritative in form and content, emphasizing the importance of a mechanism to facilitate the creation of such a version for use across the English-speaking world. Jassem (2014) critically evaluated Al-Hilali and Khan's translation of the Holy Qur'ān, identifying grammatical, lexical, stylistic, and discoursal errors resulting from language transfer, overgeneralizations, ignorance of rule restrictions, and language loyalty issues. The study concluded that while the translators aimed for factual accuracy and linguistic fidelity in their English rendition, the translation was overly literal and lacked practical value. Moradi and Mohammad Sadeghi (2014) investigated the strategies employed in translating culture-bound elements in three English versions of the Holy Qur'ān, focusing on terms related to Islamic law. The study analyzed the Arabic text of the Qur'ān and its English equivalents in translations by Shakir (1980), Yusuf Ali (1996), and Pickthall (1996), particularly in Chapter 30. The research highlighted the challenges posed by cultural differences in translation, underscoring the complexities faced by translators and linguistics scholars. Al Azzam, Al Ahaydib, and Al Huqail (2015) explored cultural issues in Qur'ān translation, specifically addressing culture-bound expressions. The study selected nine verse examples to examine the cultural aspects of the Qur'ān and the challenges associated with translating culture-specific elements.

Anari and Sanjarani (2016) conducted a study to analyze the translation strategies employed by three translators with varying ideological backgrounds when dealing with Qur'ān-specific cultural items. The research utilized Baker's (1992) theoretical model for translating culture-specific items and found that many Qur'ān-specific cultural items were translated using more generic terms, resulting in the loss of their specific cultural significance. The most commonly used strategy was "Translation by more general word (superordinate)," while "Translation by paraphrase using an unrelated word" was the least utilized strategy. Additionally, the translators did not employ translation by omission or translation by illustration at all.

Despite the presence of culture-specific items in Qur'ānic proverbial verses and the cultural gap between the source and target texts, there is a lack of specific studies addressing the translation of Qur'ānic proverbial verses as a challenging aspect in Qur'ānic translation studies. This study aims to investigate the strategies employed in translating Qur'ānic proverbs, analyze the frequency of these strategies, and examine the availability of English equivalents for these proverbs.

3. Methodology

3.1. Materials

In this study, three authoritative reference books were utilized: *Proverbs of the Qur'ān* by Ali Asghar Hekmat (1981), *Tafsir al-Mu'in* by Mohammad Huwaydi (1998), and *Tafsir Noor* by Mohsen Qara'ati (1999) as key interpretations. Additionally, five translations of the Holy Qur'ān were examined, translated by renowned scholars including Pickthall (1930) in *The Meaning of the Glorious Koran* (referred to as R1), Irving (2011) in *The Qur'ān: The Noble Reading* (referred to as R2), Saffarzadeh (2010) in *The Holy Qur'ān* (referred to as

R3), Asad (1980) in *The Message of the Qur'ān* (referred to as R4), and Shakir (1980) in *The Holy Qur'ān* (referred to as R5).

3.2. Data collection and analysis

The present study involved several key procedures. Initially, the Holy Qur'ān in Arabic served as the primary source of data collection. Out of the 245 proverbial verses in the Holy Qur'ān, a random selection of 100 proverbs along with their English translations by Pickthall (1930), Irving (2011), Saffarzadeh (2010), Asad (1980), and Shakir (1980) was made. The selected verses were then analyzed based on authoritative interpretations, forming the basis for the analysis of the target language (TL) text. The English translations of these verses, guided by Baker's (1992) model for translating idioms and proverbs, were compared and contrasted, with the frequency of each translation strategy being documented. In cases where no accurate translation was available, new translations were attempted based on the insights gained from the analyses. In this study, Baker's (1992) six strategies for translating idioms and fixed expressions, including proverbs, were applied as follows:

✓ Utilizing an idiom with a similar meaning and form to the source language (SL) idiom;

✓ Employing an idiom with a similar meaning but a different form from the SL idiom;

✓ Directly borrowing the source language idiom;

✓ Translating through paraphrasing;

✓ Omitting a play on an idiom in the translation;

✓ Omitting the entire idiom in the translation.

4. Findings

Out of the 245 proverbial verses in the Holy Qur'ān, a random selection of 100 proverbs, along with their English translations by Pickthall (1930), Irving (2011), Saffarzadeh (2010), Asad (1980), and Shakir (1980), was analyzed. The following section presents a selection of proverbial verses along with the corresponding findings.

Example #1 (Surah Al-Baqarah: 18):

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ ﴿2:18﴾

The verse refers to hypocrisy which prevents mankind from understanding the Truth, Divine Knowledge, and Wisdom. So, God says that hypocrites are "صُمٌّ بُكْمٌ عُمْيٌ" which means that anyone who does not benefit the bounties and the gifts of God in Right is as someone who is not blessed. They are deaf (not hearing the truth), dumb (not telling the truth), and blind (not seeing the truth) because they are stubborn fanatics (Qara'ati, 1999).

Translations in English:

R1: Deaf, dumb and blind; and they return not.

R2: Deaf, dumb and blind, they will never respond!

R3: [They are] Deaf, dumb and blind, so they will not return [to the Path from their Darkness]

R4: deaf, dumb, blind - and they cannot turn back.

R5: Deaf, dumb (and) blind, so they will not turn back.

Based on Mona Baker's model all translators used a proverb with similar meaning and form from TL to translate the proverb. There are some proverbs in English that can be an equivalent to the proverb "صُمٌّ بُكْمٌ عُمْيٌ" like: "There's none so deaf as those who will not hear", or "There's none so blind as those who will not see", which in both of them, "will not" has the force of "does not wish to" or "refuse to".

Example #2 (Surah Al-Baqarah: 156):

﴿2:156﴾ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

The verse is the motto of the patient in hard time and calamity. They take refuge in God instead of losing their selves (Qara'ati, 1999). The proverb is recited by Muslims when a person experiences a tragedy or disaster in life, especially upon hearing the news of a person's death. It is like a consolation and condolence. The proverb also may be recited in a situation that invokes risk of any sort, or when they are troubled or frightened (Mohammadi Borazjani, 2010).

Translations in English:

R1: we are Allah's and lo! Unto Him we are returning.

R2: We belong to God, and are returning to Him!

R3: Verily, to Allah we belong and to him We shall return.

R4: Verily, unto God do we belong and, verily, unto Him we shall return.

R5: Surely, we are Allah's and to Him we shall surely return.

According to Mona Baker's model all the 5 translators translated the proverb literally.

No English equivalent was found for the proverb.

Example #3 (Surah Al-Baqarah: 195):

﴿2:195﴾ وَ لاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

The verse means not to go to destruction and ruin with our own hand. The proverb warns and stops people from doing any extremes (excess and wastage) in any aspect of their life. It also orders people to be moderate in charity. One must not spend or do charity to extent that it will make him/her miserable, poor, and empty-handed (Qara'ati, 1999).

Translations in English:

R1:and be not cast by your own hands to ruin;

R2: yet do not expose yourselves to ruin through your own hands.

R3; And do not Throw yourselves into destruction [by Not spending your wealth in the Path of Allah.

R4: and let not your own hands throw you into destruction;

R5: and cast not yourselves to perdition with your own hands.

According to Mona Baker's model all of the translators except Saffarzadeh translated the verse literally; but Saffarzadeh translated it by paraphrasing. There are some English equivalents for the Arabic proverb "وَ لاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ.", such as "Don't put your hands in the lion's mouth"; "Look before you leap"; "Never wade in an unknown water", and "No safe wadding in an unknown water". All of the mentioned English equivalents are similar in meaning but dissimilar in form with the Qur'ānic proverb. But they are not acceptable equivalents in this context.

Example #4 (Surah Al-Baqarah: 249):

$$\text{كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً} \quad \langle 2:249\rangle$$

The verse means that the great number of enemies is nothing against the will of God. Although the qualitative forces are small, they are superior and better than the quantitative force (Qara'ati, 1999). The proverb is used when a difficult task like removing a person or a group from a strong position can't be done quickly but it should be achieved gradually, by small steps, and a little at a time.

Translations in English:

R1: How many a little company hath overcome a mighty host.

R2: How often has a small detachment defeated a larger detachment.

R3: How often a small group Overcome a big host.

R4: How often has a small host overcome a great host.

R5: How often has a small party vanquished a numerous host.

Based on Mona Baker's model all of the translators translated the proverb literally.

The English proverb "a righteous few can defy great evil" is an acceptable English equivalent for the Qura'nic proverb in this context. There are other English equivalents for the proverb "كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً" like, "Little strokes fell great oaks"; "Great oaks from little acorns grow"; "A small leak will sink a great ship"; "A small cloud can hide the sun and the moon", and "Little fellow are often great wits". All of the mentioned English

equivalents are similar in meaning but dissimilar in form with the Qur'ānic proverb. But they are not acceptable equivalents in this context.

Example #5 (Surah Al-Baqarah: 260):

<div dir="rtl">

وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي ﴿2:260﴾

</div>

The Holy Quran attributes the heart as a place for confidence, peace, and serenity. Confidence exists within the heart and is considered a property of the heart. This proverb is often used when individuals seek reassurance and aim to enhance their certainty and belief. Faith is believed to have various degrees and steps, with the heart serving as the center of tranquility (Qara'ati, 1999).

Translations in English:

R1: but (I ask) in order that my heart may be at ease.

R2: but just to set my heart at ease.

R3: but only my heart may be at rest.

R4: so that my heart may be set fully at rest.

R5: but that my heart may be at ease.

According to Baker's model, Asad almost used a proverb with the similar meaning and form to translate the Qura'nic proverb. The other translator translated the proverb literally. There is an English equivalent for the proverb "وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي" which is "Peace of mind", which means the absence of mental stress or anxiety, and it is similar in meaning but dissimilar in form with the Qur'ānic proverb. Also, there are phrases in the Bible like: "Believe with all your heart", and "Set our hearts at rest", which the former is similar in meaning but dissimilar in form with the Qur'ānic proverb, and the latter is similar in form and meaning with the Qur'ānic proverb. All English proverbs are acceptable equivalents in this context.

Example #6 (Surah Al-Baqarah: 286):

<div dir="rtl">

لا يُكَلِّفُ اللَّهُ نَفْساً إلاَّ وُسْعَهَا ﴿2:286﴾

</div>

The proverb means that Divine's task is not more than human power and potency. Islam is an easy religion and not a rigor or harsh one (Qara'ati, 1999).

Translations in English:

R1: Allah tasketh not a soul beyond its scope.

R2: God only assign a soul something it can cope with.

R3: Allah does not put a task on a person beyond his ability.

R4: God does not burden any human being with more than he is well able to bear.

R5: Allah does not impose upon any soul a duty but to the extent of its ability.

Based on Baker's model, Pickthall and Saffarzadeh translated the proverb literally; but Irving, Asad, and Shakir translated the proverb by paraphrasing. The English proverb "He will not let you be tempted beyond what you can bear" is an acceptable English equivalent for the Qur'ānic proverb in this context. Other English equivalents for the proverb "لا يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ وُسْعَهَا" are: "God makes the bag to the burden"; "God tempers the wind to the shorn lamb", and "God sends cold after cloth". All of the mentioned English equivalents are similar in meaning but dissimilar in form with the Qur'ānic proverb. But they are not acceptable equivalents in this context.

Example #7 (Surah Ali 'Imran, 185):

$$كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿3:185﴾$$

The verse points out that all God's creatures are equal in death. Even His prophet Muhammad (PBUH&HF&HF) is not safe in the face of death (Mohammadi Borazjani, 2010). Death is not failure; it is a transition from this world to Hereafter. At death every soul will be summoned by the God Almighty (Qara'ati, 1999). The proverb is recited when someone dies and the news of his death is announced.

Translations in English:

R1: Every soul will taste of death.

R2: Every soul will be tasting death.

R3: Every man shall taste death eventually.

R4: Every human being is bound to taste death.

R5: Every soul shall taste of death.

According to Baker's model all of the translators translated the proverb literally. The English equivalents for the proverb "كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ" are: "Death is no respecters of person", and "Death and grave makes no distinction". All of the mentioned English equivalents are similar in meaning but dissimilar in form with the Qur'ānic proverb which the former is more acceptable in this context.

Example #8 (Surah Al-Ma'idah: 99):

$$مَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ ﴿5:99﴾$$

The verse emphasizes that the Messenger's responsibility is solely to convey the message of religion and faith, without any coercion or enforcement. The Prophet (PBUH&HF) is not affected by whether people accept or reject the religion (Qara'ati, 1999). This proverb is often used when people disregard warnings given to them. Throughout history, messages were typically delivered by human envoys, such as messengers sent between opposing camps in times of war. If the message was unwelcome, the recipient might direct their frustration towards the messenger who delivered the news. In this context, the messenger

declares, "مَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ", meaning that the blame or punishment should not be directed at them for the message they conveyed as they are simply messengers.

Translations in English:

R1: The duty of the messenger is only to convey (the message).

R2: The Messenger has only to proclaim matters.

R3: The Messenger's duty is but to convey the Message.

R4: No more is the Apostle bound to do than deliver the message [entrusted to him].

R5: Nothing is (incumbent) on the Apostle but to deliver (the message),

According to Baker's model all of the translators translated the proverb literally.

The phrase "That's all I can say" can be an English equivalent for the Qur'ānic proverb "مَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ", but it isn't an acceptable equivalent in this context. Also, in English there are some metaphoric phrases used to describe the act of blaming the bearer of bad news like:

"Shooting the messenger",

"Killing the messenger",

"Attacking the messenger",

"Blaming the bearer of bad tidings".

Example #9 (Surah Al-An'am: 160):

$$مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ﴿6:160﴾$$

In Islam, encouragement comes with a tenfold reward. God bestows His grace upon individuals as a reward and administers justice as a form of punishment. The verse signifies God's promise to reward individuals in the Hereafter for their virtuous deeds in this world. It implies that those with good intentions will receive a reward at least ten times greater than their virtuous actions. This proverb emphasizes the significance of charity and encourages people to be charitable (Qara'ati, 1999).

Translations in English:

R1: Whoso bringeth a good deed will receive tenfold the like thereof,

R2: Anyone who comes with a fine deed will have ten more like.

R3: [on the Resurrection Day] Whoso comes with a good deed, he shall have ten the like of it as his rewards.

R4: Whoever shall come [before God] with a good deed will gain ten times the like thereof;

R5: Whoever brings a good deed, he shall have ten like it.

According to Baker's model, all the translators, except Saffarzadeh, rendered the proverb literally, while Saffarzadeh opted for a paraphrased translation. English also has proverbs relating to charity, such as "He gives twice who gives quickly" and "Charity covers a multitude of sin." Although these English proverbs share similar meanings to the Qur'ānic proverb mentioned, their forms differ, making them unsuitable equivalents in this context.

Example #10 (Surah Al-A'raf: 31):

كُلُوا وَ اشْرَبُوا وَ لاَ تُسْرِفُوا ﴿7:31﴾

Eating and drinking are inherent to human nature, but it is important for individuals to practice moderation and balance in both. It is essential for humans to maintain a moderate approach in all aspects of life, including economics, expenditures, relationships, eating habits, resting patterns, and more, rather than adopting extreme or fanatical behaviors (Mohammadi Borazjani, 2010). This proverb emphasizes that excessive spending and overeating can lead to various physical and mental ailments and promote cruelty. True blessings lie in moderation, and God favors those who practice thrift. Enjoying food and material possessions should be done without resorting to extravagance (Qara'ati, 1999).

Translations in English:

R1: Eat and drink, but be not prodigal.

R2: Eat and drink, yet do not overdo things.

R3: Eat and drink [from Allah's bounties]; but do not be extravagant.

R4: And eat and drink [freely], but do not waste.

R5: Eat and drink and be not extravagant.

According to Baker's model, all the translators rendered the text literally. There are English equivalents for the Qur'ānic proverb "كُلُوا وَ اشْرَبُوا وَ لاَ تُسْرِفُوا" that emphasize moderation and thrift, such as: "Moderation in all things"; "More than enough is too much"; "Safety lies in the middle course"; and "Enough is as good as a feast" which convey the message that one should not indulge excessively (Proverb Hunter.com). While these English equivalents share similar meanings, they have different forms compared to the Qur'ānic proverb and may not be suitable in this context.

Example # 11 (Surah Al-A'raf: 179):

أُولَئِکَ کَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ﴿7:179﴾

Human-like animals possess eyes and ears. However, the true value and purpose of utilizing the blessings bestowed by God should be superior to that of animals; otherwise, one can be likened to an animal or even lower. A person who, despite having the ability, fails to use these divine blessings appropriately, is deemed to be below a creature devoid of such blessings. The essence of humanity lies in comprehending and fulfilling religious education and responsibilities (Qara'ati, 1999). This saying pertains to individuals who lack

understanding of humanity and are consumed by base desires such as eating, sleeping, lust, and anger, living like animals or worse (Mohammadi Borazjani, 2010).

Translations in English:

R1: These are as the cattle - nay, but they are worse!

R2: Those persons are like livestock; in fact, they are even further of the track.

R3: They are like cattle; no, they are more astray.

R4: They are like cattle - nay, they are even less conscious of the right way.

R5: They are as cattle, nay, they are in worse errors.

According to Baker's model all of the translators except Asad translated the proverb literally but Asad translated it by paraphrasing. No English equivalent for the Qur'ānic proverb was found.

Example #12 (Surah Hud: 114)

﴿11:114﴾ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

The proverb illustrates that human actions have repercussions on one another, implying that a single positive deed, such as prayer or charity, can negate a negative deed (Qara'ati, 1999).

Translations in English

R1: Lo! Good deeds annul ill-deeds.

R2: Good deeds remove evil deeds.

R3: Verily, the good deeds of man [such as performing prayers] will cause to remove his evil deeds.

R4: Verily, good deeds drive away evil deeds.

R5: Surely good deeds take away evil deeds.

Based on Baker's model, all translators, with the exception of Saffarzadeh, rendered the proverb literally, while Saffarzadeh opted for a paraphrased translation. The English counterpart to the Qur'ānic proverb, "Charity covers a multitude of sins", closely aligns in both form and meaning with the original proverb, making it a suitable equivalent in this context.

Example #13 (Surah Yusuf: 28):

﴿12:28﴾ إِنَّ كَيْدَكُنَّ عَظِيمٌ

In this verse, the cunning of women is deemed significant; while Satan's temptation is covert and unseen, women's temptation is characterized by charm, love, and continuous verbal persuasion. The proverb cautions against associating with impure women and emphasizes the need to be wary of their deceptive tactics, which can be perilous (Qara'ati, 1999).

Translations in English:

R1: Lo! The guile of you is very great.

R2: Your wiles are serious!

R3: Verily, strong is your guile.

R4: Verily, awesome is your guile!

R5: Surely your guile is great.

According to Baker's model all of the translators translated the proverb literally. There are English equivalents for the proverb "إِنَّ كَيْدَكُنَّ عَظِيمٌ" which are: "Women are the snares of Satan" and "There is no devil so bad as she-devil". Both phrases warn about women and their tricks and they are similar in meaning but dissimilar in form with the Qura'nic proverb and they are not acceptable equivalent in this context.

Example #14 (Surah Ibrahim: 12):

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فَاللَّهُ خَيْرٌ حَافِظاً وَ هُوَ أَرْحَمُ الرَّاحِمِينَ ﴿12:64﴾

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The proverb "فَاللَّهُ خَيْرٌ حَافِظاً" advises not to rely solely on material possessions and external factors, no matter how abundant they may be. Instead, place your trust in God, as He is the ultimate protector. Embrace life's events with unwavering faith in God's incomparable mercy (Qara'ati, 1999). This proverb is often used when bidding someone farewell for a journey, wishing them a safe trip and divine protection (Mohammadi Borazjani, 2010).

Translations in English:

R1: Allah is better at guarding, and He is the Most Merciful of those who show mercy.

R2: God is the best Guardian and the most Merciful of Mercy-granters.

R3: But Allah is the Supreme guardian and He is the Supreme Mercy-Bestower.

R4: But God's guardianship is better [than yours], for He is the most merciful of the merciful!

R5: But Allah is the best Keeper, and He is the most Merciful of the merciful ones.

According to Baker's model all of the translators translated the proverb literally. The English equivalent for the proverb is "Godspeed" which is an expression of good wishes or good luck to a departing person or a person beginning a journey and it is similar in form and

meaning with the Qur'ānic proverb and can be an acceptable equivalent in this context (Mohammadi Borazjani, 2010).

Example #15 (Surah Ar-Ra'd: 11):

$$\text{إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴿13:11﴾}$$

God protects men from unexpected events, not from events they deliberately and intentionally create themselves. This proverb implies that God does not withdraw His blessings and favor unless people fail to appreciate them. Therefore, one should not rely on luck or external forces, as one's destiny and fate are ultimately in their own hands (Qara'ati, 1999).

Translations in English:

R1: Allah changeth not the condition of a folk until they (first) change that which is in their hearts.

R2: God does not change what any people may have until they change whatever they themselves have.

R3: Verily, Allah will not change the good and the bestowed condition of a people until they change what is in themselves [from good to evil]

R4: God does not change men's condition unless they change their inner selves.

R5: Surely Allah does not change the condition of a people until they change their own condition.

According to Baker's model, all translators, except Saffarzadeh, rendered the proverb literally, while Saffarzadeh chose to paraphrase it. The English equivalents for the proverb include: "God helps those who help themselves", "Every man is the architect of his own fortune", and "You get what you deserve". The proverb "God helps those who help themselves" closely aligns in form and meaning with the Qur'ānic proverb and is an appropriate equivalent in this context. On the other hand, the second and third English equivalents share a similar meaning but differ in form from the Qur'ānic proverb. "Every man is the architect of his own fortune" can also serve as an acceptable equivalent, whereas "You get what you deserve" is not suitable in this context.

Example # 16 (Surah Ar-Ra'd: 28):

$$\text{أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿13:28﴾}$$

The remembrance of God, as indicated by "ذِكْرُ اللَّهِ" goes beyond mere verbal repetition. It requires genuine faith and devotion, not just lip service. Remembrance of God is crucial in all circumstances, particularly during times of wrongdoing (Qara'ati, 1999). It serves as a source of peace and serenity, prompting individuals to recite proverbs to alleviate distress and turmoil and to find solace for their hearts.

Translations in English:

R1: Verily in the remembrance of Allah do hearts find rest!

R2: Surely hearts feel tranquil whenever God is mentioned.

R3: [O Prophet] Be sure that real tranquility for the hearts rests in Allah's Remembrance, [regarding one's intention and action]

R4: For, verily, in the remembrance of God [men's] hearts do find their rest.

R5: Now surely by Allah's remembrance are the hearts set at rest.

According to Baker's model all of the translators except Saffarzadeh translated the proverb literally but Saffarzadeh translated it by paraphrasing. No English equivalent was found for the Qur'ānic proverb.

Example #17 (Surah Ar-Ra'd: 43):

كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ ﴿13:43﴾

Having faith in God's guidance and safeguarding is the ultimate defense against disbelief and scorn. At times, the weight of a single affirmation surpasses numerous denials. The proverb suggests that familiarity with the Divine Book elevates one's status to the extent that their testimony is akin to God's own witness (Qara'ati, 1999). It signifies that God and those knowledgeable about the Divine book are sufficient to bear witness between us.

Translations in English:

R1: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

R2: God suffices as a Witness between me and you.

R3: Sufficient as a Witness between me and you is Allah.

R4: None can bear witness between me and you as God does.

R5: Allah is sufficient as a witness between me and you.

In Baker's model, Irving, Saffarzadeh, and Shakir provided a literal translation of the proverb, while Pickthall and Asad opted for a paraphrased version. In English, the expression "As God be my witness", which invokes God to affirm the truth of a statement, bears a resemblance in both form and meaning to the Qur'ānic proverb, making it an appropriate equivalent in this context.

Example #18 (Surah Al-Isra: 11):

وَ كَانَ الْإِنْسَانُ عَجُولاً ﴿17:11﴾

Haste can be likened to a plague that infects human thoughts and actions. While it is a natural inclination for many individuals, it is crucial to discern when and where to employ

it (Qara'ati, 1999). Human beings are inherently inclined towards impatience and greed. It is important to distinguish between haste and speed in one's actions. Haste is often viewed as vulgar and scorned, considered a taboo. Conversely, acting swiftly in acts of charity is commendable and acceptable. This proverb serves as a reminder to caution against rushing into decisions (Mohammadi Borazjani, 2010).

Translations in English:

R1: For man was ever hasty.

R2: Everyman has been so hasty!

R3: Since man is a hasty being.

R4: For man is prone to be hasty [in his judgments].

R5: And man is ever hasty.

In Baker's model, all translators, with the exception of Asad, rendered the proverb literally, while Asad opted for a paraphrased translation. Various English proverbs cautioning against haste, such as "Haste makes waste", "More haste less speed", "Make haste slowly", and "Haste is from the devil" all highlight the negative outcomes of acting hastily. While these English proverbs convey similar meanings to the Qur'ānic proverb, they differ in their linguistic form. None of these English equivalents are deemed suitable replacements in this particular context.

Example #19 (Surah Al-Isra: 27):

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ﴿17:27﴾

The wasteful individual is likened to the devil's companion, not under his control or servitude. Engaging in extravagance is a realm beyond the devil's influence, representing a collaborative effort between the devil and the wasteful individual. This association positions the wasteful person as akin to the devil's sibling. Misusing wealth and resources is considered a devilish deed, devoid of generosity or compassion. Rather than being praised or esteemed, the extravagant should be viewed with disdain (Qara'ati, 1999). This proverb serves as a poignant reminder that indulging in extravagance is not only unacceptable but also aligns with devilish behavior.

Translations in English:

R1: Lo! The squanderers were ever brothers of the devils.

R2: Spendthrifts are the devil's brethren.

R3: Verily, the squanderers are the brothers of the devil.

R4: Behold, the squanderers are, indeed, of the ilk of the satans.

R5: Surely the squanderers are the fellows of the Shaitans.

In Baker's model, all translators opted for a literal translation of the proverb. While there is no direct English equivalent for the Qur'ānic proverb, there are English proverbs and phrases that caution against wastefulness, such as "Willful waste makes woeful want" and "Waste not, want not".

Example #20 (Surah Al-Isra: 81):

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جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً ﴿17:81﴾

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The preservation of truth and the eradication of falsehood are fundamental principles ordained by the Divine, even though the proponents of truth are few while the advocates of falsehood are plentiful. Truth endures eternally and steadfastly, akin to water, while falsehood is fleeting and perishable, akin to foam. This proverb serves as a reminder not to fear the temporary appearance or manipulation of falsehood, as truth will inevitably prevail and be revealed (Qara'ati, 1999).

Translations in English:

R1: Truth hath come and falsehood hath vanished away. Lo! Falsehood is ever bound to vanish.

R2: Truth has come and falsehood vanished; falsehood is so perishable!

R3: Truth succeeded and falsehood perished, surely falsehood is ever bound to vanish.

R4: The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!

R5: And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

In Baker's model, all translators chose to translate the proverb literally. The English equivalent for the proverb is "In the long run, truth will out" or "truth will come to light", which conveys a similar meaning but differs in form from the Qur'ānic proverb. This English equivalent signifies that truth cannot remain hidden indefinitely, although it is not a direct match in this context.

5. Discussion

Upon analyzing the translations of the proverbial verses by Pickthall, Irving, Saffarzadeh, Asad, and Shakir, it is evident that the majority of them rendered the verses in a literal manner.

Table 1 shows the percentage of each translation strategy applied by translators to the 100 chosen proverbial verses. Notably, strategies b, c, and f were unused. Pickthall predominantly opted for literal translation in 87% of verses, with 9% paraphrased. Irving followed a similar pattern with 84% literal and 12% paraphrased. Saffarzadeh used literal translation in 58% and paraphrased 40%. Asad translated 64% literally and 31% paraphrased, while Shakir leaned towards literal translation in 82% and 15% were paraphrased. The nuances of the Qur'ān's linguistics pose challenges in translating proverbial verses, compounded by differences in language, culture, beliefs, and customs

between Arabic and English. The use of literal translation for most proverbial verses may not effectively convey their figurative essence. Potential reasons include a failure to recognize the proverbial nature of the verse, absence of equivalent English expressions, or unsuitability of English equivalents in context. Some suggested English equivalents may not be fitting for the sacred context of the Qur'ān and could mislead readers.

Table 1. Strategies for translating proverbial verses' frequency

Translator						
Strategy	Description	Pickthall	Irving	Saffarzadeh	Asad	Shakir
A	Using an idiom of similar meaning and form of SL one	4	4	2	5	3
B	Using an idiom of similar meaning but dissimilar form of SL idiom	-	-	-	-	-
C	Borrowing the source language idiom	-	-	-	-	-
D	Translation by paraphrase	9	12	40	31	15
E	Translation by omission of a play on an idiom (literal translation)	87	84	58	64	82
F	Translation by omission of entire idiom	-	-	-	-	-
Total	-	100	100	100	100	100

In exploring the research question *Which strategies do translators of the Holy Qur'ān use for translating proverbial verses?* it is clear that Qur'ānic proverbs carry both explicit and implicit meanings. Translators commonly emphasize the explicit meaning by offering literal translations and word-for-word equivalents. However, a thorough translation approach should encompass all facets of Qur'ānic proverbs to ensure a faithful rendition. Addressing the second research question *Are there any appropriate equivalents in English for translating Qur'ānic proverbs?* it becomes evident that the translation of Qur'ānic proverbs poses challenges due to their close ties to Arabic culture. While some proverbs may have similarities in Arabic and English, they can carry different connotations and impacts on target language readers. For instance, the Qur'ānic proverb "إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ" and the English idiom "house of cards" may convey different nuances. Certain proverbs are culturally specific to Arabic and may lack direct equivalents in English, such as the proverb "فَلْيَضْحَكُوا قَلِيلاً وَ لْيَبْكُوا كَثِيراً جَزَاءً بِمَا كَانُوا يَكْسِبُونَ", making translation more complex as exact equivalents may not exist in the target language.

Moreover, the intricate nature of Arabic words, with their context-dependent multiple meanings, further complicates the translation process. The Qur'ān, deeply rooted in Arabic culture and Islamic principles, introduces a distinct array of linguistic and cultural subtleties that may not seamlessly translate into English. Qur'ānic proverbs play a crucial role in communicating Arabic and Islamic traditions, norms, and beliefs, showcasing the diverse cultural heritage of Arabic culture and Islam. Despite the translators' diligence, encapsulating the intricate cultural and religious components woven into Qur'ānic proverbial verses continues to pose a significant challenge.

6. Conclusion

The study highlights that translators often struggle to capture the beauty of the original text's figurative language, particularly evident in the proverbial verses. While there may be potential equivalents for Arabic proverbs in English, their direct usage could lead to misunderstandings among target readers. Effective translation requires a deep understanding of both the SL and TL cultures, encompassing religion, customs, languages, geography, history, and overall cultural background. Even when linguistic equivalents exist, cultural disparities may necessitate the use of cultural equivalents to ensure accurate conveyance of the intended message within the context of both cultures.

Translating proverbs with social customs demands careful consideration, as direct translations may not effectively convey the intended meaning. Abo al Timen (2015) suggests seeking approximate equivalents to preserve the message's essence. A successful translation should evoke a similar impact on target language (TT) readers as the original text does on its readers. The translator's task is to convey the meaning, style, and essence of the source text to the TT, emphasizing the importance of finding precise corresponding words in both languages.

Despite the passage of 1400 years since the revelation of the Holy Qur'ān, its timeless nature as an educational resource remains relevant. Teaching the Qur'ān in English can enhance student engagement and understanding. The Qur'ān serves as a rich source of proverbs and literary devices like idioms and metaphors. To grasp Qur'ānic proverbs and their implicit meanings, translators must possess a deep understanding of both the source and target languages and cultures, enhancing their cross-cultural knowledge. Finding lexical and cultural equivalents for these proverbs is crucial. Additionally, translators must respect the sacredness and nature of Qur'ānic texts, especially when dealing with idiomatic or proverbial verses.

Baker (2011) highlights two scenarios where idioms or fixed expressions, including proverbs, can be easily misinterpreted if not understood in context: 1) Some idioms may appear transparent, offering a reasonable literal interpretation, while their idiomatic meanings are not explicitly indicated in the text. In such cases, a translator unfamiliar with the idiom may mistakenly interpret it literally, missing the intended idiomatic play; 2) An idiom in the source language may closely resemble one in the target language on the surface but carry a different or partially different meaning. Superficially identical or similar idioms with divergent meanings between the source and target languages can lead inexperienced translators to impose an incorrect interpretation (pp. 69-70).

Robinson (1997) further emphasizes that the study of translation is intertwined with intercultural relations. While some proverbs in English and Arabic share common cultural contexts and pose no translation challenges, differences in religious beliefs, moral values, metaphorical imagery, geographical settings, and ethical characteristics can complicate translation. Both languages encompass distinct cultures, traditions, religious beliefs, customs, habits, myths, and historical legacies, necessitating careful consideration when finding English equivalents for proverbs and literary devices to engage students and enthusiasts.

Translators of the Holy Qur'ān must possess a deep understanding of classical Arabic to grasp the profound meanings embedded in the text. Proficiency in both Arabic and English is essential for recognizing and accurately rendering proverbial verses with suitable

equivalents. It is crucial for translators to diligently research and consult multiple sources, including dictionaries and Qur'ānic commentaries, to ensure the faithful transmission of the Qur'ān's meaning without overlooking the significance of its figurative language. Sharaf Eldin (2014) underscores the importance of seeking insights from various Qur'ānic commentaries to enhance the accuracy of translation.

Translators who lack familiarity with Islam may struggle to accurately convey the linguistic, stylistic, and cultural nuances present in the Qur'ān. It is imperative for translators to possess a deep understanding of classical Arabic, Islam, and utilize Qur'ānic explanations to effectively translate the text. Awareness of the unique nature of the Qur'ān and disparities between Arabic concepts and beliefs compared to other languages, particularly Western ones, is essential. Translators must demonstrate proficiency in both the source and target languages and cultures to ensure the preservation of all meanings within the Qur'ānic context.

To enhance the quality of translations, translators should utilize proper bilingual dictionaries and seek guidance from Muslim scholars, commentators, theologians, linguistics experts, and specialists in cultural and Islamic history. By studying previous translations, identifying strengths and weaknesses, and addressing any shortcomings, translators can produce innovative and refined renditions of the Qur'ān. It is crucial for translators to convey the message of the Holy Qur'ān accurately, without misinterpreting fundamental concepts, norms, and beliefs embedded in the text. Including explanatory notes in the translation can help introduce proverbial verses to target language readers, enabling them to appreciate the figurative language of the Qur'ān and bridge cultural gaps by providing essential contextual information.

One of the key limitations of this study was the lack of specific English resources on Qur'ānic proverbial verses and expressions. Future research endeavors are encouraged to explore proverbial expressions in the Holy Quran and delve into other figures of speech such as similes, metaphors, irony, and euphemistic expressions. Researchers can focus on bridging cultural divides by offering vital contextual information. Drawing insights from successful translators' methodologies and findings can serve as a valuable guide for developing models that aspiring translators can utilize to identify their strengths and weaknesses, create innovative translations, and strive for excellence in their professional pursuits.

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