

Problematic Issues in the Translation of Ayat (verses) with Deleted Prepositions in the Holy Qur'an via Machine Translators

Mais Al-Sabayleh

Department of English, Faculty of Arts, Mu'tah University, Al-Karak, Jordan

Abstract: The aim of this thesis is to find out whether machine translator and human translator translate *Ayat* (henceforth, verses) with deleted prepositions in the Holy Qur'an accurately and whether there is any difference between Human and Machine translations of the same verses. The research investigates the translation of the deleted prepositions in 10 verses in the Holy Qur'an then check the Google translation and Sahih International Translation of each of these verses. The findings show that the translations differ depending on the English grammatical rules and on the meaning of the verse. Generally, Google Translator was not able to capture the meaning of the verse with the deleted prepositions and didn't get the translation correctly, while Sahih International Translator was able to get the meaning of the verses with deleted preposition and, in some cases, to figure out the deleted preposition even though the meaning of the verse changes slightly because of the deletion of the preposition.

Keywords: Arabic, English, Deletion, Preposition, Qur'an, Machine translation.

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I. INTRODUCTION

Translation is rendering the meaning in the original text that the writer intended into another language, where the translator tries to transfer as many words from the original text into the target language; It's the closest natural equivalent to the meaning in the target language. The search for equivalent meanings in the target language must involve some aspects, such as grammatical aspects, structure, communication setting and cultural context, almost the same thing is mentioned by Nida (1945) who uses Chompskys' generative grammar in translating texts, he states that translation is the process of reducing the source text to its simplest and semantically evident kernels by transferring the meaning from the source text into the target text in order to generate stylistically and semantically equivalent expressions in the target language.

Since there are thousands of languages in the world, people would need to have some ways to make it easier to understand each other and each other's cultures, ideas, religions and so on. This is why the concept of translation emerged, which is defined by Aissi (1987: 19) as a complex process that consists of many stages and different operations. He mentions its importance because it fulfills the humans need for communication, it establishes contact between people of different languages and cultures. The process starts by analyzing the original text, bringing out its meaning and reformulating it into the target language. On the other hand, Shaheen (1991) uses the word "translation" to refer to many categories, such as: the process of decoding the source language text and encoding the target language text, as the end product of decoding the source text and encoding the target text. It's also used as a technique for foreign language teaching which leads to the belief that language studies are inter-related with translation studies. Translation is also defined by Gouzenko (2008) as an action that the translator performs on the original text to change it into another language where the translator makes the exchange of information between two different languages, by producing a text in the target language which has a very similar communicative value with the source text.

The process of translating a text goes through two stages, firstly, the translator must go beyond the text and into the actual situation described in it, secondly, he/she must be able to actually describe this situation in the target language, the translator must first understand the text and what it's talking about and then describe it in the second language.

Modern technology has developed a new and easier way to translate texts from one language into any other language of the world which is the Machine Translators (MT). They may be in the form of mechanical dictionaries or programs that have the ability to translate texts, so people can translate anything they want and without having to pay any expenses.

Machine Translator is defined by Precup-Stiegelbauer (2012) as a computerized system that is responsible for translating texts from one language into another, it eased the communication between cultures

with different languages and it reduced the time needed for translation in the modern time when lots of things need to be done in a short period of time. Many expressions are used to describe this method such as "Mechanical Translation", "Automatic Translation", "computerized translation", or "machine translation", however, the most common name is "Machine Translation". These systems sometimes may need human assistance and sometimes they don't need it, depending on many factors such as the complexity of the text, the type of the text and the translating system that is used.

Non-native speakers of Arabic face a big problem in understanding the Holy Qur'an. Accordingly, it's very important for it to be interpreted into every nation's mother tongue or at least into an internationally studied language like English. The translations of the Holy Qur'an provide a fair view of Islam and get its correct meaning to non-Muslims. Mahmud and Tabrizi (Ibid) mention that the idea of translating the Holy Qur'an was offered by Alexander Ross in 1649, but the first translation from Arabic to English was produced by George Sale in 1734, whereas nowadays there are almost 80 translations of the Holy Qur'an, but all of these translations differ in their accuracy even if the translator is a professional translator since the Holy Qur'an is a divine and inimitable text and the main differences between English and Arabic occur in the syntax and the lexicon of the languages.

In an article entitled *Translating the Qur'an*, Fazlur Rahman (1988) states that Qur'an can never be completely translated into another language. He also mentions that there are two reasons for this difficulty, the first reason is the style and expression of the Qur'an and the second reason is the nature of the scripture. He points out that the Qur'an is not a book, from his point of view, because it was not written by anybody. He explains in his book *'Ulum al-Qur'an (the Sciences of the Qur'an)*, that Qur'an is untranslatable because translating it means that it has to be explained in another language other than Arabic, and he points out that the words of Qur'an can't be transferred word by word in the same fashion into another language because languages have different words so they don't express all the shades of meanings of their counterparts and by translating the Qur'an into different languages it may result in confusion and misguidance, because the translations of the Qur'an are just expressions of its meaning in another language.

Since there is a big number of prepositions in English but a limited number in Arabic, Arabic prepositions may have more than one equivalent in English, depending on its position and usage in the sentence. For example, the Arabic preposition 'في' /fii/ could stand for a variety of meanings in English "in, into and at" According to Al Yaari (2013) prepositions are linkers between the parts of the sentence and between the information in sentences.

There are prepositions that are used more frequently than the others, for example in English, the prepositions *of, to, in, for, with,* and *On* are mostly used while in Arabic the preposition 'في' /fii/ is the most frequent preposition. Nasser (2013) explains that Arabic prepositions are divided into two forms; separable and inseparable, and according to their type into original, redundant and quasi-redundant, the separable prepositions are the ones which are not attached to any other element of the sentence such as the noun, while the inseparables are forced to be bound or prefixed to the nouns. Prepositions add new meaning to the sentence, and this meaning is either a meaning of decrease or increase. There are many functions for prepositions, it denotes the meaning in its neighboring element and it links between the verb that precedes it and the noun that follows it.

The Holy Qur'an contains thousands of prepositions, almost each verse has at least one preposition, but there are verses that don't have the preposition while its function is there, which has a special function in changing the meaning of the verse. While these prepositions don't appear in the verses. That is, they are null elements or ellipted but their syntactic and semantic functions are there. According to Al-duleimi (2013) ellipsis is defined in Grammatical Analysis as a term used when a part of the structure is omitted from a sentence for some reasons, such as reasons of economy, emphasis or style, where the meaning can be retrieved from the context, usually some parts of the structure are omitted because they have been mentioned before in the text or hinted at earlier. In some cases, ellipsis is preferred to shorten discourse and make it easier to learn by heart, especially in Arabic literature (poetry) speeches and proverbs, by following the trails of ellipsis the meaning could be understood.

Ellipsis in Qur'an occurs to enhance the inimitability and sublime style of the Qur'an, Ellipsis in Qur'an has a special rhetorical function which doesn't occur in English. It's considered to be as one of the smart Qur'anic styles of expression, because of it, people understood that sometimes leaving something out is much better and is of more eloquence than mentioning that thing.

There are many types of elision: the first type is Rhetorical elision, its function is to achieve concision and brevity, for example { أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ } (1: 6) this verse has a missing construction which is the preposition 'إلى' /la/ (to), different translators provide three different translations:

Translation1: Keep us on the right path/ M.H. Shakir (1917)

Translation2: Show us the straight way./ Abdullah Yusuf Ali (1987)

Translation3: Show us the straight path/ M. M. Pickthall (1930)

Here the purpose of elision is (to guide or keep on the right path) and not only the meaning of (to be shown the right path). The second type is phonetic elision in which there is a particle or a letter omitted, but it leaves something that indicates the process of elision, for example the verse { وَسَبِّحْ لِلَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا } (39: 71), here the verb 'فُتِحَتْ'/futihat/(was opened) is in the passive and it means (to be opened). It possibly has a deleted coordinating conjunction 'و'/wa/ (and). Deletion in English is not needed to complete the meaning of a sentence but it's needed to complete the grammatical structure, for example: (She's as tall as her brother) but not (She is as tall her brother is tall). Ellipsis in Qur'an is used intentionally to enhance its inimitability.

II. LITERATURE REVIEW

2.0 Introduction

This chapter intends to review the studies that investigated preposition deletion in both English and Arabic and the deleted prepositions in the Holy Qur'an. It also mentions the previous studies that handled Machine Translation of many texts.

2.1 Previous Studies

Recently, people tend to translate everything they need from different languages to their own language for different purposes as we will see. Since, nowadays, millions of non- Arabic native speakers are trying to understand the Holy Qur'an, they tend to find translations for it or at least for its meaning, whether the translations are human or Machine Translation.

Toral and Way (2014 : 3) study the applicability of Machine Translation on Literary texts and propose a methodology to assess this applicability, they state that it is very difficult to find good translations of literary texts between two distant languages, such as English and Chinese but they provide evidence that Machine Translation have proved to be useful in translating literary texts between related languages.

Drummer (2014 :2) explains that MT is made out of a set or more of rules which control the transformation of a sentence from the source language into its transitionally equivalent form in the target language. The main idea of MT is that it should preserve the meaning of the source sentence while following the grammatical and syntactic rules of the target language. MT decides between different translations of an ambiguous or tensed word by finding how many translations of the target language correspond to a phrase in the source language, which is achieved by using a large dictionary which provide word for word translation.

Laura- Rebeca (2012: 1-9) points out that the Machine Translator isn't able to get the words meanings correctly because it doesn't take into account the context, however it also states that human translation isn't without fault either, since subtle differences in meaning may cause different translations and while a human could learn these differences it's difficult for the Machine to differentiate them. Each text has a perfect translation, but the different translations may vary in many aspects such as the word order or word choice.

Mahmud and Tabrizi (2013: 5-6) mention two issues which face the translation of the Holy Qur'an: the first issue is synonymy, which shows the grammatical and lexical similarity between texts; grammatical synonymy is affected by different structures of the sentences between different translations of the same text, whereas the lexical synonymy is affected by the word domain of several translations of the same text. The structure and word order of different translations of the same text are different, because of several factors, such as the time period of the translation, background knowledge and the translator's style. The second issue is the difference in translation method, which can affect the language analysis.

As-Safi (2006: 2) lists two kinds of translation losses; the first kind is the inevitable loss, even if the translator is skilled and competent, he/she may have difficulty in finding equivalent words since the two languages are of different systems which leads him/her to find compensatory systems. The second kind is the avertable loss where the translator fails in finding the appropriate equivalents. (Ibid: 24) He points out that translations between English and Arabic languages may suffer from more than one loss, such as morphological, syntactic, semantic and stylistic loss. These losses may be avertable an invertible which may go back to two reasons either because both of the languages are too different or because the translator is incompetent and couldn't find the appropriate equivalence, if the translator is less competent the more losses there is and if the translator is more competent then there is more gain. These losses may greatly affect the meaning of the translated text especially the meaning of the Holy Qur'an, the inimitable word of Allah. He states that more losses are expected if the text is intricately textured. (Ibid: 19) He uses a verse from the Holy Qur'an { هُنَّ لِبَاسٌ لَّهُنَّ } (7: 189) , according to At-Tabari and Ibn Kathir, in this verse 'لباس' /libas/ denotes the meaning of pleasure and comfort that husbands enjoy living with their wives, while other translators have chosen to translate this verse word for word "they are your garments and you are their garments".

Kadhim (2012: 64) points out that it's very important for the translator to have a wide knowledge of the Arabic Rhetoric and interpretations of the Holy Qur'an in translating the elliptic Qur'anic texts because to recover the meaning completely the translator uses the linguistic and the situational context. There are three

strategies which the translators use in translating the elliptic Qur'anic texts into English since they hardly agree on one strategy because these strategies differ depending on the type of ellipsis; the translator may leave or ignore the elliptic unit without mentioning it in the target text, he/she may add the elliptic unit to the text or the translator may mention the unit by using footnotes of parentheses.

According to Alayesh (2012: 10), in some cases, people can use similar prepositions in English and Arabic to express the same meaning, such as the use of "from" which indicates a starting point, can be replaced by 'من'/min/ in Arabic which has the same usage, this case leads to positive transfer in the study of Language Acquisition, whereas there are cases in which one preposition may have more than one meaning in the other language depending on the context. He also points out that people have a great difficulty in translating English prepositions into Arabic and vice-versa, especially if they only know the common meaning of the preposition, not taking into account that prepositions are polysemous, they use the same meaning of the same preposition without looking at the changes of the prepositions meaning in every context.

Abdul-Raof (2001:49) shows a case of Qur'anic untranslatability in which the meaning of the syntactic structure is shown by the usage of prepositions. He shows it through an example in the following verse: { إِنَّمَا { الصَّدَقَاتُ لِلْفُقَرَاءِ الْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنَاءَ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ } (9:60), the author uses the translation of Yusuf Ali: (Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer". Abdul-Raof(2001) explains the usage of prepositions in this verse as follows: "This verse discusses the two categories of people who are eligible for alms (charity). What concerns us here is the usage of prepositions. Two prepositions are employed in this structure; they are 'ل' /li/ (for) and 'في' /fi/ (in). The first preposition is used for the first category of people while the second one is for the second category of people. Such a change in preposition usage is not unjustifiable; it is, rather, (meaning oriented). Such a usage signifies that the people from the second category are more eligible for charity; this is derived from the associative meaning of the preposition 'في' /fi/ (in) which refers to (the 'bowl' in which charity money is dropped and that this 'bowl' is deeper), i.e., a reference to those peoples' desperate financial needs" (2001: 11).

Almaflehi (2013: 257 -258) states that one of the most difficult tasks in translating from English into Arabic and vice-versa is translating prepositions, he found out that the main problem which people face in translating prepositions is finding equivalent prepositions and also understanding their usage in the other language. He points out that prepositions promote self presentation which makes them a big part of human communication, people could commit mistakes while translating prepositions, these mistakes may vary. He states that prepositions can never stand by themselves; they have to be within a phrase called a prepositional phrase. Each preposition has its own special functions, they may show relationships of direction, location, relationship of exclusion and time.

Soomro et al. (2013:40) state that there are two types of translation methods; word for word translation which is preferred by some translators and sentence for sentence translation which is preferred by other translators. Since the translators have the difficult task of converting the text from the source language into the target language, the emergence of the websites that have several sites that offer an automatic translation to facilitate their difficult task, these websites are able to translate individual words, sentences and even whole documents. Machine Translation is based on keeping formal grammars, vocabularies and algorithm of both the source language and the target language. The Machine translation process is based on three steps: analyzing the source language text, conversion of the source language into the target language and synthesis which creates the text for target language. Human translators may edit the machine translated text to avoid any ambiguities or mistakes. They (Ibid) mention that the most accurate Machine Translator there is, is the Google Translator which supports 64 languages and can translate automatically without any human help. They also state that the machine translation programs are much faster than human translators and its cost is lower than the human translators, also machine translation makes sure that the spelling and punctuation are accurate while human translators may have some mistakes. While machine translation has many benefits, it also has some disadvantages, such as the confusion in translating some particles that may have more than one meaning, it may also face some semantic problems, lexical or semantic ambiguities and technical terms. They (Ibid) classify the errors in machine translation to 5 categories; there might be missing words, errors in word order since the languages may have different word order, it may choose incorrect words, the language may have unknown words and the text could have some punctuation errors.

Al-khawalda and Al-Oliemat (2014: 48-51) state that Machine Translation systems are made of a number of rules that control the transformation of sentences from the standard language into an equivalent sentence in the target language. They add that the function of machine translation is to preserve the actual meaning of the source sentence while using the grammatical and syntactic rules of the target language while producing the target sentence. Machine Translation goes through some steps in the process of translating; First, it must determine how many words in the target language correspond to a word or phrase in the standard language, second, if there are any ambiguous words it must decide between its different possible translations,

this is possible because machine translation uses a large bilingual dictionary that uses word for word translation in the different languages. They also point out that Google Translator uses word for word translation to translate Arabic sentences into English which violate the norms of the word order which produces a problem, another problem that faces machine translation is that Arabic and English have structural differences, they also have other differences such as the fact that Arabic has a free word order while English has a fixed word order. They state that Google Translator faces a big problem in translating the Arabic form and tenses into English.

Al-Hamad and Salman (2013: 191-192) point out that there are linguistic and cultural differences between the languages which make it problematic to translate the Holy Qur'an from its original Arabic language into English. The problem of translating the Holy Qur'an gets more complicated because both of the languages belong to two different cultures which allow them to own different connotations of vocabulary and using various metaphorical styles in writing. Socializing, expressing and showing solidarity are dictated by the cultural

III. ANALYSIS, DISCUSSION AND CONCLUSION

3.0 Introduction

In this chapter, the data will be discussed and analyzed. Each *ayah*(verse) will be taken separately. The deleted preposition will be focused and explained. Then both types of translation (SIT & GT) were given and discussed. Then a conclusion will be given.

3.1 Analysis and Discussion

As mentioned before, Arabic is one of the languages that can tolerate the deletion of its prepositions as long as the meaning is clear and the preposition is known to be present, for example 'دخلت الدار' /daxaltu-dara/ (entered the house) which doesn't contain any preposition but the meaning is understood as 'دخلت الى الدار' /daxaltu?ila- dari/ (entered to the house), the deletion of the prepositions (نزع الخافض) in Arabic is common to save time when speaking while preposition deletion in the Holy Qur'an occurs only to serve a specific function and it's considered as one of the inimitable functions of the Qur'an. This sign (#) indicates the place of the deleted preposition. The description of the 20 Holy Ayat (verses) was taken from tafseer ?lka?aaaf, tafseer ?nwar?ltanzeelwa ?srar?lt?weel and tafseer M9aalim ?ltanzeel.

1. { وَأَخْتَارُ مُوسَىٰ # قَوْمَهُ سَبْعِينَ رَجُلًا }

SIT: And Moses chose from his people seventy men for our appointment.

GT: Moses chose his people seventy men.

In the above *ayah*, the preposition 'من'/min/(from) which is located between 'موسى' /Moses/ and 'قَوْمَهُ' /qawmahu/ (people) is deleted, This verse doesn't have a preposition in it to indicate that Moses chose from his people, the absence of the preposition may indicate that when Allah asked Moses to choose the good men out of his people, he could only find 70 good men out of all his people, here the absence of the preposition indicates that his people were disobedient to Allah's orders and there are only few people who were obedient. Whereas, if the preposition was mentioned in this verse, it would indicate that almost all the people were obedient and that Moses had to choose some of them (70 men), he didn't select a number of his people, he chose all of the good men from his people. To convey the complete and correct meaning to the foreign readers, the translator must translate the deleted preposition. As can be noted, SIT shows the deleted preposition (And Moses chose **from** his people seventy men for Our appointment). GT doesn't translate the deleted preposition (Moses chose his people seventy men). It seems that it doesn't depend on the meaning to translate the verse.

2. { فَقَدْ جَاءُوا # ظُلْمًا وَزُورًا }

SIT: They have committed an injustice and a lie.

GT: They have been unjust and false.

This *ayah* has a deleted preposition 'ب'/bi/ (with) between 'جاءوا' /jaa?uu/ (came-they) and 'ظُلْمًا' /?ulman/ (injustice), the deletion of this preposition gives the desired effect of revealing the injustice that people have brought and since the deleted preposition here gives the notion of having some of the injustice used, then its deletion gives the meaning that these people came filled with the injustice itself which exaggerate the meaning. Although both of the SIT and GT don't mention the deleted prepositions, they also didn't show the intended meaning in the verse because they don't show the exaggerated meaning that's wanted.

3. { وَنَضَعُ الْمَوَازِينَ # الْقِسْطَ لِيَوْمِ الْقِيَامَةِ }

SIT: And we place the scales of justice for the Day of Resurrection.

GT: And we shall put the scales of the day for the day of the resurrection.

In the above *ayah* there is a deleted preposition 'ب'/bi/ (with) between 'الموازين القسط' / l-mawaazeenal-qista/ (the scales 'of' the justice), this *ayah* talks about the day of resurrection where the scales will be set to measure the deeds of people, some linguists assume that the noun 'القسط'(justice) is an adjective for the word 'الموازين'(the scales) while other linguists say that there is a deleted preposition 'ب'(with) attached to 'القسط'(justice) which

means that (the scales were set with justice), the deletion of this preposition indicates that the scales were not only set with justice, they are the justice itself, which gives the desired exaggerated meaning. It's true that the SIT mentions the deleted preposition between (scales) and (justice); (And We place the scales *of* justice for the Day of Resurrection) and the desired meaning is also present "scales of justice", it mentions that the scales are made of justice and not that justice is one of the characteristics of the scales, while GT translated it as (And we shall put the scales *of* the day for the day of the resurrection...). That is, in this example the deleted preposition appears in both translations.

4. { يُسَبِّحُونَ#الَّيْلَ وَالنَّهَارَ } (21:20)

SIT: They exalt [Him] night and day

GT: They swim day and night.

The preposition 'بِ/في' -bi/ (at) in the above *ayah* is deleted. It is located between 'يُسَبِّحُونَ' /yusabbihuuna/ (They exalt) and 'الَّيْلَ وَالنَّهَارَ' /?l-laylawal-nahaara/ (the night and the day). Since both of the words 'الَّيْلَ وَالنَّهَارَ' (night and day) are temporal adverbs they indicate a point in time and if the preposition is used in this verse it will give the meaning that they exalt him at a certain time at day and at a certain time at night, but the preposition doesn't exist here to indicate that they exalt him all day and night without stopping which is the desired meaning. Both of the SIT and the GTs translations don't mention the omitted preposition.

5. { وَسِعَ كُرْسِيُّهُ#السَّمَاوَاتِ وَالْأَرْضَ } (2: 255)

SIT: His *Kursi* extends over the heavens and the earth

GT: Expand the throne of the heavens and the earth.

This verse has a deleted preposition 'لِ/لِ' (for) in the part 'كُرْسِيُّهُ#السَّمَاوَاتِ' /kursiyuhul- #samaawaati/ (His throne 'to' the heavens) . In this verse Allah says that his *kursi* (throne) is huge enough that all the heavens and earth fit in it, the reason for not mentioning the preposition is because if it was used it will mean that the heavens and earth only fit in the *Kursi*(throne) while when deleting the preposition it indicates that it is even bigger than that, the SIT translates it as (His *Kursi* extends *over* the heavens and the earth) by using the word (extends) the intended meaning is very clear, that the *Kursi* is even bigger than all the heavens and earth. The preposition 'over' is used. On the other hand GT wasn't able to translate the part correctly with the absence of the preposition but it mentions the deleted preposition (Expand the throne *of* the heavens and the earth), it says that the throne expands but the *ayah* is talking about the size of the throne not its expansion.

6. { وَالْقَمَرَ قَدَرْنَا#مَنَازِلَ } (36: 39)

SIT:the moon - We have determined for it phases.

GT: And the moon made us homes.

The preposition 'لِ/لِ' (for) is omitted from this *ayah* between 'قَدَرْنَا' /qaddarnaahu (determined)and 'مَنَازِلَ/manaazila/ (phases). If the preposition is not deleted, it becomes 'قَدَرْنَا لَهُ' /qaddarnaalahu/ (we have determined for it), such as in the SIT (the moon - We have determined *for* it phases), while this verse says 'قَدَرْنَا' (made it) which goes back to the moon itself, it's made to have its own phases. On the other hand, GT wasn't aware of this deletion (And the moon made us homes)so it doesn't mention the preposition at all, since the preposition is not a separate one, it must be attached to another particle, so it translated it into "made us" which gives a completely different translation.

7. { وَظَلَّلْنَا عَلَيْكُمُ#الْغَمَامَ } (2: 57)

SIT:And We shaded you with clouds

GT: And we have imposed upon you the clouds.

The verse above has the deleted preposition 'بِ/بِ' (with) in 'عَلَيْكُمُ#الْغَمَامَ' /?laykumul-?amaama/ (over you with the clouds),SIT translates the deleted preposition as (with) in (And We shaded you *with* clouds), this deletion serves a great role in accentuating that Allah shaded them all the time wherever they went, the usage of the preposition will mean that Allah shaded them with a cloud only once. GT uses the preposition (upon) in (imposed upon you) in (And we have imposed *upon* you the clouds) which gets the meaning correctly, because (imposed upon you) may mean that it was for a long period of time and not just once.

8. { وَهُوَ يَهْدِي#السَّبِيلَ } (33:4)

SIT: and He guides to the [right] way.

GT: and He guides the way.

The deletion of the preposition 'إِلَى/إِلَى' (to) which is between 'يَهْدِي' /yahdī/ (guide) and 'السَّبِيلَ' /?ssabiila/ (the way) has a very important meaning, it accentuates Allah's mercy of his people because here it means that he doesn't only guide his people to the right way, he gives them the right way itself, which was not mentioned in the SIT even though it translated the deleted preposition (and He guides *to* the [right] way) which translated the preposition as a destination that a person is shown to, because both of the SIT and GT use the verb (guide) which needs to have a preposition with it since it has the meaning of a certain destination or a point where something ends, but GT doesn't mention the preposition here though it uses the verb (guide) in (and He guides the way) which means that here it uses word for word translation.

9. { فَاسْتَبِقُوا #الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا } (2: 148)

SIT: So race to [all that is] good. Wherever you may be.

GT: And the destination is wherever you are good things.

Even though in the above *ayah* the word 'فاستبقوا' /fa-ʔstabiquu / (race) in 'الْخَيْرَاتِ' /fa-ʔstabiquu-#Xayraati/ (so race 'to' the good) needs a preposition to complete its meaning, the preposition 'إلى' /ʔila/ (to) is deleted from the *ayah* to indicate that even though people do good, they shouldn't stop, they should continue doing good deeds, while if the preposition is not deleted it may mean that people could stop doing good deeds after they've done some of them. GT doesn't translate the deleted preposition possibly due to the fact that it couldn't understand some of the terms in the *ayah* (verse) (And the destination is wherever you are good things), while the SIT mentions the omitted preposition and says (race to) in (So race *to* [all that is] good. Wherever you may be ...).

10. { لَا تُؤْتُونَهُنَّ مَا كَتَبَ لَهُنَّ وَتَرَّ عَنُوبُنَّ أَنْ تَنْكِحُوهُنَّ } (4:127)

SIT: and [yet] you desire to marry them

GT: And you want to bend them.

Two possible prepositions may be deleted from the *ayah* above between the words 'وَتَرَّ عَنُوبُنَّ' /wataryabuuna/ (you desire) and 'أَنْ تَنْكِحُوهُنَّ' /antankihuuhunna/ (to marry): 'في' /fii/ (in) or 'عن' /9n/ (from). The deleted preposition may be the preposition 'في' (in) which may have many equivalents in English (in, at, on), here it's followed by a subordinating conjunction 'أن' (to) which together with 'في' (in) gives the meaning 'to' in (you desire to marry them), it gives the meaning that something is desired, such as in the SIT (- and [yet] you desire *to* marry them...), while this translation doesn't consider the second possible preposition 'عن' which may mean (from, of...), this preposition combined with the subordinating conjunction gives the opposite meaning, it indicates that something is not desired, it means (stay away from doing something). So the *ayah* may have two possible meanings; *The men may want or not want to marry them*, and these possibilities come from the fact that the preposition doesn't exist in the place where it's supposed to exist. When translating the same *ayah* on GT, it shows only one of the possible prepositions 'في أن', but doesn't consider the second preposition 'عن أن', which is similar to the SIT.

Table 1: the following table shows how SIT and GT handle the ellipped preposition of the selected verses in this study. (N/A means no translation)

Number of Ayat and the ellipped preposition	SIT translation of the ellipped preposition	GT translation of the ellipped preposition
1- 'من' /min/ (from)	from	N/A
2- 'ب' /bi/ (with)	N/A	N/A
3- 'ب' /bi/ (with)	Of	Of
4- 'ب' /bi/ (at)	N/A	N/A
5- 'ل' /li/ (for)	Over	Of
6- 'ل' /li/ (for)	For	N/A
7- 'ب' /bi/ (with)	With	Upon
8- 'إلى' /ila/ (to)	To	N/A
9- 'إلى' /ila/ (to)	To	N/A
10- 'في' /fii/ (in)	To	To
'عن' /~an/ (from).	N/A	N/A

As can be noted, SIT was able to figure out 8 prepositions out of 10. Whereas, GT was able to figure out 3 out of 10.

3.2 Conclusion.

The main purpose of the present research is to find out whether Google Translator (GT) and Sahih International Translation (SIT) translate the deleted prepositions in the verses of the Holy Qur'an in order to find out the accuracy of GT and SIT when translating verses from the Holy Qur'an with ellipped preposition. Because one of the reasons why the Holy Qur'an is inimitable is that the deletion of the prepositions has a special purpose and it doesn't occur for no reason.

According to the results of this work, GT translated only 3 deleted prepositions out of 10 while SIT translated 8 out of the 10 deleted prepositions. The deleted prepositions in the third, fifth, seventh and tenth *ayah* (verses) are translated by both the GT and SIT. It could be attributed to the fact that the verbs in these verses require a preposition to complete its meaning. While the deleted prepositions in the first, sixth, eighth and ninth *ayah* (verse) are only translated by the SIT and not by GT. The deleted prepositions in the rest of the *ayah* (verses) aren't translated by the GT or SIT.

Even though GT and SIT both translate the deleted prepositions in four of the 10 *ayah* (verses), the translations of the deleted prepositions may differ between both translations or they may be the same, for

example the third and tenth *ayat*(verses); In the third *ayah* (verse), GT and SIT both choose the preposition (of) as a translation for the deleted preposition 'ب'/bi/ (with) and in the tenth *ayah* (verse) the preposition (to) is chosen by both translations as a translation for the deleted preposition 'في' /fii/ (in). It should be noted here that this *ayah* has two possible translations which could change the meaning.

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The translation and al-tafaseer are taken from the following websites:

<http://corpus.qur'an.com/>

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[http://www.altafisir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=0&tSoraNo=1&tAyahNo=1&tDisplay=no&LanguageID=1\(2017\)](http://www.altafisir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=0&tSoraNo=1&tAyahNo=1&tDisplay=no&LanguageID=1(2017))

[https://en.wikipedia.org/wiki/Machine_translation\(2017\)](https://en.wikipedia.org/wiki/Machine_translation(2017))

[https://en.wikipedia.org/wiki/Qur'an_translations\(2017\)](https://en.wikipedia.org/wiki/Qur'an_translations(2017))

[https://en.wikipedia.org/wiki/History_of_machine_translation#The_1980s_and_early_1990s\(2017\)](https://en.wikipedia.org/wiki/History_of_machine_translation#The_1980s_and_early_1990s(2017))

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