

MAHMOUD AFROUZ

Faculty of Foreign Languages, University of Isfahan

Department of English Language and Literature

Azadi Square, IR-Isfahan

m.afrouz@fgn.ui.ac.ir

PROBLEMS OF ONOMASTICS IN 26 ENGLISH TRANSLATIONS OF *THE GLORIOUS QUR'AN*: GOD'S NAMES IN FOCUS

Onomastics, dealing with culture-specific terms, poses great challenges for literary translators, especially for translators of sacred texts. Translating God's Names requires profound cultural knowledge. The paper is aimed at investigating procedures of translating God's Names in English translations of *the Glorious Qur'an* by adopting Liang's (2016) model. After identifying the equivalents of proper names in 26 English translations, the procedures used for rendering them were identified. Finally, the general tendencies of procedures were specified. The findings revealed that two procedures used by *the Qur'an* translators ('couplet' and 'transposition') do not appear in Liang's (2016) model. It was also found that the procedure of 'convention' was by far (60.50%) the most frequently used procedure. Additionally, the data analysis revealed that no translator used procedures of 'naturalization' and 'rendition'. Moreover, it was found that 1.60% of procedures were source-oriented and 98.40% of them were target-oriented. In other words, all English translators of *the Holy Qur'an* showed greater tendencies to adopt target-oriented procedures in rendering God's Names. Prospective researchers can work on other language pairs and translations of God's proper names in other sacred texts.

1. Introduction

Translators mainly attempt to "reproduce" source texts in the target language (Afrouz 2019a: 32; 2022e: 295). The differences between a source language (SL) and a target language (TL) and variations in cultural systems make translating appear as an enormous challenge. Cultural differences can especially pose challenges for literary translators (Oliainia and Afrouz 2007; Pirnajmuddin and Afrouz 2007; Ordudari 2008a; 2008b; Afrouz and Mollanazar 2016; Afrouz 2008; 2017; 2020;

2021a; 2022b; 2022c; 2022h; Hosseinpour and Afrouz 2022). Culture is manifested through language, and both culture and language can be manifested in translated texts (Afrouz 2022g). *The Holy Qur'an* is the greatest literary work in the Muslim world. It has been translated into many languages and a lot of re-translations are also available. Although the re-translations are commonly expected to have higher quality than the earlier translations (Afrouz and Mollanazar 2018), it is not yet proved to be so.

Proper names (PNs) can potentially be taken into account as culture-specific terms (Tobias 2006; Aksholakova 2014). PNs, being “distinguished on grammatical and semantic grounds from common noun, and written with a capital letter” (McArthur 1992: 813), refer to “the name of an individual person, place, etc.” (Crystal 2008: 392). According to Bussmann (1998: 835), “sociolinguistics (naming and use in society), psycholinguistics (psycho-onomastics and the physiognomy of names), pragmatolinguistics, and text linguistics have taken an active interest in onomastics.” Translating God’s Names in sacred texts requires vast cultural knowledge on the part of the translator.

In rendering “sacred texts”, knowledge of culture is shaped by translators’ “religious spirituality” (Naudé 2010: 287). As for translating *the Qur'an*, both ‘form’ and ‘meaning’ of the holy text should be taken into account. Huge “loss” of form, “style and even meaning” occurs in the translation of *the Noble Qur'an* into European languages (El-Awa 2006: 1). *The Qur'an* “is held to be a literary achievement of which mortals are incapable” (Fudge 2009: 41).

Regarding *the Holy Qur'an*’s various levels of meaning, Meisami (2006: 388-389) quotes the following couplets from ‘*the Masnavi*’ (Nicholson’s translation) of the world-renowned Persian poet Molavi:

Know that the words of *the Qur'an* have an exterior (sense), and under the exterior (sense) an interior (sense), exceedingly overpowering; And beneath that inward (sense) a third interior (sense), wherein all intellects become lost. The fourth interior (sense) of *the Qur'an* none hath perceived at all, except God the peerless and incomparable (Meisami 2006: 388-389).

Conversely, the majority of English translations of *the Glorious Qur'an* “give the impression that the meaning of *the Qur'an* is transparent” and “rarely does a translator list variants or confess that the sense of a passage is unclear” (Reynolds 2008: 1). God’s Names in *the Qur'an* are different from ordinary PNs appearing commonly in various text types. His Names are descriptive and express attributes of God.

Translation theoreticians proposed various procedures for rendering PNs. The aim of this paper is to explore procedures of translating God’s Names in 26 English translations of *the Qur'an* by adopting the latest related model (by Liang 2016). The researcher aimed at finding answers to the following questions:

(1) What procedures were employed by the English translators in rendering God's Names? (2) How were the various procedures distributed? (3) Were the overall tendencies of the translators towards the source or the target language? (4) Does Liang's (2016) model cover all procedures used by *the Qur'an* translators?

2. Literature Review

As far as the researcher knows, no one has ever attempted to focus on the problems faced by English translators of *the Holy Qur'an* in dealing with God's Names. The present study aims to fill the current research gap. However, a number of somehow related works are reviewed here.

Zarei and Norouzi's (2014) article also presents a descriptive study of proper nouns in translation. Claiming the impossibility of achieving "absolute equivalence" due to particular aspects of languages, they believe that translators should "preserve authentic effect achieved by the names and to improve transliteration accuracy" (Zarei and Norouzi 2014: 160). Their finding concerning the impracticality of achieving "perfect" equivalence is in line with Afrouz and Shahi (2020: 161). The main problem with their study was the lack of any specific corpus.

Focusing on translating Arabic proper names, Halimah's (2016) paper is an attempt to investigate challenges posed by transliteration of Arabic PNs "in birth, marriage, passport and other personal documents" (Halimah 2016: 1). He has employed "Venuti's Foreignisation Approach" as the model for analyzing the data and has come to the conclusion that "standardising the transliteration of Arabic proper names into English is still possible if individuals and governmental authorities take this issue on board and put it into practice" (Halimah 2016: 1-13).

Using Van Coillie's model, Tabatabaee Lotfi (2017) explored translations of Qur'anic PNs. The researcher worked on the English translations by George Sale (1734), Arthur John Arberry (1955), John Medows Rodwell (1861), Abdullah Yusuf Ali (1934) and Mohammed Marmaduke Pickthall (1930). Tabatabaee Lotfi (2017) studied translating procedures since it is agreed that they can greatly affect the kind of equivalents chosen for the source language terms (Golchinnezhad and Afrouz 2021a; 2021b; Latifi Shirejini and Afrouz 2021a; 2021b; Afrouz 2019b; 2021b; 2021c; 2021d; 2022a; 2022d; 2022f; Parvaz and Afrouz 2021). Based on his findings, the most and the least frequent strategies for translating PNs were the substitution of a PN by "a counterpart" in the TL and "by a common noun", respectively (Tabatabaee Lotfi 2017: 99).

3. Methodology

The current study is a descriptive, corpus-based research carried out to explore the issue of God's PNs in English translations of *the Holy Qur'an* based on Liang's (2016) model. Twenty six English translations by the following translators were selected as the corpus of the study: George Sale (1734), Maulana Muhammad Ali (1917), M. Marmaduke Pickthall (1930), Yusuf Ali (1934), Arthur John Arberry (1955), Maulvi Sher Ali (1955), Abdul Majid Daryabadi (1957), Muhammad Asad (1980), Mohammedali Habib Shakir (1980), Aziz Ahmed (1981), Rashad Khalifa (1981), Muhammad Sarwar (1982), Thomas Ballantyne Irving (1985), Ahmed Ali (1988), Faridul Haque (1990), Abdul Mannan Omar (1990), Muhammad Muhsin Khan (1998), Fazlollah Nikayin (2000), Tahereh Saffarzadeh (2001), Shabbir Ahmed (2003), Abdel Haleem (2005), Nicolas Starkovsky (2005), Ali Unal (2006), Edip Yuksel, Layth Saleh al-Shaiban and Martha Schulte-Nafeh (2007), Royal Aal al-Bayt Institute (2008)¹, and The Monotheist Group (2012)².

Liang (2010: 120) presented a "relevant" categorization of procedures for translating culture-bound terms like PNs based on the classifications suggested by Aixelá (1996), Klingberg (1986), and Davies (2003). His model includes "cultural dilution", "convention", "extratextual addition", "substitution", "omission", "intratextual addition", "naturalization", "transliteration" and "rendition" (Liang 2016: 45).

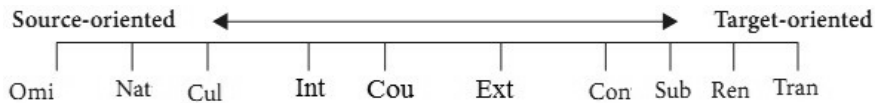


Figure 1. Orientation of procedures (based on Liang 2016)

Liang's translation procedures need to be briefly explained:

- Omission: it occurs when translators prefer to leave the PN untranslated.
- Substitution: it occurs when translators replace the source-text PN with an unrelated target-text PN.
- Rendition: it occurs when the source-text PN is translated literally by its nearest equivalent in the target-language.
- Extratextual addition: it occurs when the supplementary information is offered by translators, in a footnote, for instance.
- Intratextual addition: it occurs when translators prefer to offer extra details within the main text to clarify the meaning of the PN.
- Transliteration: it occurs when the source-text PN is translated by using its nearest equivalent TL sound.

¹ In the rest of the paper we will use the abbreviation RABI.

² In the rest of the paper we will use the abbreviation MG.

- Cultural dilution: it occurs when a general or neutral name is used.
- Convention: it occurs when the PN is rendered “in a conventionally accepted way” (Liang 2016: 47).
- Naturalization: it occurs when translators reproduce a “natural equivalent” in the TL (Liang 2016: 49).

It should be mentioned that in cases where two or more procedures were simultaneously used, the procedure would be called ‘Couplet’. Moreover, when the PN in the source-text was translated by a word of a different part of speech (other than a noun) in the TL, the strategy would be called ‘Transposition’. After identifying the equivalents of PNs in English translations, the procedures used for rendering them were identified. Finally, the general tendencies of procedures were specified based on the categorization presented in Figure 1.

4. Results and Discussion

In this section, a detailed analysis and discussion of the data extracted from the corpus is presented. The main focus is to explore the challenges of rendering God’s Names and investigate the practicality of the procedures employed in rendering them. Under each procedure, the related instances are discussed. Since no name was rendered by using either Rendition or Naturalization, no heading was dedicated to these two procedures.

4.1. Cultural dilution

The Name ‘الْجَبَّارُ’ /al-jabbār/ has two senses: “Compensator” and “the One Who is able to compel” (Qerati 1995, Vol. 9: 564). Some translators considered either of the two meanings by choosing equivalents such as ‘the All-compeller’ and ‘the All-Compelling’. Saffarzadeh’s equivalent ‘the Owner of the Celestial Kingdom’ does not cover the essential sense components of the PN. The equivalent offered by Sale, ‘the Strong’, and its synonym, ‘the Powerful’, chosen by Shabbir Ahmed, Yuksel, al-Shaiban and Schulte-Nafeh, Ahmed Ali, Starkovsky, the MG, and Khalifa, as well as the term ‘the Supreme’ selected by Shakir and Muhammad Ali, were adopted by applying the procedure of ‘cultural dilution’.

The Name ‘المَوْلَا’ /al-mawlā/ denotes ‘Protector’, ‘Patron’, and ‘Guardian’ – almost all translators selected one of these equivalents. Only Sale rendered it as ‘Lord’ by adopting the procedure of ‘cultural dilution’.

In regard to the PNs ‘الرَّحْمَنُ’ /al-rahmān/ and ‘الرَّحِيمُ’ /al-rahīm/, Muhammad Ali (1917: 5) quotes from the Holy Prophet that “*Ar-Rahman* is the Beneficent God Whose love and mercy are manifested in the creation of this world, and *Ar-Rahim* is the Merciful God Whose love and mercy are manifested in the state

that comes after”. The PN ‘الرَّحْمَنُ’ /al-rahmān/ encompasses both unbelievers and believers, whereas the PN ‘الرَّحِيمُ’ /al-rahīm/ particularizes the believers. Admitting that in English we do not have an equivalent for “*Ar-Rahman*”, Muhammad Ali (1917: 6) pointed out that he translated the PN ‘الرَّحْمَنُ’ /al-rahmān/ “as meaning the Beneficent God, because the idea of doing good is predominant in it”. Despite the fact that approximately all of the translators employed equivalents such as ‘the Merciful’, ‘the Beneficent’, or ‘the Compassionate’ to render the two PNs, the MG preferred the procedure of ‘cultural dilution’ by selecting the general term ‘the Almighty’ (i.e., God) as the equivalent for the Name ‘الرَّحْمَنُ’ /al-rahmān/. The choice of “the Almighty”, which has nothing in common with the original meaning denoting mercy and compassion, does not seem to be an accurate equivalent, especially given the fact that there are already certain God’s names that explicitly define Him as Omnipotent and Supreme. But Sale entirely omitted the word ‘الرَّحِيمُ’ /al-rahīm/. Nikayin (2000: 1) rendered ‘الرَّحِيمُ’ /al-rahīm/ and ‘الرَّحْمَنُ’ /al-rahmān/ as ‘the Merciful’ and ‘the Beneficent’ and provided, in the footnote, the transliterated equivalents ‘Al-Raheem’ and ‘Al-Rahmaan’, respectively.

4.2. Transliteration

The majority of the translators, resorting to the procedure of ‘convention’, rendered the two Names ‘المَوْلَا’ /al-mawlā/ and ‘الْوَلِيّ’ /al-walī/ by equivalents such as ‘Protector’, ‘Patron’, ‘Guardian’, or ‘Supporter’. Leaman (2006: 458) defines ‘الْوَلِيّ’ /al-walī/ as “the Guardian” or the One Who “owns things and manages them”. Pickthall and Nikayin, in comparison with the rest, preferred to provide some more information by rendering the PN ‘الْوَلِيّ’ /al-walī/ as ‘the Protecting Guardian’ and ‘the Protector of [all]’, respectively. Abdel Haleem, adopting ‘transposition’, rendered the Name ‘الْوَلِيّ’ /al-walī/ as ‘is close to’. Shabbir Ahmed transliterated the Name ‘المَوْلَا’ /al-mawlā/ as ‘Maula’ and provided further notes within brackets.

As Muslims believe, the original proper name for God is “Allah”. The etymology of the word Allah has been a debatable issue ever since the Classical period of Islamic culture. In some dictionaries, it is listed under the root hamza-lam-ha, the meaning of which relates to being or becoming a deity. According to Qerati (1995, Vol. 10: 637) the Holy Name ‘الله’ /allāh/ is derived from ‘وَالِهٌ’ /walih/ (i.e., wonder and amazement) signifying that “all creatures are thoroughly bewildered at and absolutely incapable of knowing His True Essence”. In 14 out of the 26 translations, (e.g., written by Omar, Pickthall, Ahmed Ali, Shakir, Aziz Ahmed, Yusuf Ali, Daryabadi, Saffarzadeh, Haque, Nikayin, Sarwar, Muhammad Ali, Khan and Sher Ali) the Name was transliterated. The rest opted for the procedure of ‘convention’ and rendered the term as ‘God’. Bakhtiar (2011: LXVII), another translator of *the Holy Qur'an*, argued that using Allah, rather

than God, may create for English speakers “of various faiths” a sort of “illusion that there is more than One God—Allah and God”. In the same line, Starkovsky (2005) provided the target-text (TT) readers with a footnote in which he stated that in his translation, God is not called Allah, since “calling God Allah in an English text might falsely suggest that the God of Islam is different from the God of the Judeo-Christian tradition” (Starkovsky 2005: 1). In an attempt to explain more about the PN, he points out that “Al-lah is derived from *el*, whose plural Hebrew form *elohim* is used in *the Bible*. Its definite article *al* underscores His uniqueness” (Starkovsky 2005: 1). Yuksel, al-Shaiban and Schulte-Nafeh (2007: 40) also employed the word ‘God’ as an equivalent for the Holy PN ‘Allah’. However, they completely reject the idea that Allah is a PN. As they explain in a footnote, “in the Arabic language and Arab culture, names are attributes” and Allah is not a PN, “it is a contraction of *AL* (the) and *ELAH* (god)”. Interestingly, in contrast to what Starkovsky and Yuksel, al-Shaiban and Schulte-Nafeh pointed out, Muhammad Ali (1917) did not believe that Allah is a contracted form of *Al-illah*. He considered Allah a PN which could only be applied to the Holy Being “*Who exists necessarily by Himself, comprising all the attributes of perfection*” (Muhammad Ali 1917: 5). Believing that no equivalent for the word ‘Allah’ could be found in English or in any other language, Muhammad Ali (1917) adopted the procedure of ‘transliteration’ for rendering the term Allah and pointed out that it “is not applied to any being except the only true God” (Muhammad Ali 1917). Likewise, Farid (2003, Vol. 5: 2909) believed that Allah, as the distinctive name of God and His “personal name”, is “neither attributive nor descriptive”.

4.3. Intratextual addition

The Name ‘المجيد’ /*al-majīd*/ denotes “glorious; illustrious; glorified, exalted; laudable, and praiseworthy” (Baalbaki 1995: 983). It is translated by nearly half of the translators either as ‘Glorious’ or ‘Glorified’ through the procedure of ‘convention’. Employing ‘intratextual addition’, Arberry, Pickthall, Abdel Haleem, Yusuf Ali, Saffarzadeh and Starkovsky preferred to intensify the Name by proposing the following equivalents ‘All-glorious’, ‘Owner of Glory’, ‘worthy of all glory’, ‘full of all glory’, ‘Supreme-Exalted’ and ‘full of glory’, respectively.

As for the Name ‘السلام’ /*al-salām*/, Leaman (2006: 489) pointed out that “Salam (peace) comes from the same root as Islam (peaceful submission to God) and Muslim (the one who peacefully submits)”. As he further explained, the Name “refers to God as the source of all peace” (Leaman 2006: 490). The word ‘Peace’ conveys more religious connotations than Saffarzadeh’s proposed equivalent ‘Health’. Whereas Sarwar, Pickthall, Yuksel, al-Shaiban and Schulte-Nafeh, the RABI, Khalifa and the MG resorted to the procedure of ‘convention’ and chose ‘the Peace’ as the equivalent, some translators preferred to modify it by words

such as 'Giver' and 'Source'. Moreover, Shabbir Ahmed used the procedure of 'intratextual addition' and opted for 'the Peace and the Source of all peace'.

Adopting the procedure of 'intratextual addition', Sale rendered both 'الْمُنْكَبِرُ' /al-mutakabbir/ and 'الْمُنْتَعَالِي' /al-muta'ālī/ as 'the Most High'. Six other translators also went for the same equivalent, while three others chose synonymous terms such as 'the High Exalted', 'the Supreme Exalted' or 'Most Supreme'.

The Names 'الْوَدُودُ' /al-wadūd/ and 'الْحَفِيَّاءُ' /al-ḥafīyyā/ are mostly rendered by corresponding terms such as 'Loving', 'Affectionate', 'Kind' and 'Gracious'. These PNs mean 'ever affectionate' and refer to "the one who is most gracious towards others" (Qerati 1995, Vol. 5: 275). Some translators, opting for the procedures of 'intratextual addition', preferred to modify the aforementioned equivalents by adding intensifying words like 'All-', 'Ever-', 'Always', 'Most' and 'Full of'.

The term 'الْقَيُّومُ' /al-qayyūm/ contains the following fundamental sense components: being Self-Subsisting; being the True Sustainer by Whom all things subsist; being Ever-Watchful; and being the Self-Existing and Eternal (Makarim 1994). Equivalents chosen by most of the translators covered merely one of the aforementioned sense components (i.e., either the Eternal or the Sustainer). However, Aziz Ahmed, Yusuf Ali, Sher Ali, Shakir, Ahmed Ali, Asad and Muhammad Ali were cognizant enough to mention other semantic elements (i.e., 'Self-subsisting, Ever sustaining'; 'the Self-Subsisting, Eternal'; 'the Self-Subsistent Fount of All Being'; 'the Self-subsisting by Whom all things subsist'). These translators used the procedure of 'intratextual addition'.

The PN 'ذُو الْعَرْشِ' /dhū'arsh/ was rendered by twelve of the translators as 'the Owner of the Throne' or 'the Lord of the Throne'. While Nikayin modified 'Throne' with 'High', Saffarzadeh, resorting to the procedure of 'intratextual addition', employed a religious modifier 'Divine' and an additional transliterated equivalent 'Arsh': 'the Owner of the Divine Throne of Arsh'. It should be noted that the only meaning documented for the word 'عرش' /'arsh/, in Arabic dictionaries and Qur'anic glossaries, is 'throne' (Penrice 1878: 96; Baalbaki 1995: 756; etc.). However, Shakir and Muhammad Ali interpreted the term 'عرش' /'arsh/ as a metaphor and substituted 'throne' with 'power'. Interestingly, Yusuf Ali first presented the denotative meaning and then inserted the metaphorical sense in parentheses: 'the Lord of the Throne (of Authority)'. Using the procedure of 'intratextual addition', Shabbir Ahmed rendered the PN as 'the Lord of the Throne of His Almightyness, Master of Supreme Control'.

Baalbaki (1995: 426) considered the Name 'ذُو الْجَلَالِ' /dhūjalāl/ synonymous to the PN 'الله' /allāh/ (i.e., God) and provided the following equivalents for the term 'جلال' /jalāl/: "loftiness, exaltedness; sublimity, augustness, magnificence, grandeur, grandness, greatness, majesty, stateliness, portliness, dignity, gravity,

solemnity; splendor, glory”. Most of the translators chose one of the aforementioned equivalents by adopting the procedure of ‘convention’. Although Pickthall’s suggested equivalent ‘Mighty’ refers to God, it evidently lacked some sense components conveyed by the original PN. Yusuf Ali, Abdel Haleem and Saffarzadeh employed intensifiers such as ‘full of’ or ‘the Source-Owner of’ to modify this PN of God.

The Name ‘الْوَهَّابُ’ /al-wahhāb/ signifies “the Most Generous One” and “the only True Bestower of bounties and gifts” (Qerati 1995, Vol. 1: 472). A number of translators ignored some of the sense components by simply selecting attenuated equivalents such as ‘the Giver’, ‘the Bestower’, ‘the Grantor’ or ‘he who giveth’. From among these equivalents, while ‘the Giver’ is too general, ‘the Bestower’ is more precise since one of the senses of the verb ‘bestow’ is ‘to give as a gift’. Muhammad Asad directly referred to this sense component: ‘the [true] Giver of Gifts’. Irving’s equivalent ‘bountiful’, as is defined in OED and Lingoes, means ‘producing in abundance and giving freely and generously’ and seems quite acceptable as a synonym for the original term. Omar, Shakir, Abdel Haleem, Muhammad Ali, Yusuf Ali, Saffarzadeh and Nikayin, adopting the procedure of ‘intratextual addition’, preferred descriptive equivalents such as ‘the Grantor of bounties without measure’, ‘the Bounty-Bestower’, ‘the Ever Giving’, ‘the Most Liberal Bestower/ Giver’, ‘the greatest Mercy-Shower’.

4.4. Extratextual addition

The Name ‘الصَّمَدُ’ /al-ṣamad/ designates “the Supreme Being [...] Who is independent of all and upon Whom all depend for their needs; Who will continue forever after all creation has ceased to exist; above Whom there is no one”, and maintains that God is “above conception and conjecture” and “His attributes know no bound or limit” (Farid 2003, Vol. 5: 2909–2910). According to Qerati (1995, Vol. 10: 640), ‘صمد’ /ṣamad/ means ‘to intend’ and indicates that “all creatures, in all affairs, resort to Him for the fulfillment of their physical and psychological needs”. Notifying that the prefix ‘-ال-’ /al-/ in ‘الصمد’ /al-ṣamad/ makes the term exclusive (i.e., He is the Only One Who is Absolutely Self-subsistent and Truly Independent, and He is the Only One Who deserves to be relied upon), Qerati (1995, Vol. 10: 640) quoted from three of the Great Imams who provided interpretations of the Name. According to Imam Javad (PBUH), “God is the One to Whom all creatures refer to accomplish their needs”. Imam Hussein (PBUH) clarified that the meaning of the Name is the same as its subsequent Ayah “لَمْ يَلِدْ وَلَمْ يُولَدْ” /lam yalid wa lam yūlad/ (i.e., He begot no one nor was He begotten). Qerati (1995, Vol. 10: 640) then quotes from Imam Ali (PBUH) that God is called ‘الصمد’ /al-ṣamad/ since He is not created out of a special substance, nor does He enter into something or stand on something; He is the Maker and Originator of all beings;

everything is created due to His eternal power; whatever should expire, would be destroyed in accordance with His Will, and whatever should remain, would live in reference to His Wisdom. Baalbaki (1995: 700) offered the following three categories of meanings “steadfast, firm”, “eternal, everlasting”, “master, lord”. The MG’s equivalent ‘indivisible’ (i.e., impossible of undergoing division) is not directly related to any of the meanings proposed by Baalbaki. On the other hand, Starkovsky (2005: 3), choosing ‘steadfast’ and presumably realizing that his proposed equivalent does not convey the semantic subtleties of the original term, explained in footnote that it “suggests completeness and perfection, divine permanence and eternity” and then admitted that “all the attributes of God are one in His Oneness, something man cannot comprehend”. Similarly, Abdel Haleem (2005: 444) selected ‘the eternal’ and, in the footnote, refers to “other commonly held interpretations” including “self-sufficient” and “sought by all”. Most of the translators mentioned one or two of the essential sense components and left the other components unmentioned. Transliterating the PN ‘الصمد’ /al-ṣamad/, Khan resorted to the strategy of ‘extratextual addition’ and provided the following note within brackets: ‘The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks’. All things considered, apparently there can be found no single English lexical item to convey all sense components compressed into the Islamic-bound PN ‘الصمد’ /al-ṣamad/. Under such circumstances, the use of notes could have been an effective solution.

The term ‘الغني’ /al-ghani/ is rendered differently by various translators. Pickthall’s proposed equivalent ‘Absolute’ signifies someone who is not dependent on anyone or anything else and is outside the control of human being. It is apparently a good match. Nonetheless, ‘Independent’, chosen by the RABI, does not seem a precise equivalent for a Name of God since it has, among other meanings, a negative sense: ‘an uncommitted or neutral person’. The equivalent ‘Rich’, being selected by Sale, Starkovsky, Yuksel, al-Shaiban and Schulte-Nafeh, and the MG, mostly covers abundance in worldly matters, for instance, the following three definitions are presented in Lingo and OED: ‘1. possessing material wealth 2. having an abundant supply of desirable qualities or substances (especially natural resources) 3. of great worth or quality 4. having a lot of money or property’. Nikayin and Arberry rendered it as ‘All-Rich’ and ‘All-sufficient’, respectively. However, the equivalent selected by Abdel Haleem, Shakir and Muhammad Ali (i.e., ‘Self-sufficient’) is seemingly an appropriate one in view of the fact that it designates ‘ability of someone to provide for his/her own needs with no help from other beings’. The same can be stated about Yusuf Ali’s ‘Free of all wants’. Some translators were not consistent in choosing equivalents for rendering the same Name occurring in various Surahs. For instance, Sale first translated it as ‘rich’ (in Surah 2, Ayah 267), but somewhere else he preferred ‘needeth

not the service [of any creature]' (in Surah 3, Ayah 97) or Saffarzadeh's single-word equivalent 'Rich' which somewhere else was changed into a descriptive one containing more sense components: 'the Absolute Independent and needless'. Irving, translating the PN as "Transcendent, beyond [any need]", was the only translator using the strategy of 'extratextual addition'.

In translating the Name 'المُصَوِّرُ' /al-muṣawwir/, Nikayin (2000) used the strategy of 'extratextual addition' and was the only translator who provided a footnote for his readers. After rendering the term as "the beings' Super-Potter", Nikayin (2000: 623) referred to other meanings of the term: "The Designer and Shaper of all". Resorting to the same strategy, Omar preferred to use his extratextual information within parentheses: "the Bestower of forms (and fashioner of everything suiting to its requirement)".

The Name 'اللطيف' /al-laṭīf/ denotes the gracious of all blessings, the All-subtle and the Knower of subtleties of all creatures in the way that is beyond conceivable precisions (Makarim 1994). Nikayin translated it as '(the Knower) beyond conceivable precisions'. As Qerati (1995, Vol. 2: 522) elucidated, the PN has the following meanings: 1) "the One Who underestimates his reward and overestimates His servants' worships", 2) "the Accurate", 3) "the Maker of the most subtle, delicate and invisible creatures", 4) "the Tolerant, Kind and Merciful", and 5) "the Grantor of rewards to His devotees and the Forgiver of the wrongdoers". Saffarzadeh's equivalent (i.e., the Accurate) just covered the second sense mentioned above. No single-word equivalent could be found to convey both senses simultaneously. The equivalents selected by Yusuf Ali and Starkovsky (i.e., 'above all comprehension' and 'the Ineffable') merely covered the marginal sense component—since 'the Ineffable' designates 'too great or beautiful to describe in words'. The equivalent 'the Subtle', opted for by half of the translators, denotes 'good at noticing and understanding things'. Using the strategy of 'extratextual addition', Sale (1734: 100) is the only translator who mentioned one of the main senses (i.e., the gracious) in the main text and referred to the marginal sense (i.e., the incomprehensible) in a footnote.

4.5. Substitution

The Name 'الغفور' /al-ghaffūr/ denotes a forgiving one – someone who is much of a forgiver. Arberry, Yusuf Ali, Nikayin, Unal, Haque, Sher Ali, Asad, Khan, and Sarwar were the only translators who noticed the intensified form of the original term and selected equivalents such as 'All-forgiving', 'Most Forgiving' and 'Oft-Forgiving'. On the other hand, Only Sale and Omar used 'substitution' to render the Name 'الغفور' /al-ghaffūr/ as 'gracious' and 'Great Protector', respectively.

The Name 'المؤمن' /al-mu'min/ refers to “the One Who is the source of safety and provides all with security” (Qerati 1995, Vol. 9: 564). While it is simply defined by Penrice (1878: 10) as “One who believes”, according to Leaman (2006), the PN signifies “Guardian of Faith”, “He who witnessed for Himself that no one is God but Him” and “He witnessed for his believers that they are truthful in their belief that no one is God but Him” (Leaman 2006: 457). Sale, Yuksel, al-Shaiban and Schulte-Nafeh, and the MG rendered it as ‘the Faithful’. Pickthall, Starkovsky and Yusuf Ali used synonymous terms such as ‘the Keeper of Faith’ or ‘the Guardian of Faith’. Arberry and Khalifa are the only translators who added the words ‘All’ and ‘Most’ to modify the equivalent: ‘the All-faithful’ and ‘the Most Faithful’, respectively. The rest of the translators opted for equivalents such as ‘the Granter of Security’, ‘the Bestower of Security’, or ‘the Fount of Safety’. While Irving, omitting terms like ‘giver’, ‘bestower’ and ‘keeper’ rendered it simply as ‘the Secure’, Unal provided the readers with a descriptive equivalent: ‘Supreme Author of safety and security Who bestows faith and removes all doubt’. On the other hand, Sarwar used the procedure of ‘substitution’ and translated the Name 'المؤمن' /al-mu'min/ as ‘the Forgiver’.

The Name 'المهيمن' /al-muhammin/ means “the Observer and Guardian over all and the All-Preserver” (Qerati 1995, Vol. 9: 564). It is translated by most of the translators as ‘the Guardian’, ‘the Protector’ or ‘the Preserver’ via the procedure of ‘convention’. Other translators added more sense components by choosing equivalents such as ‘Guardian over all’, ‘the Preserver of Safety’ or ‘the All-preserver’. The MG, Rashad Khalifa, and Yuksel, al-Shaiban and Schulte-Nafeh preferred the procedure of ‘substitution’ by selecting the general equivalent ‘the Supreme’ (i.e., greatest in status or authority or power).

The Name 'الحميد' /al-ḥamīd/ signifies ‘worthy of praise’ (Penrice 1878: 38) and is rendered by the majority of the translators as ‘Praiseworthy’ through the procedure of ‘convention’. While most translators selected equivalents such as ‘All-laudable’, ‘Ever Praiseworthy’, ‘Owner of Praise’, and ‘worthy of all praise’, Aziz Ahmed preferred to use ‘substitution’ and rendered the PN as ‘All-Knowing’.

The term 'العليم' /al-ḥalīm/, as the Name of God, signifies “the Forbearing”, “the Clement”, or the One Who postpones chastisement “for those who deserve it and contemplates forgiving them” (Leaman 2006: 458). In general, the PN denotes “kind, gracious, intelligent” (Penrice 1878: 38). Arberry, Omar, Yusuf Ali, Unal, Haque, Nikayin, Shabbir Ahmed, and Khan chose such equivalents as ‘All-clement’, ‘Ever Forbearing’, ‘Most Forbearing’ and ‘the All-Forbearer’. They had seemingly been more meticulous than the rest who omitted modifiers like ‘All-’, ‘Ever’ and ‘Most’. On the other hand, Ahmed Ali opted for ‘substitution’ and translated the PN as ‘kind’.

The Name 'الشَّاكِر' /al-shākīr/ denotes 'the Ever Appreciative' or 'All-Thankful' (Makarim 1994; Qerati 1995, Vol. 2: 197). Each of these equivalents has its own followers – some translators like Sale, Arberry, Irving, Starkovsky, Yuksel, al-Shaiban and Schulte-Nafeh, the RABI, and the MG preferred the former reading; others advocated the latter. The equivalents selected by Pickthall and Yusuf Ali, 'Responsive' and 'recognize', are acceptable since, as is defined in Lingoos, they mean 'readily reacting to suggestions, influences, appeals or efforts' and 'be fully aware or cognizant of / show approval or appreciation of', respectively. Muhammad Ali (1917: 240) was the only translator who attempted to justify his favorite equivalent (i.e., 'Multiplier of rewards') by stating that the original term signifies 'the one who gives large reward for small works' or 'the one in whose estimation small works performed by His servants increase', and 'the one who multiplies His reward to them'. Nikayin preferred to use 'Delighted to Acknowledge thanks' as the equivalent for the PN 'الشَّاكِر' /al-shākīr/. Aziz Ahmed preferred to use 'substitution' and chose the equivalent 'Hearer'.

As for the Name 'الْوَكِيلُ' /al-wakīl/, Penrice (1878: 162) defines it as "one who takes care of anything for another, the guardian of one's interests, a patron, administrator, the witness to a bargain". Nearly all translators chose such equivalents by resorting to the procedure of 'convention'. On the contrary, Aziz Ahmed employed 'substitution' and rendered it as 'Lord of infinite Bounty'.

In rendering the two Names 'الْوَاهِدُ' /al-wāḥid/ and 'أَحَدٌ' /aḥad/, almost all of the translators opted for 'the One'. According to Farid (2003, Vol. 5: 2909), the difference between the two Names, when used about God, is that whereas 'أَحَدٌ' /aḥad/ designates "Oneness of God in His Person, the idea of a second being inconceivable, 'الْوَاهِدُ' /al-wāḥid/ signifies uniqueness of God in His attributes". However, Sale and Yusuf Ali preferred the procedure of 'substitution' and translated the PN 'الْوَاهِدُ' /al-wāḥid/ as 'True' and 'Supreme', respectively.

The word 'الطَّوْلُ' /al-ṭaul/ in the Name 'ذُو الطَّوْلِ' /dhū ṭaul/ is defined as 'might, power, strength, plenty of wealth, sufficiency of means' (Penrice 1878: 92; Wehr 1976: 575; Baalbaki 1995: 733). The PN 'ذُو الطَّوْلِ' /dhū ṭaul/ means 'the Owner of abundant bounty' (Makarim 1994) or "'the Owner of all Bounties' (which symbolizes God's mercy) and 'Lord of influence' (which symbolizes God's retribution)" (Qerati 1995, Vol. 8: 210). While most of the translators selected equivalents such as 'the Bountiful' or 'Lord of influence', Sale used the procedure of 'substitution' and altered the meaning by choosing 'long suffering' as the equivalent perhaps due to the fact that he merely took the primary meaning of 'طَوْلُ' (length) into consideration.

4.6. Convention

The Name 'الرَّبِّ' /al-rabb/ is rendered by the majority of the translators as 'Lord' through the procedure of 'convention'. Yusuf Ali tried to clarify within the text by offering the equivalent 'the Cherisher and Sustainer', while Saffarzadeh (2001), providing information both within and outside of the main text, translated the term as 'Allah: the Creator & Nurturer'. Interestingly, she rejected the commonly selected equivalent by the majority of translators (i.e., Lord) and underlined that "the word 'nurture' signifies: fostering, training, educating and nourishing" and "Creator & Nurturer can collectively convey Ibrahim's description of the Divine functions of Ar-Rabb" (Saffarzadeh 2001: 2). In contrast to Saffarzadeh, Muhammad Ali (1917: 5) contended that 'الرَّبِّ' /al-rabb/ "conveys not only the idea of fostering, bringing-up, or nourishing, but also that of regulating, completing, and accomplishing".

The Name 'الْمَلِكِ' /al-malik/ signifies 'the True King and the Original Possessor' (Makarim 1994; Qerati 1995, Vol. 9: 564). Most of the translators employed the procedure of 'convention' and chose either 'the Sovereign' or 'the King' as their favorite equivalents. Abdel Haleem (2005) resorted to the procedure of 'cultural dilution' and selected the general term 'the Controller', and in a footnote, offered two other equivalents: 'King/Sovereign' (Abdel Haleem 2005: 367). Omar, Aziz Ahmed, Asad and Shabbir Ahmed chose equivalents such as 'the Supreme Sovereign', 'the Sovereign King', 'the Sovereign Supreme' and 'The King Supreme'. In a similar vein, Pickthall and Nikayin preferred the two-word equivalent 'the Sovereign Lord'—their choice seems to be more comprehensive than those of the rest since adequate sense components are included.

In rendering the Name 'الْفَاعِلِ' /al-fāʿil/, most of the translators resorted to the procedure of 'convention' and chose equivalents such as 'the Originator', 'the Author', 'the Creator', or 'the Maker'. On the contrary, the equivalents offered by Yuksel, al-Shaiban and Schulte-Nafeh, and the MG (i.e., the Initiator) lacked the sense component 'creator' since, as is defined in OED and Lingoes, the term 'initiator' designates 'the person who starts something' or 'a person who initiates a course of action'. The same can be declared about the related terms: 'الْخَالِقِ' /al-khālīq/, 'الْخَلَّاقِ' /al-khallāq/, 'الْمُصَوِّرِ' /al-muṣawwir/ and 'الْبَارِي' /al-bāri/. The equivalent Nikayin selected for the Name 'الْبَارِي' /al-bāri/ as 'the out-of-nothing Starter' indicated his meticulousness in choosing the right word. Likewise, Pickthall's equivalent 'the Shaper out of naught' seemed more comprehensive than those offered by Yusuf Ali (i.e., the Evolver) and Starkovsky (i.e., the Builder) – these equivalents even lacked religious connotations and thus seemed less appropriate than the equivalents offered by other translators (i.e., the Originator/Maker).

The Name 'أَحَدٌ' /aḥad/, as Farid (2003, Vol. 5: 2909) pointed out, is “an epithet applied to God alone and signifies the One; the Sole: He Who has been and will ever be One and Alone; Who has no second to share in His Lordship, nor in His Essence”. Therefore, Irving’s proposed equivalent (i.e., the Unique) does not seem accurate since, as is defined in Lingo, it has the following meanings: ‘1. radically distinctive and without equal 2. the single one of its kind 3. highly unusual or rare but not the single instance’. Given that the third meaning is somehow contradictory and is likely to mislead the readers, it seems more logical to prefer ‘the One and Only’ (Yusuf Ali and Saffarzadeh’s selected equivalents) as a more precise equivalent than those presented by the rest.

Concerning the Name 'الْحَيُّ' /al-ḥayy/, it should be born in mind that although the equivalents ‘the Alive’ or ‘the Living’ were chosen by the majority of the translators via the procedure of ‘convention’, no one should ever compare the life or livingness of God to that of human being. Therefore, ‘the Ever Living’, or ‘the All-Living’ would be more precise – as Nikayin, Unal Shakir, Asad, Muhammad Ali Abdel Haleem and Khan chose it.

In rendering the four Names 'شَدِيدُ الْعِقَابِ' /shadīdul‘iqāb/, 'سَرِيعُ الْعِقَابِ' /sarī‘ul‘iqāb/, 'أَسْرَعُ الْخَاسِبِينَ' /asra‘ulḥāsibīn/ and 'سَرِيعُ الْحِسَابِ' /sarī‘ulḥisāb/, almost all of the translators resorted to the procedure of ‘convention’ by selecting equivalents such as ‘Severe in chastisement’, ‘Swift in punishment’, ‘the swiftest of reckoners’, and ‘swift in reckoning’, respectively. Sale (1734: 23), being the only translator who provided the target-text readers with a note, rendered 'سَرِيعُ الْحِسَابِ' /sarī‘ulḥisāb/ as ‘swift in taking an account’ and explained in a brief footnote that God is called so because of the fact that He “will judge all creatures in the space of half a day”.

The Name 'الْقُدُّوسُ' /al-quddūs/ denotes “being holy and free from any fault, even the slightest one” (Qerati 1995, Vol. 9: 564). It is translated by the majority of the translators as ‘the Holy’ through the procedure of ‘convention’. Arberry and Nikayin, comprehending that the Arabic term is intensified, opted for the equivalents ‘the All-holy’ and ‘the Ever-Holy’, respectively. Ali Unal even added further details to produce a more precise equivalent: ‘the All-Holy and All-Pure’.

4.7. Omission

According to Leaman (2006: 458), the Name 'الْعَزِيزُ' /al-‘azīz/, appearing in Surah 3, Ayah 4, signifies “the Mighty, the strong, the defeater who is not defeated”. It is noteworthy to mention that only Yuksel, al-Shaiban and Schulte-Nafeh, and the MG alter the meaning of the PN by choosing equivalents ‘the Omniscient’ and ‘Noble’, respectively. Asad did not provide any equivalent for this PN.

Similarly, Asad used the procedure of 'omission' in translating the Name 'الوَاسِعُ' /al-wāsi'/. Most of the translators rendered the PN as 'Encompassing', 'Munificent', 'Bounteous', 'Boundless', or 'Limitless' by using the procedure of 'convention'. Some other translators selected equivalents such as: 'All-Embracing' and 'Ample-giving'.

Asad also preferred to omit the Name 'الْخَبِيرُ' /al-khabīr/ (i.e., the Well-Aware). Most of the translators simply selected synonymous equivalents such as 'Aware' or 'Informed', while some others preferred more precise equivalents like 'the Well-Aware', 'Well acquainted', and 'Ever-aware'.

The Name 'التَّوَّابُ' /al-tawwāb/ means "Very Repentant and Relenting" (Penrice 1878: 24) or "the Acceptor of Repentance, the Relenting, he who grants repentance to whoever he wishes among his creatures and accepts that repentance" (Leaman 2006: 460). Sarwar, Abdel Haleem, Shakir, Aziz Ahmed, Muhammad Ali, Sher Ali, Yusuf Ali and Ahmed Ali were cognizant enough to pay attention to the intensified form of the PN 'التَّوَّابُ' /al-tawwāb/ and opted for such equivalents as 'the Oft-Returning', 'the Oft Relenting', 'All-forgiving' and 'the Ever Relenting'. Asad entirely omitted the PN (appeared in Surah 2, Ayah 54).

The Name 'الشَّهِيدُ' /al-shahīd/ signifies "the Witness" or the One Who "is present to everything that happens" (Leaman 2006: 459). Except Sale who entirely omitted the PN, most of the translators opted for the procedure of 'convention' and chose "Witness" as the equivalent.

In rendering the term 'ذُو انْتِقَامٍ' /dhū'ntiqām/, Irving and Abdel Haleem respectively chose 'the Master of Retribution' and 'capable of retribution' as the equivalent, and the RABI, Shakir and Muhammad Ali selected 'the Lord of retribution'. Muhammad Ali (1917: 139), however, was the only translator who provided the target-text readers with a footnote where he explained that the word 'انْتِقَامٍ' /intiqām/ is derived from *niqmat*, "which, according to all authorities, means *the retribution of one who is guilty*. It conveys the idea of avenging but not of revenging. [...] Hence, ذُو انْتِقَامٍ as an attribute of the Divine Being, signifies *the inflictor of retribution*". Six of the translators chose synonymous equivalents such as 'Mighty Retaliator', 'Vengeful', 'exacting in revenge', or 'able to revenge'. Pickthall opted for the general-neutral word 'Requite' (i.e., make repayment for or return something) and inserted the supplementary information within the parentheses: 'Able to Requite (the wrong)'. However, the word 'Vindication' in Nikayin's equivalent (i.e., Lord of Vindication) does not seem to be precise since it is defined in OED and Lingoes as 1) 'to prove that something is right or that you were right to do something, particularly when others thought another way'; 2) 'to prove that somebody is not culpable when s/he is accused of committing something immoral'; 3) 'the task of defending against scorns'; 4) 'the rationalization for a belief or an act'. It is interesting to note that the translator, encountered

with the very term in another Surah (i.e, Surah 14, Ayah 47), changed his previously selected equivalent. Asad was the only translator who used the procedure of 'omission'.

4.8. Transposition

The Name 'القَدِيرُ' /al-qadīr/, generally means "able, capable, competent, qualified; powerful, potent, mighty" and more specifically, when used to designate "الله" /allāh/, means "the Omnipotent, the Almighty, the All-Powerful" (Baalbaki 1995: 853). While almost all of the translators rendered it generally, Omar, Sale, Khalifa and Nikayin, evidently being more precise than the rest, chose equivalents such as: 'All-mighty', 'the Possessor of full power' and 'Omnipotent'. Resorting to the procedure of 'transposition', Abdel Haleem, Shakir, Muhammad Ali, Yusuf Ali, Starkovsky, Shabbir Ahmed, Sarwar, Asad, and Sher Ali chose equivalents such as 'have Power', 'has the power', or 'has power'.

The two Names 'الْمُتَكَبِّرُ' /al-mutakabbir/ and 'الْكَبِيرُ' /kabīr/ are derived from the root 'كبر' /k.b.r/. The PN 'الْكَبِيرُ' /al-kabīr/, when used for a human being, means "one who is haughty", but when it refers to a Name of God, it designates "the Self-Exalting" (Penrice 1878: 123). As far as the Name 'الْمُتَكَبِّرُ' /al-mutakabbir/ is concerned, while nearly half of the translators adopted the procedure of 'convention' and chose equivalents such as 'the Supreme', 'the Exalted', or 'the Superb', some translators preferred to add modifiers and presented equivalents such as 'the All-sublime', 'the Truly Great', or 'the Possessor of every greatness'. Employing the procedure of 'transposition', Ahmed Ali selected the equivalent 'too exalted'.

The term 'المِخَالِ' /al-miḥāl/, in the Name 'شَدِيدُ المِخَالِ' /shadīdulmiḥāl/, is derived from "حيله" /ḥila/ signifying 'any hidden planning'; however, interpreters define 'شَدِيدُ المِخَالِ' /shadīdulmiḥāl/ as 'شديد القوة و العذاب' /shadīdulquwwa wal'adhāb/ denoting 'the Almighty, Severe Chastiser' (Qerati 1995, Vol. 4: 328). Therefore, the sense components would be 1) 'being mighty in power', 2) 'being severe in punishment', and 3) 'being stern in procedure and mighty in plans'. None of the equivalents selected by translators contained all the sense components. Adopting the procedure of 'transposition', Sarwar opted for the equivalent 'His punishment is stern'.

The Name 'أَب المِرْصَادِ' /abbulmirṣād/ refers to 'the One Who waits in ambush for the wrongdoers and oppressors' (Makarim 1994). The potential sense components include 'being ever on the watch', 'watching all creatures from the ambush or watch-tower or from His Own vantage-point', and 'being a Guardian ever on the lookout'. While Abdel Haleem, Shakir and Muhammad Ali simply opted for the basic sense component 'watchful', Arberry, Pickthall, the RABI,

Yuksel, al-Shaiban and Schulte-Nafeh, and the MG added the intensifier ‘ever-’ and chose either ‘ever on the watch’ or ‘ever watchful’. Sale, Daryabadi and Irving just selected ‘in a watch-tower’, ‘in an ambuscade’ and ‘on the lookout’, respectively. Taking two essential sense components into account, Yusuf Ali, Saffarzadeh, Nikayin and Starkovsky rendered the PN as ‘(as a Guardian) on a watch-tower’, ‘watching all people from the ambush [of His Embracing Knowledge]’, ‘ever watching from His Own vantage-point’, and ‘watching from the heights’, respectively. Employing the procedure of ‘transposition’, Faridul Haque preferred to use the following equivalent: ‘nothing is hidden from the sight of your Lord’.

Sale (1734: 426) rendered the Name ذُو الْمَعَارِجِ /dhūlma‘ārij/ as ‘the possessor of the steps’ and then provided the target-text readers with an informative footnote where he highlighted that by such steps “prayers and righteous actions” rise “to heaven; or by which the angels ascend to receive the divine commands, or the believers will ascend to paradise. Some understand thereby the different orders of angels; or the heavens, which rise gradually one above another”. Furthermore, Saffarzadeh supplied further explication by rendering the term as ‘the Owner of The Ways of Ascent to His Presence’. Most of the translators, adopting the procedure of ‘convention’, selected equivalents such as ‘the Lord of Elevations’ and ‘the Lord of the Ways of Ascent’. Asad preferred to use the strategy of ‘transposition’ and rendered the PN as ‘unto Whom there are many ways of ascent’.

Likewise, in rendering the Names الْعَلِيمُ /al-‘alīm/ and الْحَكِيمُ /al-ḥakīm/ the majority preferred the procedure of ‘convention’ by rendering them as ‘Knowing’ and ‘the Wise’, respectively. While Arberry, Pickthall, Abdel Haleem, Nikayin, Starkovsky and Yusuf Ali preferred the equivalent ‘All-knowing’ for the PN الْعَلِيمُ /al-‘alīm/, Shakir completely changed the meaning by choosing the equivalent ‘the Hearing’. Furthermore, in rendering the PN الْحَكِيمُ /al-ḥakīm/, only Arberry, and Nikayin, adding one more sense component to ‘the Wise’, attempted to make it more appropriate as a Name of God and selected ‘the All-wise’. Using the procedure of ‘transposition’, Saffarzadeh opted for the equivalent: ‘the Source-Wisdom’.

The two Names الْبَصِيرُ /al-baṣīr/ and السَّمِيعُ /al-samī‘/ were rendered mostly as ‘the Seer’ and ‘the Hearer’, respectively. The former word is derived from بَصَرَ /baṣara/ (i.e., to understand) and signifies “a seer or a beholder” and “one who understands” (Penrice 1878: 17). Taking the latter sense into consideration, Abdel Haleem is the only translator who rendered the term as ‘fully aware’. Likewise, as far as السَّمِيعُ /al-samī‘/ is concerned, Yusuf Ali, adopting the procedure of ‘transposition’, used the modifier ‘all things’ to make it more precise as an equivalent for the Name of God: ‘hearest all things’. In the same line, Ahmed Ali

and Aziz Ahmed respectively rendered the PN as ‘under God’s eyes are’ and ‘are in Allah’s sight’, while Ali Unal, Haque, Asad, and Sarwar chose verbs like ‘sees (well)’ and ‘knows’.

The PN ‘الْحَفِيزُ’ /al-ḥafīz/ refers to “the Preserver, the Protector, the one who protects whatever and whoever he wishes to protect” (Leaman 2006: 459). It is rendered by almost all translators via the procedure of ‘convention’ and by equivalents such as ‘Guardian’, ‘Protector’ or ‘Preserver’. Yusuf Ali and Nikayin preferred to adopt the procedure of ‘transposition’ and translated the PN as ‘hath care and watch’ and ‘keeps watch on everything’, respectively.

The Name ‘قَابِلُ التَّوْبِ’ /qābilultawb/ is translated by most of the translators as ‘Acceptor of repentance’ via the procedure of ‘convention’. Yusuf Ali and Starkovsky selected the procedure of ‘transposition’ and translated the PN as ‘accepts repentance’.

The word ‘المَكْرِينِ’ /mākirīn/ in ‘خَيْرُ الْمَكْرِينِ’ /khayrulmākirīn/ is derived from ‘مَكْرٌ’ /makr/ meaning “cunning, craftiness, slyness, willingness, deception, artifice, guile” (Baalbaki 1995: 1096). However, when the term is employed as a Name of God it loses its negative connotations and designates “determination and scheme of God” (Qerati 1995, Vol. 1: 523). Translators mostly selected synonymous equivalents such as ‘planner’, ‘schemer’, ‘deviser’, and ‘Plotter’. Although the name ‘Plotter’ conveys negative connotations, it has also the neutral meaning of ‘planning secretly’ – that is the reason why a number of translators used it as their proposed equivalent. But, on the whole, it does not seem justifiable to prefer it to other equivalents (which were free from those negative implications). Adopting the procedure of ‘transposition’, Ahmed Ali and Ali Unal opted for the equivalent ‘God’s plan is the best’ and ‘makes His will prevail’, respectively. Interestingly, while in the first appearance of ‘خَيْرُ الْمَكْرِينِ’ /khayrulmākirīn/ (in Surah 3, Ayah 54), Sarwar adopted the procedure of ‘convention’ and rendered it as ‘a much better planner’; in the second appearance of the PN (in Surah 8, Ayah 30), he changed his previously adopted procedure and went for the equivalent ‘God’s plans are the best’.

4.9. Couplet

The term ‘عَلَامٌ’ /‘allām/ in ‘عَلَامُ الْغُيُوبِ’ /‘allāmul-ghuyūb/ is defined as “very learned and wise” (Penrice 1878: 92). Half of the translators adopted the procedure of ‘convention’ and rendered the word as ‘the Knower’. Shakir, Muhammad Ali, Yusuf Ali, Nikayin and Khan considered the intensified form of the word by choosing more precise equivalents such as ‘the great Knower’, ‘the perfect Knower’, ‘Thou Who knowest in full all (that is hidden)’ or ‘the All-Knower of all that is hidden (or unseen, etc.)’. Ali Unal simultaneously used the two strategies

of ‘transposition’ and ‘extratextual addition’ and translated the PN as ‘have knowledge of the Unseen (of all that lies beyond the reach of any created being’s perception)’.

In the two Persian contemporary exegetical texts, *Tafsir Nemuneh* and *Tafsir Noor*, the PN ‘رَفِيعُ الدَّرَجَاتِ’ /rafī‘uldarajāt/ is rendered dissimilarly. Makarim (1994) translated it as “Exalter of (the righteous people) ranks”, whereas Qerati (1995, Vol. 8: 229) believes that the term signifies “Possessor of the supreme ranks”. The two Persian translators, Saffarzadeh and Nikayin, preferring the latter commentary, rendered it as ‘the Owner of the Supreme Stand’ and ‘Exalted is He in His attributes’, respectively. Only Arberry, Aziz Ahmed and the RABI selected the equivalent ‘Exalter of ranks’; however, Aziz Ahmed preferred to add further details within parentheses: ‘(or Exalted above all Ranks and degrees)’. Most of the translators resorted to the procedure of ‘convention’. Asad used the strategy of ‘couplet’ by mixing ‘transposition’ and ‘extratextual addition’ and translated the PN as ‘High above all orders [of being] is He’.

The total frequencies, percentages and general tendency of the procedures employed by translators are presented in Table 1. Due to space limitation, procedures of ‘naturalization’, ‘transliteration’, ‘convention’, ‘omission’, ‘substitution’, ‘rendition’, ‘intratextual addition’, ‘extratextual addition’, ‘cultural dilution’, ‘transposition’ and ‘couplet’ are abbreviated as Nat, Tra, Con, Omi, Sub, Ren, Int, Ext, Cul, Trp, and Cou, respectively.

Procedures	Source-oriented			Middle			Target-oriented				
	Omi	Nat	Cul	Int	Cou	Ext	Trp	Con	Sub	Ren	Tra
Frequency	9	0	13	443	21	88	143	1147	19	0	13
Percentage %	0.5	0	0.7	23.4	1.1	4.6	7.5	60.5	1	0	0.7
TOTAL	1.20			29.10			69.70				
TOTAL (Disregarding the Middle)	1.60						98.40				

Table 1. Orientation of procedures (based on Liang 2016)

5. Conclusion

Proper names, having their roots in culture, are culture-specific terms. Sacred or religious texts, being among the most challenging types of literary texts, are also deeply rooted in a nation's culture. Translating God's Names in sacred texts requires great cultural knowledge on the part of the translator. Translation theoreticians proposed various procedures for rendering PNs. The aim of this paper was to explore procedures of translating God's proper Names in 26 English translations of *the Glorious Qur'an* by adopting Liang's (2016) taxonomy. His model included 'naturalization', 'transliteration', 'convention', 'omission', 'substitution', 'rendition', 'intratextual addition', 'extratextual addition', and 'cultural dilution'. The procedures of 'omission', 'naturalization' and 'cultural dilution' were presented in Liang's (2016) model as source-oriented procedures, while 'convention', 'substitution', 'rendition' and 'transliteration' were considered as target-oriented procedures. It was found that the two procedures of 'couplet' and 'transposition' were used by *the Qur'an* translators, but they do not appear in Liang's (2016) model.

The data analysis in the present study revealed that no translator used procedures of 'naturalization' and 'rendition'. The most frequent procedure employed by all translators was 'convention' (by 60.50%). Disregarding the 'Middle' procedures, the researchers found that 1.60% of procedures were source-oriented and 98.40% of them were target-oriented. In other words, all English translators of *the Holy Qur'an* showed greater tendencies to adopt target-oriented procedures (rather than source-oriented ones) in rendering God's Names.

The paper studied God's proper Names in English translations of *The Glorious Qur'an*. The corpus included just Arabic names and their English equivalents. Therefore, as far as language pairs are concerned, one limitation of the present study concerns the limited size of the used corpus. Such a limitation could be taken into consideration as an obstacle in generalizing the results. Prospective researchers can work on *the Glorious Qur'an*'s translations produced in other languages (French, German, Spanish, etc.) to check whether the findings of the current study could be verified. Furthermore, researchers could also take other sacred texts into consideration and compare the procedures adopted by translators in rendering Names of God in other religions. Investigating whether Liang's (2016) model accounts for translation procedures used to translate the Names of God into languages other than English can also be a question that warrants future research.

References

- Abdel Haleem, Muhammad A. S. 2005. *The Qur'an: A new translation*. Oxford: Oxford World Classics.
- Afrouz, Mahmoud. 2008. A study of metaphor as an aesthetic function of language in the English translation of *the Divan of Hafez*. *Translation Studies Quarterly*, 6 (22), Tehran, 23-39.
- Afrouz, Mahmoud. 2017. A comparative-interpretative study of the role of native and non-native translators in preserving national identity. *Journal of Language and Translation Studies*, 49 (1), Mashhad, 41-55. [In Persian]
- Afrouz, Mahmoud. 2019a. A comparative-analytic study of some theoretical issues in translation studies via Freud's ideas. *Translation Studies Quarterly*, 17 (66), Tehran, 23-36. [In Persian]
- Afrouz, Mahmoud. 2019b. How different Muslim translators render *the Holy Qur'an* into English? The case study of Sunni, Shia and 'neither Sunni nor Shia' translators. *SKASE Journal of Translation and Interpretation*, 12 (1), Košice, 1-14.
- Afrouz, Mahmoud. 2020. Assessing equivalents selected by translators' of '*The Blind Owl*' based on componential analysis and semantic load of the words proposing a new analytical model based on data analysis. *Journal of Language Research*, 12 (37), Tehran, 9-37. [In Persian]
- Afrouz, Mahmoud. 2021a. Boosting Carmen Valero Garcés (1994) model through exploring contemporary English translations of Hedayat's surrealist masterpiece. *Contemporary Persian Literature*, 10 (2), Tehran, 51-74. [In Persian]
- Afrouz, Mahmoud. 2021b. How three different translators of *The Holy Qur'an* render anthroponyms from Arabic into English: Expanding Vermes's (2003) model of translation strategies. *Names: A Journal of Onomastics*, 69 (4), Pittsburgh, 21-29.
- Afrouz, Mahmoud. 2021c. Investigating literary translator's style in span of time: The case of Sa'di's *Gulistan* translated into English. *Lebende Sprachen*, 66 (2), Bernburg, 214-230.
- Afrouz, Mahmoud. 2021d. Self-edition hypothesis: The case of multiple self-edited versions of modern literary texts. *FORUM*, 19(1), Amsterdam, 1-23.
- Afrouz, Mahmoud. 2022a. Designing a framework for analyzing linguistic errors in the national-media news: Providing solutions for challenges. *Journal of Language Research*, 14 (44), Tehran, 145-180. [In Persian]
- Afrouz, Mahmoud. 2022b. Factors affecting translation of realia in classical literary masterpieces: Access to the previous translations, the SL natives, and the SL experts. *Onomázein*, 56, Santiago, 184-205.

- Afrouz, Mahmoud. 2022c. Interdisciplinary comparative literature: Comparative vision of Lacanian psychoanalytic theories through the lens of translation studies. *Journal of Comparative Literature*, 14 (26), Tehran, 1-33. [In Persian]
- Afrouz, Mahmoud. 2022d. Investigating the readability of literary texts translations: A step towards formulating the 'Nativity Hypothesis'. *Kervan*, 26 (1), Torino, 53-83.
- Afrouz, Mahmoud. 2022e. Literary-text research from the perspective of literary-translation research: Criticizing overtly erroneous errors in literary translations based on text linguistic models. *Literary Text Research*, 26 (94), Tehran, 293-322. [In Persian]
- Afrouz, Mahmoud. 2022f. Translating Proverbs in *The Gulistan of Sa'di*: Developing a New Taxonomy Based on Baker's (2011) Model. *Hikma*, 21(1), Córdoba, 53-83.
- Afrouz, Mahmoud. 2022g. Translation of proverbs in classical-Persian literature: Enhancing Beekman and Callow's model via *Sokhan Dictionary of Proverbs*. *Classical Persian Literature*, 13(1), Tehran, 23-46. [In Persian]
- Afrouz, Mahmoud. 2022h. Translation studies and comparative literature: The role of 'translation' and 'religion' in the emergence of comparable literary works. *Journal of Literary Studies*, 8 (22), Tehran, 23-46.
- Afrouz, Mahmoud; Mollanazar, Hussein. 2016. Rendering the Islamic concepts of *the Holy Qur'an*: Towards a more comprehensive model. *Translation Studies Quarterly*, 13 (52), Tehran, 61-76.
- Afrouz, Mahmoud; Mollanazar, Hussein. 2018. A comparative study of *the Holy Qur'an*'s English translations by Muhammad Ali and Shakir: Plagiarism or revision? *Translation Studies Quarterly*, 16 (61), Tehran, 51-68. [In Persian]
- Afrouz, Mahmoud; Shahi, Mohammad. 2020. Translation after Wittgenstein, *Perspectives*, 28 (1), Abingdon, 159-161.
- Ahmed, Aziz. 1981. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Ahmed, Shabbir. 2003. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Aixelá, Javier Franco. 1996. Culture-specific items in translation. *Translation, power, subversion*. Eds. Álvarez, Román; Vidal, M. Carmen-África. Clevedon: Multilingual Matters, 52-78.
- Aksholakova, Assem. 2014. Proper name as a clue symbol of Identity. *Social and Behavioral Sciences*, 112, Basel, 465-471.
- Ali, Ahmad. 1988. *Al-Qur'an: A Contemporary Translation*. <https://www.barnesandnoble.com/w/al-quran-ahmed-ali/1102510836> (retrieved on July 3, 2020).
- Arberry, Arthur John. 1955. *The Koran interpreted*. <http://arthursclassiconovels.com> (retrieved on February 1, 2016).

- Asad, Muhammad. 1980. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Baalbaki, Rohi. 1995. *Al-Mawrid: A modern Arabic-English dictionary*. Beirut: Dar el-Ilm Lilmalayin.
- Bakhtiar, Laleh. 2011. *Concordance of the Sublime Quran*. Chicago: Library of Islam.
- Bussmann, Hadumod. 1998. *Routledge Dictionary of Language and Linguistics*. Translated and edited by Gregory Trauth and Kerstin Kazzazi. London – New York: Routledge.
- Crystal, David. 2008. *A Dictionary of Linguistics and Phonetics*. London: Blackwell Publishing.
- Daryabadi, Abdul Majid. 1957. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Davies, Eirlys E. 2003. A goblin or a dirty nose? The treatment of culture-specific references in translations of Harry Potter books. *The Translator*, 6 (2), London, 65-100.
- El-Awa, Salwa M. 2006. *Textual relations in the Qur'an: Relevance, coherence and structure*. London: Routledge.
- Farid, Malik Ghulam. 2003. *The Holy Qur'an*. London: Islam International Publications Ltd.
- Fudge, Bruce. 2009. *The Qur'an, canon and literature. Sacred tropes: Tanakh, New Testament, and Qur'an as literature and culture*. Ed. Culpepper, R. Alan. Leiden – Boston: Brill, 41-52.
- Golchinnezhad, Maryam; Afrouz, Mahmoud. 2021b. Sociolinguistic analysis of Persian dubbed movies. *Journal of Intercultural Communication Research*, 51 (3), London, 254-270.
- Golchinnezhad, Maryam; Afrouz, Mahmoud. 2021a. Exploring universals in audiovisual translation: A case study of Frozen dubbed into Persian. *Kervan*, 25 (2), Torino, 267-285.
- Halimah, Ahmad Mustafa. 2016. Translating Arabic proper names: A foreignising approach. *International Journal of English Language and Linguistics Research*, 4 (2), London, 1-16.
- Haque, Faridul. 1990. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Hosseinpour, Maryam; Afrouz, Mahmoud. 2022. Stylistic Issues in Translations of Modern Literary Texts: Enhancing Baker's (1996) model through Beckett's *Malone Dies*. *Translation Studies Quarterly*, 20 (79), Tehran, 23-37.
- Irving, Thomas Ballantine. 1985. *The Qur'an: The first American version*. <http://arthursclassicnovels.com> (retrieved on February 1, 2016).

- Khalifa, Rashad. 1981. *Quran The Final Testament [Authorized English Version]*. <https://www.quranalone.com/media/quran-english.pdf> (retrieved on July 3, 2020).
- Klingberg, Göte. 1986. *Children's Fiction in the Hands of the Translators*. Lund: Bloms Boktryckeri Ab.
- Latifi Shirejini, Mehdi; Afrouz, Mahmoud. 2021a. Investigating the representation of ideological foregrounding and journalistic translators' agency: Iran-U.S. relations in focus. *Language Related Research*, 12 (2), Tehran, 629-657. [In Persian]
- Latifi Shirejini, Mehdi; Afrouz, Mahmoud. 2021b. Manipulation of narratives in translated political texts: The reflection of Iran's political news in the west-supported media. *Contemporary Political Studies*, 12 (1), Tehran, 1-28. [In Persian]
- Leaman, Oliver. 2006. *The Qur'an: An encyclopedia*. New York: Routledge.
- Liang, Wen-Chun. 2010. *Constructing the Role of Human Agents in Translation Studies: Translation of Fantasy Fiction in Taiwan from a Bourdieusian Perspective*. Doctoral dissertation. Newcastle: Newcastle University.
- Liang, Wen-Chun. 2016. Translators' behaviors from a sociological perspective – A parallel corpus study of fantasy fiction translation in Taiwan. *Babel*, 62 (1), Amsterdam, 39-66.
- Makarim, Naser. 1994. *Tafsire Nemuneh*. Tehran: Darolketab Islamiyah.
- McArthur, Tom. 1992. *The Oxford Companion to the English Language*. Oxford – New York: Oxford University Press.
- Meisami, Julie Scott. 2006. *Structure and meaning in medieval Arabic and Persian poetry*. London – New York: Routledge Curzon.
- Muhammad Ali, Maulana. 1917. *The Holy Qur'an*. Lahore: Anjuman-i Ishaat-i Islam.
- Muhsin Khan, Muhammad. 1998. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Naudé, Jacobus. 2010. Religious translation. *Handbook of Translation Studies*. Eds. Gambier, Yves; van Doorslaer, Luc. Amsterdam – Philadelphia: John Benjamins Publishing Company, 285-293.
- Nikayin, Fazlollah. 2000. *The Quran: The first poetic translation*. Illinois: The Ultimate Book, Inc.
- Oliainia, Helen; Afrouz, Mahmoud. 2007. Is pun translatable? The case of English translations of *Sa'di's Gulistan*. *Translation Studies Quarterly*, 5 (18), Tehran, 90-104.
- Omar, Abdul Mannan. 1990. Online English Translation of *the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).

- Ordudari, Mahmoud. 2008a. How to face challenging symbols: Translating symbols from Persian to English. *Translation Journal*, 12 (4), Illinois, 9-18.
- Ordudari, Mahmoud. 2008b. Problems of rendering linguistic devices in Rumi's poetry. *Translation Journal*, 12 (2), Illinois, 1-9.
- Parvaz, Zohreh; Afrouz, Mahmoud. 2021. Methods of translating metonymies in *The Masnavi*: Boosting Larson's (1984) model. *Translation Studies Quarterly*, 19 (75), Tehran, 6-22.
- Penrice, John. 1878. *Dictionary and glossary of the Koran*. London: Henry S. King and Co.
- Pickthall, Marmaduke. 1930. *The meaning of the Glorious Koran*. <http://www.usc.edu/dept/msa/quran/> (retrieved on February 1, 2016).
- Qerati, Mohsen. 1995. *Tafsire Nur*. Tehran: Markaz Farhangi Darshaye Qur'an.
- Reynolds, Gabriel Said. 2008. Qur'anic studies and its controversies. *The Qur'an in its historical context*. Ed. Reynolds, Gabriel Said. New York: Routledge, 1-25.
- Rodwell, John Medows. 1861. *The Koran*. The Project Gutenberg EBook.
- Royal Aal al-Bayt Institute for Islamic Thought. 2008. *The Qur'an: A New English Translation of Its Meanings*. Amman: Jordan Press.
- Saffarzadeh, Tahereh. 2001. *The Qur'an in Persian and English*. <http://quran.abdolazim.com/quran> (retrieved on January 15, 2016).
- Sale, George. 1734. *AL KORAN*. <http://ebooksclub.org> (retrieved on February 1, 2016).
- Sarwar, Muhammad. 1982. *Online English Translation of the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).
- Shakir, Muhammad Habib. 1980. *The Qur'an*. <http://www.usc.edu/dept/msa/quran/> (retrieved on February 1, 2016).
- Sher Ali, Maulvi. 1955. *The Holy Qur'an*. <https://www.abebbooks.com/book-search/title/holy-quran/author/maulawi-sher-ali/> (retrieved on July 3, 2020).
- Starkovsky, Nicolas. 2005. *The Koran: An annotated translation*. New York: Algora Publishing.
- Tabatabaee Lotfi, Seyyed Abdolmajid. 2017. A Descriptive Study on Translation Strategies of the Quranic Proper Nouns in Five English Translations. *ISQS*, 1 (1), Tehran, 99-117.
- The Monotheist Group. 2012. *The Qur'an: A monotheist translation*. New York: Brainbow Press.
- Tobias, Shani. 2006. Culture-specific items in Japanese-English literary translation: Comparing two translations of Kawabata's Izu no Odoriko. *Monash University Linguistics Papers*, 5 (1), Monash, 27-35.
- Unal, Ali. 2006. *Online English Translation of the Qur'an*. <http://englishquran.com/> (retrieved on September 19, 2021).

- Wehr, Hans. 1976. *A dictionary of modern written Arabic*. New York: Spoken Language Services.
- Yuksel, Edip; al-Shaiban, Layth Saleh; Schulte-Nafeh, Martha. 2007. *Quran: A reformist translation*. New York: Brainbow Press.
- Yusuf Ali, Abdullah. 1934. *The Holy Qur'an: Translation and commentary*. <http://www.usc.edu/dept/msa/quran/> (retrieved on February 1, 2016).
- Zarei, Rouhollah; Norouzi, Somayeh. 2014. Proper nouns in translation: Should they be translated? *International Journal of Applied Linguistics & English Literature*, 3 (6), Doncaster, 152-161.

Onomastički problemi u 26 engleskih prijevoda *Časnoga Kur'ana*: Prijevodi Božjih imena

Sažetak

Budući da su usko vezana uz kulturološke specifičnosti, imena su velik izazov književnim prevoditeljima, posebice prevoditeljima svetih tekstova. Prevođenje Božjih imena zahtijeva sveobuhvatno poznavanje kulture. Cilj rada bio je istražiti postupke prevođenja Božjih imena u engleskim prijevodima *Časnoga Kur'ana* korištenjem Liangova modela. Nakon identificiranja ekvivalenata imena u 26 engleskih prijevoda, utvrđeni su postupci korišteni za njihovo prevođenje. Na kraju je prikazano koliko je postupaka orijentirano na jezik izvornik, a koliko na ciljni jezik. Rezultati pokazuju da su se prevoditelji *Kur'ana* koristili dvama postupcima – *coupletom* i transpozicijom – koji se ne navode u Liangovu modelu. Također je utvrđeno da je postupak konvencije bio kudikamo najčešće (60,50 %) korišten postupak. Nadalje, analiza podataka pokazala je da se nijedan prevoditelj nije koristio postupcima naturalizacije i tumačenja. Štoviše, utvrđeno je da je 1,60 % postupaka bilo orijentirano na izvor, a 98,40 % na cilj. Drugim riječima, svi engleski prevoditelji *Časnoga Kur'ana* pokazali su veću tendenciju usvajanja ciljno-orijentiranih postupaka u prevođenju Božjih imena. Budući istraživači mogu raditi na drugim jezičnim parovima i prijevodima Božjih imena u drugim svetim tekstovima.

Keywords: onomastics, God's names, *The Glorious Qur'an*, Liang's model, naturalization

Ključne riječi: onomastika, Božja imena, *Časni Kur'an*, Liangov model, naturalizacija

